



**THE  
BRAHMASŪTRAS  
AND  
THEIR PRINCIPAL COMMENTARIES  
(A CRITICAL EXPOSITION)**

**VOLUME II**

With Foreword by  
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By  
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*Dedicated to*

Dharmabhūṣaṇa Sri K. Seetharama Rao  
Founder-Proprietor: Dāsaprakash Group of Hotels  
Madras, Mysore and Ootacamund

and

Founder-Trustee: Sri Ganga Bai Charities, Madras  
who lived up to the ideal

‘अल्पेषु रेमिरे धीरा न ते मध्येषु रेमिरे’

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श्रीमतां ब्रह्मसूत्राणां तिलो व्याख्यानपद्धतिः ।  
विवृणोमि यथाप्रज्ञमधीतस्य शुशुत्सया ॥

## EDITORIAL FOREWORD

We have pleasure in placing before Sanskrit scholars and students this second volume of Dr. B. N. K. Sharma's work: "Brahmasūtras and Their Principal Commentaries", of which the first volume was published in the Bharatiya Vidya Series, in September 1971.

The importance of the Brahmasūtras in the evolution of India's philosophical thought and its culmination in the Vedānta Darśana need hardly be emphasized. Dr. Sharma, an eminent Professor of Sanskrit brought up in the best traditions of ancient and modern scholarship, critically examines the commentaries of Śaṅkara, Rāmānuja and Madhva, the three great exponents of Indian philosophy and sometimes the commentary of Bhāskara also,—as in the course of his first volume. Following the same plan of exposition and criticism, he has introduced the niceties of thought and interpretation from the great commentaries on these Bhāṣyas of these Ācāryas by their eminent followers like Vācaspati Miśra, Amalānanda, Sudarśana Sūri, Jayatīrtha and Vyāsatīrtha, to mention only the more important ones. The present Volume covers the second, third and fourth Pādas of the Avirodha Adhyāya and the first Pāda of the third Adhyāya.

The second Adhyāya is called the Avirodha-Adhyāya. Its four Pādas are called by Madhva Yuktipāda, Samayapāda Śrutivirodhaparihārapāda and Yuktisahitaśrutivirodhaparihārapāda. It may be noticed that the second Pāda of Adhyāya II which is called Tarkapāda by Śaṅkara and others is designated as Samayapāda where the word Samaya is used in the sense of a school or Darśana. This Pāda is naturally of absorbing interest to all students of philosophy as it contains Bādarāyaṇa's review of all the other schools of philosophical thought current in his time.

Almost all the other Ācāryas have taken the first ten Sūtras beginning with *Racanānupapatteḥ* to refer to the refutation of Nirīśvara-Sāṃkhya. According to Madhva, these ten Sūtras are divided into five adhikaraṇas and they refute four shades of Sāṃkhya doctrine (a) Nirīśvara (b) Seśvara (c) Prakṛtyupasarjana-Puruṣakartṛtvavāda (d) Puruṣopasarjanaprakṛtikartṛtvavāda and (e) the Cārvāka school. Madhva finds justification in refuting Cārvāka at this stage in this Pāda. If Jains and Bauddhas are refuted, why not the Cārvāka also? Śaṅkara feels that Cārvāka is refuted in *Eka ātmanas śarīre bhāvāt* (iii, 3, 53). But Madhva feels that as Adhyāya III is a Sādhana-Adhyāya the refutation of Cārvāka will be more appropriate to Samayapāda than to Guṇopasamhārapāda in Adhyāya III.

The most debated adhikaraṇa here is the last one which most of the Bhāṣyakāras have regarded as a review of the Bhāgavata or the Pañcarātra school. Dr. Sharma calls for a fresh look at this adhikaraṇa as a possible review of the prestigious Śākta system. Śaṅkara does not give any place to refutation of Śāktadarśana. According to Madhva, the Pañcarātra school is not refuted here by the Sūtrakāra as there is nothing objectionable according to the Sūtrakāra in that school. Objections against Pañcarātra, according to Madhva, are frivolous. Pañcarātra refers to "Jivotpatti" but as Jīva is "nitya" according to Vedānta, the 'utpatti' of Jīva refers to the utpatti of Samkarṣaṇa and other manifestations of Brahman and not to the origination of the individual soul. And Samkarṣaṇa and others, according to the Pañcarātra, are manifestations of Brahman and they are equal to Brahman and from Pūrṇa-Brahman we can have the manifestation of other Pūrṇa forms like Samkarṣaṇa, because of the Vicitraśakti of Brahman. The issue is worth pursuing.

*The third Pāda is philosophically the most important and has a living interest to students of philosophy and religion; for here we meet with the intimate questions relating to the agency of the Ātman, his dimension, relation to Brahman as its amśa and so forth. Madhva gives a fresh definition of amśa as "Tadadhīnatve sati tatsadṛśatvam."* As explained in the first Adhyāya, Madhva states that Brahman is the nimittakāraṇa and Prakṛiti is the upādānakāraṇa. Jīva is created in the sense of Parādhīnaviśeṣāpti. In the Viyadadhikaraṇa, Madhva explains that Viyad or Ākāśa has two senses of space and ether. Space or avakāśa cannot be created except in the sense of Parādhīnaviśeṣāpti.

We are confident Dr. Sharma's close analytic study of these and other interesting problems will prove an indispensable and enlightening tool to Tarkarasikas of both Indian and Western philosophy.

J. H. Dave

## FOREWORD

It is gratifying that so much research and writing exists about Indian philosophy. For those who write in English it is perhaps disappointing that Indian philosophy is not more studied and taught in the West. However, a number of prominent writers have laid the foundations for a deeper appreciation of the patterns of Indian thought. One of these distinguished writers is undoubtedly Dr. B. N. K. Sharma, whose massive and pioneering *History of the Dvaita School* in two volumes is one of the most important contributions to the history of Indian philosophy. He is also of course known for his more popular writings. But perhaps what in essence is his most vital contribution is his ability to look at Vedānta in perspective.

For various reasons Advaita has had a dominant position in the consciousness of the Indian tradition aroused by writers in the nationalist period—for instance by Vivekananda and Radhakrishnan. Perhaps now there has been some shift of emphasis, and Dr. Sharma is one of those principally responsible.

All this is brought out well in his *Brahmasūtras and their Principal Commentaries*, the first volume of which has already attracted favourable notice. It is a great pleasure for me to commend the second volume. It is a systematic work and will be of considerable use for both teachers and students of these seminal texts. It adds to the use of the work that though essentially the commentary is in English it includes a full notation in Sanskrit to assist the scholar. Dr. Sharma's interest in Dvaita is reflected in the fully balanced way in which he shows the positions of Śaṅkara, Rāmānuja and Madhva (though he also of course draws on other positions—Indian both ancient and modern and Western).

I have learned much from this book; may others do so also.

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University of Lancaster,  
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29th July, 1974.

## PREFACE

In March 1969, I started work on a research project covering the Brahmasūtras and their principal commentaries belonging to the Dvaita, Advaita and Viśiṣṭādvaita traditions of their interpretation. The first volume of their critical and comparative study was published in September 1971. This is the second volume of the project comprising Pādas 2, 3 and 4 of Adhyāya II and the first Pāda of Adhyāya III. The completion of the remaining part of the project in one more volume depends on the continuation of the facilities I have received under the U.G.C. scheme or the availability of similar facilities from other sources in some other form. I express my grateful thanks to the University Grants Commission, New Delhi for its assistance and facilities which have enabled me to undertake this stupendous project and to carry forward the work as far as the portion which has gone into print in these two volumes.

Readers of the first volume will have seen for themselves how while the Samanvaya of Śāstra in B. thro' Paramamukhyavṛtti in B. and Mukhyavṛtti in 'Aparatattvas' enriches the meaning and content of validity of Śruti both ways, the technique of Samanvaya in Pratyag-abhinnanirviśeṣabrahman thro' Akhaṇḍārtha and the methodology of Adhyāropāpavāda in respect of Aparatattvas which (the latter) are shown to be 'mithyā' thro' such technique impoverishes the meaning and content of validity of Śrutis all round. The two techniques of Samanvaya are not thus *in pari materia* and cannot therefore be judged by the same standard as modes of harmonization of 'Śrutisiddhānta'.

The second Pāda of the Avirodha-Adhyāya with which this volume commences is best designated as "Samaya-Pāda", as it controverts doctrines of leading schools of philosophical thought hostile to Vedāntic

Theism. The purpose of this refutation is to enable Adhikārins or earnest seekers of truth to have their faith and conviction in Vedāntic Theism reinforced.

M's commentary on this Pāda shows important divergences from others in the constitution of many of the adhikaraṇas here. The very first adhi., of S, R and others, of ten Sūtras, has been split up by him into five separate adhi-s. This shows an independent spirit of inquiry in finding room for four distinctive shades of Sāṃkhya thought and the Cārvāka school within the ten Sūtras which they have dealt with as a single adhi., devoted exclusively to a refutation of the Nirīśvara Sāṃkhya system. The reader will find the justification for taking a fresh look at these Sūtras in Vyāsātīrtha's TC. The inclusion of the Cārvāka system for criticism in this Pāda distinguishes M's commentary from those of S and Bhāskara. Its introduction in the third Pāda of Adhyāya III, in S's Bhāṣya will strike any detached observer as out of place.

The appropriation of the Sūtra : *Mahaddīrghavad vā...* (ii, 2, 11) to a defence of Brahmanvāda in S's commentary has been similarly objected to by Vyāsātīrtha. While dealing with this topic, I have examined the views of Dr. Belvalkar. Modern scholars will find in the critique of the schools of Buddhism and Jainism given by M and his commentators very much more than a rechauffe of what has been said by S Bhāskara and R.

The piece de resistance of this Pāda is the so-called Pañcarātra-adhikaraṇa. M. has been the first to show that it has in reality nothing to do with that school and is, instead, a criticism of the Śākta doctrine. Nimbārka, Keśava Kashmiri and Baladeva have accepted this finding. In repelling S's criticisms of the alleged defects of the Bhāgavata school as misplaced, M. and his commentators have brought to light some hitherto unknown facts regarding Bhāgavata theology. One of these is that the ancient Bhāgavata school stands committed to the acceptance of Guṇaguṇyabheda thro' Viśeṣas or Saviśeṣābheda between B and its attributes. The other is that there is no 'Tāratamya' between B and its manifestations. These receive indirect confirmation from the evidence let in by S. himself in his criticism of the Bhāgavata doctrine and from the statements attributed by him to the Bhāgavatas on the authority of a Pañcarātra Śruti.

The fact that R has conceded to S that the first two Sūtras of this adhi. are a criticism of the Bhāgavata doctrine, maintaining at the same time that the last two Sūtras refute these criticisms, does not necessarily confer on it any preferential title to acceptance as representing the in-

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tention of the Sūtrakāra. Chronological priority alone of an interpretation cannot be a true test of its correctness or its fitness to reflect the true intention of the Sūtrakāra. When several conflicting traditions claim to reflect his position correctly, it is good to take the advice of the great poet: पुराणमित्येव न साधु सर्वम् ।

and resist the temptation to succumb to the glamor of chronological priority. In the present case, the context of refutation of hostile schools (Paramatanirākaraṇam) would disallow any attempt at bringing in the defence of any school, even if it should be the Sūtrakāra's own, in one separate adhikaraṇa, albeit to dismiss misplaced objections against it. See also Appendix.

As the strictures on the Pañcarātra in regard to Jīvotpatti and the Vyūha doctrine and the alleged censure of Vedas in the Pañcarātra turn out, by all accounts and in the last analysis, to be a mere rhetorical flourish without substance (See Pages 108-121) it is time to call a halt to the association of the Utpattayasambhavādhikaraṇa with the Pañcarātra school, be it in full or in part, for criticism or for rehabilitation. It seems M. has adopted the right course in accommodating the Pañcarātras among the source-books of the Sūtrakāra's system under i, 1, 3 and upholding its validity as resting on the Śrutis (śrutimūla) in the Smṛtyadhi. (ii, 1, 1-3) as against non-Vedāntic Smṛtis, which allows the Sūtrakāra the necessary opportunity to conclude his review of hostile schools with a refutation of Śaktivāda.

M. holds the Tātparyalingas to be the safest guides in settling the meaning and import of the Sūtras. Dr. P. M. Modi (*A Critique of Brahmasūtras* Part I) dismisses them as "defective" because "the Acharyas and even the modern scholars who have followed the same have come to divergent conclusions" (p. xviii). But then, the Sūtrakāra himself sets great store by this method as can be seen from his resorting to it in different adhikaraṇas and what applies to parts of the work must indeed be applicable to the whole. The divergence of conclusions among the Acharyas or others is not a reflection on the genuineness of the technique but is due to mental reservations in applying it. This may be seen by integrating the two opening Sūtras with Jagadvyūpāravarjam and Anāvṛttiś śabdāt from the concluding part of the Sūtras and let the integration speak for itself. It is verily because "the doctrine of the Sūtrakāra cannot be derived from an examination of some scattered remarks or from a few technical words in the Sūtras" (op. cit. p. vii) that M. insists on giving full weight to the inner dialectic of the Sūtrakāra's work as reflected by the language and wording of the Sūtras, the natural syntactic arrangement of their parts, the smooth sequence of thought among their topics, the contextual propriety of particular

interpretations with the theme of the Adhyāya and Pāda where they occur, their freedom from redundancy (*agatārthatā*), the nature and extent of admissibility of *adhyāhāra*, regard for *anuvṛtti*, *āvṛtti*, *lakṣaṇā jñāpaka* and other technical devices, exegetical principles and aids permitted in the interpretation of aphoristic texts, in arriving at a correct pattern of interpretation of the Sūtras. How these principles can be seen to be fully implemented in his own line of interpretation of the Sūtras has been demonstrated in the commentaries of Trivikrama Paṇḍita, Jayatīrtha and Vyāsātīrtha and in the glosses of Vādirāja, Raghūttama, Rāghavendra, Satyanātha and others from which the relevant data have been collected and coordinated in my exposition.

The feasibility of settling the broad pattern of thought and interpretation ingrained in the Sūtras thro' a consistent application of the aforesaid exegetical principles cannot be allowed to be called into question by a vain scepticism whether a philosophical work like the Brahmasūtras is the work of a single author and even then, if it can be admitted to be constructed on a strictly scientific basis of organized thought and whether its division of Adhyāyas and Pādas rests on a well-knit scheme. It is an insult to the intelligence of a Pāṇini or a Bādarāyaṇa to suggest that his work is not entitled to the distinction of being recognized as a well-knit scientific treatise. It may be that different commentators have explained the Sūtras and their scheme of topics in different ways. But they can all be judged on their merits, if one has the patience and the equipment to carry out the task. The lack of them gives no right to the sceptic to deny the title to systematic thinking to the Sūtrakāra. Irrespective of their difference of approach, the great Bhāṣyakāras have all been conscious of the well-knit character of the Brahmanīmāmsāsāstra and have tried to make it clear whenever required.

Even a bird's eye view of the Sūtras will bear out the fact that their author is a Bheda-vādin. The wording of the opening Sūtra itself: *Athāto Brahmajijñāsā* proves this by calling upon the Jīvātman to investigate "Brahman",—thereby giving a broad hint that the investigation is not to be of his own self as "Brahman" but of a Being other than his own self and far greater than his own self: *Adhikam tu bheda-nirdeśāt* (B.S.ii, 1, 23), designated as "Brahman". This is confirmed by the definition of B. given in the next Sūtra as the author of the origin, sustenance and dissolution of the world of matter and Souls. For, it will not do to forget that the 'universe', whose author B. has been stated to be, comprises not only the world of matter but of the world of souls as well (Cf. B.S. i, 2, 9). The corollary of the Sūtrakāra's definition is thus unmistakably against the thesis of identity of Jīva and B: *Jīvo*



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*brahmaiva nāparaḥ* as posited by S. The definition speaks for itself:  
 अतो जीवैक्यमपि स निराचक्रे जगद्गुरुः (M. AV i, 1, 2).

It is in keeping with the acceptance of the distinction between Jīva and B. for all time as the corner-stone of his philosophy that Bādarāyaṇa denies any rights of participation or partnership in the cosmic responsibilities of B. to the released Souls also, in Mokṣa: *Jagadvyāpāravarjam* (iv, 4, 17). Thus the first and almost the last Sūtras of Bādarāyaṇa between themselves seal the fate of the doctrine of Jīva-brahmaikya. Other relevant details pertaining to this question from Adhyāyas III and IV will have to be considered in their proper contexts.

While other commentators have more or less taken it for granted that the term "asya" in B.S.i, 1, 2, has been used exclusively in the sense of the world of matter, M. alone reflects the mind of the Sūtrakāra properly in bringing the world of Souls also under its purview, right from this Sūtra onwards. It needs no argument to show that as a Mokṣasāstra, Bādarāyaṇa's work should naturally be more intensively concerned with the life and destiny of the Souls than with the routine of the creation, sustenance and dissolution of the world of matter by B. This shows how well M's interpretation of the Sūtra: *Janmādyasya yataḥ* (i, 1, 2) reflects the full intention of the Sūtrakāra in explaining the compound "Janmādi" in terms not only of the three acts of creation, sustenance and dissolution but of the still more important acts of control, obscuration, bondage, enlightenment and release of Souls and how again Śṛṣṭi and Samhāra comprehend the creation and withdrawal of dream objects, how obscuration includes *mūrcchā* and Mokṣa includes the state of *Suṣupti* by *upalakṣaṇa*,—all of which are shown to be brought under the dispensation of B. in the first four *adhikaraṇas* of the second Pāda of Adhyaya III. It is for this reason that M. assigns a separate *adhi.* to *Jāgradvasthā* (besides dream and *Suṣupti*) to bring it also under the impulsion of B. by opting for the reading: देहयोगाद् वासोऽपि (iii, 2, 6) instead of देहयोगाद् वा सोऽपि of S. and others, which, by the way, is syntactically rather discordant with 'tirohitam' in the preceding Sūtra. This shows a keener perception of the Sūtrakāra's purpose in this part of the Sādhana-Adhyāya to bring out the supreme power and majesty of B as the source of impulsion in respect of each and every one of the states in the lives of Jīvas:

(जाग्रदादि) सर्वावस्थाप्रेरकं ब्रह्म

with a view to fostering the spirit of love and devotion to such a Being in heart of the Jīvas: भक्तिरस्मिन् पाद उच्यते भक्त्यर्थं भगवन्महिमोक्तिः

(M. BSB. iii, 2.1).

The amplification of the definition of B. in i, 1.2 to include *niya-mana jñāna*, *ajñāna*, *bandha* and *mokṣa* has the full support of the internal evidence of the Sūtras:

अन्तर्याम्यधिदेवादिषु तद्वर्गव्यपदेशात् (i, 2, 18)

अक्षरमन्वरान्तधृतेः (i, 3, 10) सा च प्रज्ञासनात् (i, 3, 11)

तन्निष्ठस्य मोक्षोपदेशात् (i, 1, 7) मुक्तोपसृप्यव्यपदेशात् (i, 3, 2)

पराभिध्यानात् त्रिरोहितं ततो ह्यस्य वन्धविपर्ययो (iii, 2, 5)

In one word, then, this amplification epitomizes the entire philosophy of Theism of Bādarāyaṇa. With the same cogency, M. has shown how the first and the second Adhyāyas of Bādarāyaṇa's work are in the nature of systematic elucidation of the twin concepts of Sarvagunapūrṇatvam and Nirdoṣatvam implicit in the content and meaning of the term "Brahman" applied to the object of the philosophical inquiry initiated by Bādarāyaṇa in his opening Sūtra.

The third Pāda of Adhyāya II is of absorbing interest to philosophy. For the largest number of adhi-s here is devoted to the Jīvātman. His genesis, dimension, and agency, his relation to B., the obscuration of his Svarūpānanda by 'Bhāvarūpa-Ajñāna' in the state of bondage and its manifestation in release by the grace of B. and his intimate and indissoluble bond of relationship with B. as its Amśa and Pratibimba are some of the topics raised and discussed here. The conclusions are arrived at after going thro' a wealth of arguments advanced for and against each position. The question of the Jīva's agency and its dependence on B. taught in the Sūtras (ii, 3, 33-42) raises the great problem of freewill and determinism in moral philosophy. The dialogue which Vyāsātīrthā enters into in the Kartṛtvādhi (ii, 3, 33-42) with the Viśiṣṭādvaitic position (PP. 262-68) will be found to be a masterpiece of philosophical argumentation, in presenting the pros and cons for arriving at a just and equitable solution of the problem.

M.'s commentary finds it necessary to reconstitute many of the adhikaraṇas here in a different way from S. and R., in order to fruitfully discuss many vital problems of Vedānta philosophy such as the synthesis of the Bheda and Abheda Śrutis on the basis of the principle of "Tadguṇasārattvāt tadvyapadeśaḥ", in the Pṛthagadhikaraṇam (ii, 3, 28-29). The Sūtra 'Adṛṣṭānīyamāt' (ii, 3, 51) and the two others following it are similarly reconstituted into a fresh adhikaraṇa to discuss the equally important problem as to how and why the Jīvas who are all Pratibimbās of the same Brahman differ intrinsically from one another. The question is the same as agitated St. Augustine (354-430 A.D.) into asking "Whence came I to will evil and nill good; who set

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this in me and ingrafted in me this plant of bitterness, seeing that I was made of my most sweet God" (in His image)? M.'s answer to this is given in terms of his concept of Anādisvarūpayogyatābheda' which is the pivot of his doctrine of Svarūpabheda among souls.

The first half of this Pāda deals with the genesis of material principles like Ākāśa, Ap, Tejas etc., and their Laya in B. M.'s commentary on this Pāda develops the distinctive theory of the genesis of eternal verities like space, time, Jīva and Prakṛti thro' "Parādhīnaviśeṣāpati". The existence of eternal (uncreated) tattvas like these is one of the fundamental presuppositions of Vedāntic thought (cf. *Nityo nityānām Jñāñau dvāvajau* (Svet. Up. vi.13; i, 9) and this has got to be harmonized with another of its fundamental presuppositions admitted in the Śruti and the Sūtra that everything in finite reality has its genesis from B: स इदं सर्वमसृजत (Taitt. Up. 11.6) जन्मापस्य यतः (B.S. i.1.2).

This baffling problem is solved by M. with the theory of 'Eternal Creation' of all eternal substances and principles in the sense of "Parādhīnaviśeṣāpati". This is another of his remarkable contributions to philosophic thought and Vedantic cosmogony. The readers' attention is invited to the concurrent details of this new theory and its exposition (PP. 127-35).

The truth of the statement made on P.x of the Preface to Vol. I that "tho' each of the schools of traditional interpretation has endeavoured to establish its own complete harmony with the Sūtras, the march of thought in the history of the Vedānta has made it possible for the tradition sponsored by M. and his commentators to enter more incisively and in greater detail than the other traditions of interpretation upon a critical and comparative examination of its own and other traditions of interpretation of the Sūtras, and that the most impressive work in this direction has been done by Vyāsātīrtha in his TC. can be seen here by going thro' his examination of S's interpretation of the Utkrānty-adhi. (PP. 230-43) and of the Kartṛtvādhi (PP. 252-68) and of the Amsādhi, according to S. and R. (PP. 281-92). It will be seen that barring the Asambhavādhi (ii, 3, 9), the entire third Pāda is taken up with the history of the "Aparatattvas" comprising the world of matter and souls, comprehended by the term "asya" in i, 1, 2.

In the last Pāda of Adhyāya II, M.'s commentary draws pointed attention to the special significance attaching to the way in which the Sūtrakāra has brought out the dependence of the Adhyātmic principles so intimately connected with the microcosm, on the Supreme B. It has been shown (See Vol. I p. 56) that the root cause of the Jīva's bondage

a process of *manana*. Such critical reflection as the process of their *manana* would impose on us is sure to be rewarding in its results. As Vyāsātīrtha has so aptly put it, it is not by licking the outer surface of sugarcane that we can taste and enjoy its sweetness but by squeezing it between the teeth and slowly imbibing every particle of its juice. No disrespect to the sugarcane is intended thereby:

न हीक्षुलेहनेनैव ज्ञात इक्षुरसो भवेत् ।

न चेक्षुदण्डं निष्पीडय लब्धो नेक्षुरसो भवेत् (T.C. i.i.4)

I am deeply thankful to Professor Ninian Smart for the honor he has done me in commending this volume to readers in India and in the West with his handsome Foreword.

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8th Aug., 1974.

# KEY TO DIACRITICAL MARKS

ā	आ	t	त
i	ई	th	थ
ū	ऊ	d	द
r	ऋ	dh	ध
l	लृ	n	नृ
k	क्	p	प्
kh	ख्	ph	फ्
g	ग्	b	ब्
gh	घ्	bh	भ्
ṇ	ङ्	m	म्
c	च्	y	यृ
ch	छ्	r	रृ
j	ज्	l	लृ
jh	झ्	v	वृ
ñ	ञ्	ś	श्
ṭ	ट्	s	स्
th	ठ्	a	अ
ḍ	ड्	h	हृ
qdh	ढ्	jñā	ज्ञ
n	ण्		

## ABBREVIATIONS

A.A.	Aitareya Āraṇyaka
A.B.	Aitareya Brāhmaṇa
AC	Abhinavacandrikā (Satyanātha)
adhi.	adhikaraṇa
Ait. Up.	Aitareya Upaniṣad
AV	Anu-Vyākhyāna (Madhva)
B	Brahman
BD	Bhāṣyadīpikā (Jagannātha Tīrtha)
B.G.	Bhagavad Gītā
B.S.	Brahma Sūtra
B.T.	Bhāgavata Tātparya (Madhva)
Bhāg	Bhāgavata
Bṛh. Up.	Bṛhadāraṇyaka Upaniṣad
BSB	Brahmasūtrabhāṣya
C	Commentary
Chān. Up.	Chāndogya Upaniṣad
GB	Gītā Bhāṣya
GBṭ	Gītā Bhāṣya Ṭīkā (Jayatīrtha)
GT	Gītā Tātparya (Madhva)
HDSV	History of Dvaita School of Vedānta and Its Literature
J	Jayatīrtha
Kauṣ. Up.	Kauṣītaki Upaniṣad
M	Madhva
Mah.N.Up.	Mahānārāyaṇa Upaniṣad

Mahop.	Mahopaniṣad
Mbh.	Mahābhārata
Mbh. T.N.	Mahābharata Tātparya Nirṇaya (Madhva)
Māṇḍ. Up.	Māṇḍūkya Upaniṣad
Muṇḍ. Up.	Muṇḍaka Upaniṣad
NS	Nyāya Sudhā (Jayatīrtha)
NSG	Nyāyasudhā Gurvarthadipikā (Vādirāja)
NSP	Nyāyasudhā-Parimala (Rāghavendra)
NSSVC	Nyāyasudhā-Śeṣavākyārthacandrikā (Keśava)
NV.	Nyāya Vivaraṇa (Madhva)
NVB	Nyāyavivaraṇa Bhāṇabodha (Raghūttama)
Nym	Nyāyāmṛtam (Vyāsatīrtha)
Ny.S.	Nyāya Sūtras (Gautama)
Pāp.	Pāṇini (Aṣṭādhyāyī)
PMS	Pūrvamīmāṃsā Sūtras (Jaimini)
PP	Pramāṇa-Paddhati (Jayatīrtha)
Q	Quoted in (by)
R	Rāmānuja
Raghu. TPB.	Raghūttama: Tattvapraśāsikā-Bhāṇabodha
Rāgh. TPB.	Rāghavendra: Tattvapraśāsikā Bhāṇadīpa
S	Śaṅkara
STC	Śeṣatātparyacandrikā (Raghunātha Tīrtha)
Śvet. Up.	Śvetāśvatara Upaniṣad
T.A.	Taittirīya Āraṇyaka
Taitt. Up.	Taittirīya Upaniṣad
TB	Taittirīya Brāhmaṇa
Taitt. S.	Taittirīya Samhitā
TC	Tātparyacandrikā (Vyāsatīrtha)
TCP	Tātparyacandrikā-Prakāśa (Rāghavendra)
TD	Tattvapradīpa (Trivikrama Paṇḍita)
TDP	Tantradīpikā (Rāghavendra)
TP	Tattvapraśāsikā (Jayatīrtha)
TPG	Tattvapraśāsikā Gurvarthadipikā (Vādirāja)
TS	Tattva-Saṅkhyāna (Madhva)
TS‡	Tattvasaṅkhyānaṭīkā (Jayatīrtha)
TT	Tarkatāṇḍava (Vyāsatīrtha)
VTN	Viṣṇutattvanirṇaya (Madhva)
VTN‡	Viṣṇutattvanirṇayaṭīkā (Jayatīrtha)
Up.	Upaniṣad
Up. Kh.	Upādhi Khaṇḍana (Madhva)

## BIOGRAPHICAL NOTES ON THE COMMENTATORS

[Notes on Śamkara, Vācaspati, Amalānanda, Rāmānuja, Sudarśana Sūri, Madhva, Trivikrama Paṇḍita, Jayatirtha, Vyāsathirtha, Vādirāja, Raghūttama, Rāghavendra and Jagannātha Tīrtha have been given in Vol. I].

1. Traivikramārya Dāsa (c. 1380-1440) was the grandson of the celebrated Trivikrama Paṇḍita of Tattvapradīpa-fame. He is the author of *Anandamālā*, the earliest known commentary on M.'s *Aṇubhāṣya* which is a bare summary in outlines of the topics of *adhikaraṇas* of the *Brahmasūtras* as interpreted by him in his major commentaries on them. The *Anandamālā*, in its turn, is a very brief but luminous commentary drawing out the suggested thoughts behind the measured words of the original, which has been described as teeming with ideas. It gives us rare glimpses of the panoramic vistas of thought that flash forth from the measured words of the original (Vide his commentary on *Ākāśādi samastam ca*). His text has some variant readings from the vulgate text. His other works are glosses on the *Kaṭha* and *Māṇḍūkya Upaniṣads*.

2. Satyanātha Tīrtha (1648-74) was sixth in succession from Raghūttama Tīrtha (1557-96) on the Pīṭha of the Uttarādi Mutt. He was a powerful and prolific writer and a noted controversialist in logic and theology. Nine of his works have come down to us. The most important of these are (i) *Abhinavacandrikā* and (ii) *Abhinavatāṇḍava*. The former, utilized here, is a gloss on J.'s TP and covers all the four *Adhyāyas* of the B.S. The scope of the work is confined to the recapitulation of the *Pūrvapakṣa* and *Siddhānta* of each *adhikaraṇa* according to Madhva's interpretation as elucidated by J. and their clarification and solving of certain textual difficulties (introd. ver. 11). Except in the first *adhi.* (i, 1, 1) Satyanātha does not enter into any criticism of the



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- \* रचनानुपपत्तेश्च नानुमानम्  
प्रवृत्तेश्च  
पर्याप्त्युक्तेष्वेत् तत्रापि  
व्यतिरेकानवस्थितेश्चानपेक्षत्वात्
- \* अन्यत्रामावाच्च न तृणादिवत्
- \* अभ्युपगमेऽप्यर्थाभावात्
- \* पुरुषाश्मवदिति चेत् तथापि  
अङ्गित्वानुपपत्तेः
- \* अन्ययानुमितौ च ज्ञशक्तिविभोगात्  
विप्रतिपेक्षाच्चासमञ्जसम्
- \* महद्दीर्घवद्वा ह्रस्वपरिमण्डलाभ्याम्  
उभयथापि न कर्मातिस्तदभावः  
समवायाभ्युपगमाच्च साम्यादनवस्थितेः  
नित्यमेव च भावात्  
रूपादिमत्त्वाच्च विपर्ययो दर्शनात्  
उभयथा च दोषात्  
अपरिग्रहाच्चात्यन्तमनपेक्षा
- \* समुदाय उभयहेतुकेऽपि तदप्राप्तिः  
इतरेतरप्रत्ययत्वादिति चेन्नोत्पत्तिमात्रनिमित्तत्वात्  
उत्तरोत्पादे च पूर्वनिरोधात्  
अस्तिति प्रतिज्ञोपरोधो योगपद्यमन्यथा  
प्रतिसंख्याप्रतिसंख्यानिरोधाप्राप्तिरविच्छेदात्  
उभयथा च दोषात्  
आकाशे चाविशेषात्  
अनुस्मृतेष्वच
- \* नास्ततोऽदृष्टत्वात्  
उदासीनानामपि चैवं सिद्धिः  
नाभाव उपलब्धेः  
वैधर्म्याच्च न स्वप्नादिवत्
- \* न भावोऽनुपलब्धेः  
क्षणिकत्वाच्च  
सर्वथानुपपत्तेश्च
- \* नैकस्मिन्नसंभवात्  
एवं चात्माकातन्त्र्यम्  
न च पर्यायादप्यविरोधो विकारादिभ्यः  
अन्त्यावस्थितेश्चोभयनित्यत्वादविशेषात्

- \* पत्पुसामञ्जस्यात्  
संवन्धानुपपत्तेश्च  
अधिष्ठानानुपपत्तेश्च  
करणवच्चेन्न भोगादिभ्यः  
अन्तवत्त्वमसर्वज्ञता वा

- \* उत्पत्त्यसंभवात्  
न च कर्तुःकरणम्  
विज्ञानादिभावे वा तदप्रतिषेधः  
विप्रतिषेधाच्च

तृतीयः पादः

- \* न विषयभ्रुतेः  
अस्ति तु  
गौण्यसंभवात्  
शब्दाच्च  
स्याच्चैकस्य ब्रह्मशब्दवत्  
प्रतिज्ञाहानिरव्यतिरेकाच्छब्देभ्यः  
यादद्विकारं तु विभागो लोकवत्
- \* एतेन मातरिखा व्याख्यातः
- \* असंभवस्तु सतोऽनुपपत्तेः
- \* तेजोऽस्तस्या ह्याह
- \* आपः
- \* पृथिव्यधिकाररूपशब्दान्तरादिभ्यः
- \* तदभिध्यानादेव तु तल्लिङ्गात् सः
- \* विपर्ययेण तु क्रमोऽत उपपद्यते च
- \* अन्तरा विज्ञानमनसी क्रमेण तल्लिङ्गादिति चेन्नाविशेषात्  
चराचरव्यपाश्रयस्तु स्यात्तद्वचपदेशो भाक्तस्तद्भावभावित्वात्
- \* नात्मा अश्रुतेनित्यत्वाच्च ताभ्यः
- \* ज्ञोऽत एव  
युक्तेश्च
- \* उत्क्रान्तिगत्यागतीनाम्  
स्वात्मना चोत्तरयोः  
नाणुरतच्छ्रुतेरिति चेन्नेतराधिकारात्  
स्वशब्दोन्मानाभ्यां च

अविरोधश्चन्दनवत्  
अवस्थितिर्वैशेष्यादिति चेन्नाभ्युपगमाद् हृदि हि  
गुणाद्वा आलोकवत्

- \* व्यतिरेको गन्धवत्तया च दर्शयति
- \* पृथगुपदेशात्  
तद्गुणसारत्वात् तद्वचपदेशः प्राज्ञवत्
- \* यावदात्मभावित्वाच्च न दोषस्तद्दर्शनात्
- \* पुंस्त्वादिवत्त्वस्य सतोऽभिप्यवित्तयोगात्  
नित्योपलब्ध्यनुपलब्धिप्रसङ्गोऽन्यतरनियमो वान्यथा
- \* कर्ता शास्त्रार्थवत्त्वात्  
विहारोपदेशात्  
उपादानात्  
व्यपदेशाच्च क्रियायां न चेन्निर्देशविपर्ययः  
उपलब्धिवदनियमः  
शक्तिविपर्ययात्  
समाध्यभावाच्च  
यथा च तत्सोभयथा  
परात् तच्छ्रुतेः  
कृतप्रयत्नापेक्षस्तु विहितप्रतिषेधावैयर्थ्यादिभ्यः
- \* अंशो नानाव्यपदेशादन्यथा चापि बाधकित्वादित्वमधीयत एके  
मन्त्रवर्णात्  
अपि स्मर्यते  
प्रकाशादिवन्नैवं परः  
स्मरन्ति च  
अनुज्ञापरिहारी देहसंवन्धाज्ज्योतिरादिवत्  
असन्ततेश्चाव्यतिकरः  
आभास एव च
- \* अवृष्टानियमात्  
अभिसन्ध्यादिष्वपि चैवम्  
प्रदेशादिति चेन्नान्तर्भावात्

चतुर्थः पादः

- \* तथा प्राणाः  
गोप्यसंभवात्  
प्रतिज्ञानुरोधाच्च
- \* तत्प्राक् धृतेश्च
- \* तत्पूर्वकत्वात् वाचः

- \* सप्त गर्तोविशेषितत्वाच्च  
हस्तादयस्तु स्थितेऽतो नैवम्
- \* अणवश्च
- \* श्रेष्ठश्च  
न वायुक्रिये पूयगुपदेशात्
- \* चक्षुरादिवस्तु तत्सहशिष्ट्याविभ्यः  
अकरणत्वाच्च न दोषस्तथा हि दर्शयति
- \* पञ्चवृत्तिर्भनोवत् व्यपदिश्यते
- \* अणुश्च
- \* ज्योतिराद्यधिष्ठानं तु तदामननात्  
प्राणवता शब्दात्  
तस्य च नित्यत्वात्
- \* त इन्द्रियाणि तद्व्यपदेशादन्यत्र श्रेष्ठात्  
भेदश्रुतेः  
वैलक्षण्याच्च
- \* संज्ञामूर्तिबलूपिस्तु त्रिवृत्कुर्वन्त उपदेशात्
- \* मांसादि भौमं यथाशब्दमितरयोश्च  
वैशेष्यात् तद्वादः तद्वादः

(द्वितीयाध्यायः समाप्तः)

## AVIRODHA-ADHYĀYA

### PADA II

#### INTRODUCTION

The second Pāda removes opposition to the Samanvaya of Śrutis in B. from schools of thought hostile to the Vedānta. Such "Smṛtis" on which these schools are based and the reasonings employed by them have been discredited in general terms in the previous Pāda and under the Sūtra: *Itareṣāṃ ca anupalabdheḥ* (ii, 1, 2). Here, the Sūtrakāra takes the trouble of examining the main tenets of each of these schools and exposing their defects. The purpose of criticizing them is not their extirpation. For different ways of thinking are bound to persist among men tho' they may not all of them be the correct ways of thinking. The object of refutation of hostile schools is simply to help the true and sincere seekers of truth eligible for Divine grace and Mokṣa to shake off any lingering doubts<sup>1</sup> about the correctness of the Sūtrakāra's position as already established. For, these hostile schools of thought tho' associated with the names of individuals like Kapila and Kanāda hail back to immemorial antiquity thro' successive inheritance of thought from earlier thinkers. They have thus a continuity of tra-

1. अनादिकालतो वृत्ता समया हि प्रवाहवः ।

न चोच्छेदोऽस्ति कस्यापि समयस्येत्यतो विभुः ।

तथापि भुद्वन्द्वदीनामोशानुपह्वयोगिण्याम् ।

सुयुक्तयस्तनो हन्युपायमानुगताः सदा ।

इति विद्यापतिः सम्यक् समयानां निराकृतिम् ।

चत्वार निजमक्तानां बुद्धिमान्त्वसिद्धये । (AV. ii, 2.1)

न साध्यादिसमयसमच्छेदाद्योऽयं प्रयत्नः येनोक्तदोषः स्यात् । किन्तु, केवाचित् पुनः उक्तैः समयैरपह्नितानामज्ञान-  
सशयविपर्ययानामाद्यमसंहिताभिर्दुस्तिभिः तत्त्वज्ञानमूलाद्यपनेतुमिति (NS. p. 315b)



dition and claim a measure of authority, logical strength and irrefutability equal to the Vedas themselves. Their rival influence has, therefore, to be curbed and guarded against. Their protagonists vie with one another in pressing their claims to acceptance with great perseverance. Weak minds are likely to be swayed by their arguments. Students of Vedānta have, therefore, to be well-equipped to expose their fallacies to themselves and stand firm in their convictions.

The hostile schools reviewed in this Pāda fall into two groups: (i) Haituka or rationalist and (ii) Pāṣaṇḍa or heretical. The Nyāya, Vaiśeṣika, Sāṃkhya, Yoga and Cārvāka schools are Haituka. The Cārvāka, tho' it accepts only Pratyakṣa and rejects inference as an independent source of knowledge in establishing its tenets, is counted as a rationalist school as it has to make free use of reason in discrediting the views of its opponents. To that extent it concedes the validity of inference as an approximation to truth.<sup>2</sup> The Nyāya-Vaiśeṣika and Sāṃkhya-Yoga are fundamentally rationalistic tho' accepting the authority of Śruti; for they give only a secondary importance to Śruti. Tho' the Cārvāka is the worst enemy of Theism, its non-acceptance of the validity of inference as a means of proof precludes it from being brought under the scope of the analogical extension of the principle of refutation embodied in *Itareṣāṃ cānupalabdheḥ* (ii, 1, 2). Hence, priority of attention is given to the Sāṃkhya, in the refutation of hostile schools.<sup>3</sup> There is also poetic justice in doing so; for the atheistic Sāṃkhya pits its metaphysically independent Matter as the cause of the world against the Vedāntin's metaphysically independent Supreme Sentient principle—B.<sup>4</sup>

There are, according to M., twelve *adhi.s* in this Pāda. The first six—with the exception of the third, form one group directed against Haitukas proper. Of these again four *adhi.s*, excluding the sixth, refute different shades of Sāṃkhya thought. The third *adhi.* refutes the Cārvāka school *between two shades of Sāṃkhya thought*. The propriety of sandwiching the Cārvāka in this way has been made clear, earlier. (Vol. I, p. 46). The sixth *adhi.* refutes the Vaiśeṣika school. The last six *adhi.s* are refutations of heretical schools. Of these again *adhi.s* 7-10 refute the schools of Buddhism and Jainism. The last two refute the Vaidika-Pāṣaṇḍa schools of Śaiva and Śākta.

2. यद्यपि चार्वाक्यैः युक्तिर्न प्रमाणं तथापि लोकाव्यवहारोच्छेदधिया वृत्तादिज्ञानानन्तरं बहुधादिज्ञानं समावहारूपं सहादेन च तस्य प्रामाण्याभिमान इत्यभोद्वलेन तस्यापि युक्तिमत्त्वात् (Raghū TPB.)

3. इतरेषां चानुपलब्धेति न्यायप्रकारविपर्ययेन च प्रथमं निराकरणं कृत्वा, आदौ साध्या निराकारः

(TC. p. 902-b)

4. स्वतंत्रचेतनवादिनः स्वतंत्रचेतनवादिनि विरोधस्य आत्यन्तिकत्वात् (TD)

The sequence of thought in the arrangement of the first five *adhi.s* is as follows. There are two broad divisions of Sāṃkhya thought—one committed to the causality of pure insentient matter (*Prakṛti*) and the other in which *Prakṛti* associated with a sentient principle is regarded as the cause—the term 'cause' applied to insentient matter being understood in the sense of having the power of self-directed transformation. Of these, the first one is diametrically opposed to the Vedāntic view that Universal causality belongs, by right, to the One Supreme sentient principle called God or B. In the second, we have a further sub-division according as this sentient principle associated with the insentient is identified with the God of religion and philosophy or with the individual *Puruṣa* of the Sāṃkhya. In the former view, the God of religion and philosophy is supposed to act merely as a favoring factor in the causality of *Prakṛti*. His status is thus subordinated to Matter. However, as this particular view concedes some sort of a place to God in causation, it is given precedence over the other view in which *Puruṣa* is substituted for *Īvara* and discussed immediately after the school which makes pure insentient matter the cause. The other view in which *Puruṣa* is associated with *Prakṛti* admits of two shades—*Puruṣa* as the sentient principle being assigned a subordinate role or a prominent one in the partnership, as the case may be.

The third *adhi.* is devoted to the frank atheism of the Cārvāka school which takes up the extreme position that neither insentient *Prakṛti* as such nor *Prakṛti* associated with God need be accepted as the cause of the world, as there is no proof of the existence of either of them and God moreover can have no physical body with whose help He could act as creator and that, therefore, we may as well recognize with the Cārvāka that our own physical bodies endowed with the capacity to develop sentiency from within are the cause of the world. The sixth *adhi.* examines the contention of the Tārkikas that their *Siddhānta* is entitled to acceptance as it is free from the defects which beset the earlier views. It is pointed out that the Nyāya-Vaiśeṣika *Siddhānta* is open to a different set of objections. The remaining six *adhikaranas* refute in order the (four) schools of Buddhism and Jainism, the Śaiva and the Śākta schools.

## CHAPTER 1

### INSENTIENT PRAKṚTI INCAPABLE OF SELF-INITIATED ACTIVITY

#### 1. *Racanānupapattyadhikaraṇam.* (ii, 2.1-4)

This *adhi.* refutes the atheistic Sāṃkhya view that insentient Prakṛti is the independent creative principle which has brought the world into existence. The term *racanā* in the opening Sūtra is to be understood in the sense of self-initiated activity.<sup>1</sup> The last word *anumānam* there may be read as *ānumānam* or *anumānam*. The former reading would suggest the manner in which insentient Prakṛti has been arrived at in Sāṃkhya philosophy as the final source of all evolution while remaining itself uncaused,—by a piece of reasoning that all the evolutes of Prakṛti go back upon their respective causes which are of homogeneous essence with their effects till we reach the Mūla-Prakṛti which, for fear of a regress in reasoning, has to be admitted as being the uncaused cause of all else.<sup>2</sup>

Thus, the opening Sūtra embodies two ideas: (i) The principle of Prakṛti inferentially established by the Sāṃkhya as the final source of the world cannot be so accepted; for, an insentient principle like Prakṛti cannot in the nature and fitness of things have any self-initiated activity (*racanā*).<sup>3</sup> (ii) It would not be of any use for the Sāṃkhya philosopher to establish by reasoning that evolutes like Mahat have ■

1. स्वतंत्रप्रवृत्तिर्हि रचना नाम (TD)

2. महदादिकार्यं स्वमुद्गमकारणकं, कार्यत्वात् षट्पत् । कार्यं षटादि किञ्चित्कारणादुत्पन्नमिति परंपरया महत्तत्वा-  
प्यस्यैवमपि किञ्चित्कारणादुत्पन्नं, तच्च कारणमनवस्थाभिः अनुत्पन्नमेव इत्यव्यवर्तयिष्यति (Vādirāja—NSG)

Also वसिष्ठदर्पः प्रह्णिरेव (Vācaspati on Sāṃkhya Kārikā 3.)

3. अनुमानं न जगत्सर्वं; ब्रह्मेतदस्य (स्वत.प्रवृत्तिरूप) रचनानुपपत्तेः

cause of similar nature; or have material causes of their own; or have to be referred to an independent cause in the end. For all this is accepted by the Vedāntin too who posits God or B. as the independent cause in question and Prakṛti as the material cause of all the evolutions.<sup>4</sup> Thus, while the first way construing the Sūtra rules out the possibility of the world being produced by insentient Prakṛti accepted as an independent principle, the second shows the impossibility of doing away with God or B. as the intelligent prime mover and make insentient Prakṛti itself the sole and independent cause of the world. For, the inference in respect of unintelligent Prakṛti being the sole independent cause of the world is completely barred by the absence of self-initiated activity in Prakṛti. This point is brought out in the second Sūtra: *Pravṛtteś ca*.<sup>5</sup>

There, it is shown that self-initiated activity is the distinguishing characteristic of a sentient principle and that no such power can be attributed to an insentient principle like Prakṛti. To put it briefly, *Pravṛtti* or exertion is an activity (*kriyā*). An activity cannot be conceived of without relation to a volition or a desire to act on the part of the agent of the action and only an intelligent being can be said to possess and exercise a volition.

In this context, M. has shown in his AV. that it would be a contradiction of thought to ascribe the power of self-initiated activity to the insentient.<sup>6</sup> Tho' independence (*svātantrya*) is not the same as sentiency (*caitanya*), the fact remains that independence is understood in terms of one's being able to act according to one's own will or wish.<sup>7</sup> There is no point in the objection that insentiency is not the absence of wish or will but the absence of consciousness and that there is no contradiction in holding the insentient to be capable of having the power to wish or to will. It is consciousness that gives birth to a will or a wish. That which has no consciousness cannot, therefore, entertain a wish. In order to entertain a wish it must necessarily be a Cetana or a sentient principle.<sup>8</sup> The Sāṃkhya Prakṛti being *ex hypothesi* acetana cannot be credited with a will or a wish to create the world, by self-transformation.

4 अनुमानरचनाया अनुपपत्तेः दुष्टत्वादित्यर्थः । पट्टादिकं सकारणक, सोपादानकारणक; स्वतन्त्रकारणकं चेति रचनाया सिद्धमाधनत्वात् इति (Ragh. TDP)

5. प्रवृत्तेष्व (BS. ii, 2.2) चेतनस्य स्वतः प्रवृत्तिर्दानञ्च (M. BSB.) चेतनस्येति सावधारणम् (BD)

6. स्वतन्त्रवृत्तीरचना सा चैवाचेतने कुतः ? अचेतनस्य स्वातन्त्र्यमिति चात्मप्रमाद्वत् (AV. ii, 2 adhi. 1)

7. स्वेच्छानुसारित्वमेव स्वातन्त्र्यं हि विदो विदुः (ibid)

8. कुत इच्छा अचेतनस्य, सेच्छं चेतिरूपचेतनम् ? (AV. ii.2.adhi.1)

Sāṃkhya psychology has no doubt tried to make out that the will or the wish is an attribute of the mind and comes to be mistakenly ascribed to the self thro' want of discrimination (*vivekāgraha*), due to their intimate association. This is opposed by M. He takes his stand on the judgment of the Sākṣī "I wish to...." which makes it clear that the wish or the will to do something is a property of the thinking self. It cannot be ascribed to two agencies—the mind and the soul, of which the former is to be regarded as its real locus—the later being spoken of as agent with reference to the act of willing due to superimposition engendered by inability to discriminate between them (*vivekāgraha*) on account of their intimate association. 'Aham icchāmi' (I have a wish) is a synthetic judgment of the Sākṣī. It must, therefore, be accepted as arising from a clear awareness of the two elements: the wish and the entertainer of that wish—viz. the "I".<sup>9</sup> Driving the Sāṃkhya contention to a *reductio ad absurdum* M., argues in his A.V. that if such judgments of the Sākṣī are to be dismissed as the outcome of want of discrimination (between the mind and the soul) followed by a transference of what goes on in the mind to the soul, one may expect a pot and a cloth to suffer from a similar transference of their natures as they have no mutual discrimination.<sup>10</sup> If it is contended that it is only where two things have a clear perception of their own respective natures followed by a further want of discrimination of their mutual distinction that there is a possibility of mixing them up and room for transference of attributes and that as the first condition is not fulfilled in the case of the pot and the cloth, the threatened contingency will not arise, it would be easy enough to point out that as the mind is *per se* unintelligent (Jaḍa) it cannot lay claim to any self-awareness. Thus, the first condition required for transference of natures or attributes remains unfulfilled with reference to it. How then can there be any scope for transfer of attributes from the mind to the self and description based on such transference (*anyonyadharmasamsargavyavahāra*)?

It is further pointed out by M. that our judgments of Sākṣī such as 'this is my mind' shows that there is clear awareness of the distinction (*bhedagraha*) between the mind and our own selves. Since such a clear awareness of their distinction is present, there can be no talk of absence of discrimination between them or consequent transference of attributes—making the wish or the will presented in the judgment "I wish" an attribute of the mind instead of the soul's.<sup>11</sup> There is thus no sub-

9. इन्द्रियमहमिति ह्येव निजानुभवरोधतः । अचेतनेन्द्रियगत (ibid)

10. . . . . यदि भेदाग्रहोऽत्र च । कथं स न घटस्य स्यात् . . . . . (AV. ii. 2. adhī. 1)

11. . . . . मनो मे इति भेदतः । मनसोऽपि गृहीतत्वात् . . . . . (AV. ii. 2. Adhī. 1)  
मे मन इति मनसोऽपि भेदेन गृहीतत्वात् नात्मना भेदाग्रहः स्यात् । तथाच, भेदाग्रहनिमित्तो 'अहमिच्छामि' इति व्यवहार इत्यस्य । किं त्वनुभवनिमित्त एव । अत एव नान्तःकरणघटस्यात्मनारोप इत्यपि युक्तम् ।  
(NS. p. 323).

stance in the contention of Sāṃkhya philosophy that an insentient principle like the Prakṛti can have a will or a wish to create the world by transforming itself.

The third Sūtra *Payombuvac cet tatrāpi* sets aside the objection based on common experience that water flows of its own accord and milk curdles by itself. It is pointed out that even in these cases, the activity is caused by the Supreme Being, as we understand from the Śrutis. "All the rivers abide by the command of the Akṣara—those issuing from the snowy mountains, some flowing to the east and some to the west". "Because of Him, milk becomes curd". Following S., Radhakrishnan observes, in this connection, that 'in a general way' the flow of water etc. is dependent on the intelligent principle of B. which is present everywhere" (The *Brahmasūtra*, p. 368). This does not satisfy M. to whom the "*Śāstradṛṣṭi*" as S. acknowledges it (see his C. on BS. ii, 2.3) is the only adequate explanation and right perspective to adopt—not as a reluctant concession to philosophical opinion but in all earnestness and truth.<sup>12</sup>

The agency of *Īśvara* in respect of every kind of activity in the world including the flow of water and the curdling of milk having been conceded as coming within the scope of the Sūtrārtha in ii, 2, 3 by S. himself, the 'non-existence apart from' (*vyatirekānavasthiti*) referred to in the next Sūtra can readily be seen to point to the same *Īśvara* as the countercorrelate of the *vyatireke* in question.<sup>13</sup>

The last Sūtra *Vyatirekānavasthiteśca anapekṣatvāt* thus concludes the discussion by pointing out that other instances such as the movement of iron filings towards the magnet do not upset the position established in Sūtra 3. For as proclaimed in the Śruti, the fact remains that not the slightest movement or activity can take place, far or near, anywhere in the world except as willed and caused by the Supreme Being. This holds true in respect of sentient creatures themselves and *ipso facto* of all insentient principles. This makes the Sāṃkhya view attributing self-initiated activity to insentient Prakṛti unworthy of acceptance by every thoughtful person.

12. Belvalkar (*Brahmasūtras with C. of S. II.2*, Poona, 1938, pp. 70-71, Notes) finds S. hardly convincing in the manner of his appealing to the agency of *Īśvara*.

13. Cf. तृतीयसूत्रप्रकृतेर्भवस्य व्यतिरेकप्रतियोगित्वेन \* \* \* (TC. p. 906)

## CHAPTER II

### SEŚVARA-SĀMKHYA REFUTED

#### 2. *Anyatrābhāvādhikaraṇam* (ii, 2, 5)

The Seśvara-Sāmkhya holds that as grass and other vegetation are produced from the earth duly favored by the rains, so the world is produced by its own intrinsic potency (*kṣetraśakti*) with reference to the evolution of Mahat etc. with the favor of God. Unlike the atheistic Sāmkhya, this type of Sāmkhya makes room for Īśvara as a contributory factor, while assigning the more prominent and vital role in production to the intrinsic *Kṣetraśakti* of insentient Prakṛti itself. Tho' ostensibly admitting Īśvara, this type of Sāmkhya virtually reduces the status of God to that of a mere auxiliary force or a contributing factor in drawing out what is contained in the womb of Prakṛti—the power to germinate and evolve which is conceived to be intrinsic to it and in no sense derived, sustained or ontologically dependent on the Deity.<sup>1</sup>

Such a position falls very much below the expectations of genuine Theism in which God or B. has to be all in all—not merely as externally controlling things but by being immanent in everything. It is only by His immanence that the nature and potentialities of Jīva, Prakṛti, Kāla, Svabhāva, etc., are what they are. This fundamental doctrine of Vedāntic Theism is elucidated by M. in his interpretation of this Sūtra

1. That such a view is not unknown to Indian philosophical thinking may be gathered from an almost identical position adumbrated by S. in his C. on B.S. ii, 1.34, where he maintains that the position of God is analogous to that of rain. As rain is the common cause of the production of rice, barley and other crops while the difference between the crops is due to the various potentialities lying hidden in the respective seeds. These potentialities of the seeds do not owe their being to the rain. They belong to them in their own right. The extension of this principle to Prakṛti is implied in the term *Trpādivat* in the Sūtra *Anyatrābhāvācca na trpādivat* (ii, 2.5).

which has, therefore, been regarded by him as constituting a fresh *adhi*. coming to grips with an important phase of Sāmkhya thought which later crystallized itself into the Śeśvara-Sāmkhya of Patañjali.<sup>2</sup>

Thus, by connecting the opening word "*anyatra*" (=elsewhere than) of this Sūtra with the concept of Īśvara to which the whole argument of *Racanānupapatti* naturally leads by its immanent dialectic, we are able to arrive at the most natural interpretation of this *adhikaraṇa*-Sūtra, as a refutation of the Śeśvara-Sāmkhya view which withholds from Īśvara the supreme position which due to Him. The actual interpretation of the wording of the Sūtra would be: As no other principle in the world has any power or potentiality in its own right—Independently of God or B.,<sup>3</sup> it cannot be held that insentient Prakṛti evolves the world by its own intrinsic capacity with God acting as a contributory factor like the rain which helps the field to produce grass and other vegetation by its own fertility of the soil and the seeds.<sup>4</sup> Insentient Prakṛti cannot, therefore, be accepted as being capable of any kind of self-directed evolution by virtue of its own intrinsic potentiality. Nor can God be assigned the role of a mere contributory factor (*anugrahakamātram*) in the process of Prakṛtic evolution. We have, therefore, to go definitely beyond these two positions. We have to accept that the intrinsic capacity of Prakṛti to evolve the other principles is itself derived (eternally) from the Supreme Being and is not independent of It—either for its existence or functioning. This would immediately

2. Cf. 'अन्यत्र क्वापि शक्तिर्न स्वातन्त्र्येण एव हि । शक्तीस्ताः प्रेत्यत्यजः तदधीनाश्च सर्वदा ॥ सत्ताप्रधानं पुरुषशक्तीनां च प्रतीत्यः प्रवृत्तयश्च ताः सर्वा नित्यं नित्यात्मना यतः ॥ यवानित्यतपानित्यं नित्यशक्त्या स्वयेश्वरः नियामयति नित्यं च 'न श्चेत् त्वत्' इति श्रुते । स्वभावाजीवकर्मणि इयं कालश्रुतिरित्या । यत्प्रसादादिमे सन्ति न सन्ति यदुपेक्षया । इति श्रुते न सत्ताद्या अपि नापयण विना । सत्यतन्त्रलिखित्यादेर्मतं न पुरुषार्थम् ॥ (AV. II, 2. adh. 2)

3. Commenting on the śruti: यच्च किञ्चिज्जगत्सर्वं दृश्यते श्रुतेऽपि वा अन्तर्बहिश्च तत् सर्वं व्याप्य नापयणः स्थितः ॥ cited by M. in his C. on this Sūtra the TD explains: तत्सर्वं देशतः कालतो गुणतः शक्तितरच व्याप्य स्थितं । अन्तर्बहिश्च यद्वै तद्विदेशे च व्याप्यः तत्काले तद्विदेशकाले च सद्भूतः तदभूतगुणैः शक्तिभिश्च युतः । ब्रह्मणोऽन्यत्र जगतः सृष्ट्यादेः तच्छब्दस्यादेरन्वाभावात्, नानुप्राह-कत्वमात्रं तस्य; किंतु जगदुत्पादकत्वादिकमुपादानादिसंश्लेषत्वं चातोति (II, 2.5)
4. Belvalkar both misunderstands and misrepresents M.'s position here, when he says that M. directs this *adhi*. against the Śeśvara Sāmkhya which admits a God "but regards Him only as the efficient or '*nimitta-kāraṇa*' of the world" (Op. cit., p. 72 Notes). The point of dispute in this *adhi*. according to M. is not whether God is to be accepted as the *nimittakāraṇa* or not; for M. also subscribes to the view that B. is only the *nimittakāraṇa* and not also the material cause. The disagreement with the Śeśvara Sāmkhya, however, arises over the vital issue that it does not give Īśvara the pre-eminent position as *Sattāpradhānānupapattimuttam* in respect of all finite reality including Prakṛti and Puruṣas.



place the Supreme Being on a far higher pedestal than that of being a mere auxiliary or a contributory factor in the work of *Prakṛti*. The same principle applies to the *bijāsakti* of *Puruṣas* to the extent it may be recognized by the *Sāṃkhya* in its own way. These points have been fully elucidated by J. in his *NS.* under the present *adhi.*<sup>5</sup>

5. या जगदुपादानं सा प्रकृतिरेवोपादानत्वशक्तियतीति ब्रूते; न तु वेदवादिन इव तामपि शक्तिमीश्वरयत्ताम् । शरीरेन्द्रियादिसंबन्धेनोत्पत्तौ या शक्तिः सा बीजशक्तिः, जीव एव तद्धानिति ब्रूते; न तु तदीयां बीजशक्तिं तत्त्ववादिन इव भगवदधीनाम् । \*\*\*प्रधानपुरुषयोः तदीयानां शक्तौना च सत्ता स्वरूपं प्रतीतयः सर्वाः प्रवृत्तयश्च सर्वदा तदधीना एव (NS. pp. 329-30b)

## CHAPTER III

### CĀRVĀKA REFUTED

#### 3. *Abhyupagamādhikaraṇam* (ii, 2.6)

This *adhi*, is a refutation of the Materialistic Cārvāka school. The Cārvāka contends that the criticism against the Sāmkhya Prakṛti, that an insentient principle like Pradhāna cannot be credited with self-initiated activity in evolving the world, would not apply to *his* position. For, while denying the existence of a God as completely as the atheistic Sāmkhya, the Cārvāka siddhānta holds that our physical bodies are endowed with the power of consciousness (*viñāna*) which is formed therein by the peculiar combination of the four elements which go to constitute the body.<sup>1</sup> This consciousness perishes with the body. With the elements given and the bodies endowed with developing consciousness, the creatures may themselves be conceived to be the creators of the world in the course of the history of the world. This is sufficient to eliminate God.<sup>2</sup> As the bodies themselves are endowed with consciousness, while they last, no objection can be taken to the Cārvāka's way of explaining how the world has come into existence, on the ground that an insentient principle cannot have self-initiated activity. Nor is there any possibility of conflict with the Śruti; for the Cārvāka does not accept its authority.<sup>3</sup>

1. Very little of the original literature of the Cārvāka school has come down. In the circumstances, credit must be given to J. for giving us the following from what appears to have been a standard work on the system:

पृथिव्यप्तेजोवायुरिति तत्त्वानि । सत्समुदाये शरीरेन्द्रियविषयसम्भा । तेष्वप्यवैतल्य मदसंक्रितवत् विज्ञानम् ।

(NS. p. 331)

2. Cf. अन्तरेणापीश्वरं पूर्वपूर्वस्मादुत्तरोत्तरोत्पत्तिसम्भवात् \*\*\* अदृष्टार्थ एव नास्तीति, कुतो जपदीपवरः, कुतस्तदा जगत्कारणत्वमिति (TP. ii, 2.6)

3. मा भूदचेतनस्य कर्तृत्वम् । शरीरस्य चेतनत्वेन कर्तृत्वापत्तेरीश्वरत्वं व्यप्यात् । न च साध्यं प्रतीकं धृत्यादिबाधो वक्तुं युक्तः । तस्याप्यप्याप्याशोकात् इत्यभ्यधिकारसंक्रया पूर्वपक्षोत्पानादनन्तरस्य विरिति भावः

(Raghu. TPB. ii. 2.6)

The *Pūrvapakṣa* of the *Cārvāka* is thus brought up by the *Sūtra-kāra* by way of an *adhikāśaṅkā* over the conclusion reached in the opening *adhi.* against atheistic *Sāṃkhya* and is refuted in this *adhi.* We have thus a reasonable ground for disposing of the *Cārvāka* objection here, as has been done by M.

Without going into M.'s reasons for giving a different interpretation of this *Sūtra*, Belvalkar observes that "M. is most peculiar (italics mine) in making a new *adhikarāṇa* of this *Sūtra*, which he directs against the *Cārvāka*" (*Op. cit.*, p. 72 Notes). He is evidently satisfied with S.'s way of treating this *Sūtra* as a continuation of the attack on the *Sāṃkhya* system. To S. this *Sūtra* raises the objection that "even accepting the spontaneous activity of insentient *Prakṛti*, such activity would be wanting in a purpose".<sup>4</sup> This is open to the following objections: The words "*arthābhāvāt*" (on account of the absence of a purpose on the part of *Prakṛti*) in the *Sūtra*, as interpreted by S. would be sufficient to convey the intended refutation of the *Sāṃkhya*, without the superfluous preamble: *Abhyupagame 'pi* (even admitting the spontaneous activity of *Prakṛti*).<sup>5</sup>

The word '*arthābhāvāt*' embodies a reason. *Sūtra* no. 6 being a constituent part of the first *adhi.* itself comprising ten *Sūtras* from 1-10, (according to S.) the reason *arthābhāvāt* in *Sūtra* 6, should stand connected with some conclusion (*sādhya*). We are thus entitled to ask what precisely is the conclusion which this *hetu* is intended to establish? Will it stand connected with the conclusion expressed in *Sūtra* 10, by the words "*asamañjasam*—that for want of a purpose on the part of the activity of *Prakṛti*, the system is unsatisfactory? Or, will it stand connected with the conclusion reached in *Sūtra* 2, that for want of purpose, the activity of *Prakṛti* would become untenable? Neither can hold. The former will recoil on the *Sūtrakāra* himself, as he has been interpreted by S. under *Sūtra* ii, 1.33,—where it has been confessed that no purpose can be made out for B.'s creation of the world.<sup>6</sup> If the reason in *Sūtra* 6 is connected with what is made out in *Sūtra* 10 (*Pravṛtṭyanupayatteh*) it would conflict with the "acceptance" (*abhyupagama*) given to the activity of *Prakṛti* in the preamble<sup>7</sup> to *Sūtra* 6.

4. अथापि नाम स्वानाविकीर्षेव प्रधानस्य प्रवृत्तिमभ्युपगच्छेम, तथापि दोषोऽनुपगम्यते; अर्थाभावात्  
(S. BSB. ii, 2.6)

5. अभ्युपगमेऽपीत्येतावतो वैयर्थ्यात् । 'अर्थाभावान्' इत्येतावतं वृण्वत्त्वात् (NS. p. 331b)

6. तथापि नैवात्र किञ्चित् प्रयोजनमुत्प्रेक्षितं शक्यते (S. BSB. ii, 1.33) अपि च, नैव पारमार्थिकी सृष्टिः, येनानुपगम्येत प्रयोजनम् । न हि, द्विचन्द्रासातचक्रान्यवर्धनयरादिविग्रहाः समुद्दिष्टप्रयोजना भवन्ति  
(Bhāmati. ii, 1.33)

7. किं पारमार्थिकेन किं साध्यम् ? साध्यमतस्यासामञ्जस्यं वा ? प्रकृतेः प्रवृत्त्यनुपपत्तिर्वा ? नावः; व्यधिकरणत्वात् । क्वचिदेकाधिकरणत्वात्तद्वैप्रति स्वमतेनानेकान्तात् । न द्वितीयः; अभ्युपगम (वाद) विरोधात् । तस्मादायं गूढार्थः (NS. p. 331b)

In an *abhyupagamavāda* we do not repudiate what has been conceded but use it to draw out some other point. In the present case, however, the very acceptance of self-directed activity of *Prakṛti* will have to be repudiated by the force of the reasoning *arthābhāvāt*, if from it we conclude that *Prakṛti* cannot have such activity. This makes the *abhyupagama* meaningless. The best thing for S. would have been to discard the preamble and simply argue *arthābhāvād asamañjasam* or *arthābhāvāt pravṛtṭyanupapattiḥ* for what they are worth. But the *Sūtra* contains the words *abhyupagame 'pi*, which is not properly accounted for, in his interpretation.

The *Cārvāka* prides himself on his ultra-rationalism in religion, philosophy and ethics. It is natural to expect this brand of rationalism also to be examined in the present *Pāda*, which is devoted to a systematic examination of anti-Vedāntic schools. It is the absence of examination of this system in this *Pāda* and not its presence or inclusion here by a thoughtful commentator that should cause surprise to any one. What should really have struck Dr. Belvalkar as "most peculiar", in this connection, is S.'s not discussing the *Cārvāka* school here and doing so under III, 3, 53-54, instead, where it is out of place.

The *Sūtra*: *Abhyupagame 'pyarthābhāvāt* (ii, 2.6) shows the untenability of the *Cārvāka* view in the light of its own fundamental presuppositions. To put it bluntly, the system stands virtually without a subject-matter for its *Śāstra* and a goal<sup>8</sup> in consequence of some of its own admissions.

The *Cārvāka* does not accept any supersensuous realities or values like God and soul, merit and demerit, heaven and hell. He admits only sense-perception (*Pratyakṣa*) as *Pramāṇa* and rejects the validity of inference and *Āgama*. He believes that the physical body itself is endowed with the power of *Caitanya* which is produced in the body by the peculiar nature of the combination of the elements constituting the body.

In the circumstances, this system cannot accept anything which lies beyond the range of the senses as the subject-matter of its *Śāstra* or its goal. The subject-matter presented by this philosophy may be intended either for the enlightenment of the founder or for the benefit of his disciples. As nothing beyond the range of sense-experience is accepted, whatever is taught by the founder in his *Śāstra* must have been

8. The term *artha* in the *Sūtra* has been interpreted in the sense of both *Viśaya* (subject-matter) and *prayojana* (goal or objective): बन्धुपुत्रनयेत्यर्थभावात् इति तृतीयाधिकरणसूत्रेऽर्थशब्देन न केवलं प्रयोजनमभिप्रेतं, किंतु विषयोऽपि (TC. p. 905b)

realized by him already thro' his own sense-experience. That cannot, therefore, be a source of information or enlightenment to him thro' the Śāstra; for Śāstra is that which gives information not known thro' other sources. The system cannot claim to have any supersensuous objectives to be realized by its study by others; for nothing beyond the senses is accepted. What is within the reach of the senses of everyone needs no Śāstra to expound it.

The Cārvāka has, therefore, to adopt a negative approach and say that his Śāstra has for its subject matter the non-existence of *dharma*, *adharma* and other supersensuous values. Tho' the non-existence of these things is borne out by the evidence of perception itself, the brains of most men are muddled by the false propaganda of religionists and the age-old superstitious ideas fostered by them about the existence of God, soul, *punya*, *pāpa*, *svarya*, *naraka*, etc. Humanity has to be rescued from this quagmire of religious beliefs. When disillusioned by the Cārvāka, people will be free from the incubus of religion and shake off their inhibitions and engage freely in the pursuit of wealth and the enjoyment of life.

Granting that this may be so, the attainment of these objectives would depend on the establishment of these ideals as the subject matter of the Śāstra. But the Cārvāka has to make it clear whether the Śāstra expounds these tenets in an authoritarian way, as the deliverances of an Āgama or by establishing them with reasonings. He does not recognize any Āgama or the validity of reasoning. How then can his Śāstra carry conviction? It will not do to put in that Śāstra merely disarms the objections of Religionists against the non-existence of supersensuous values preached by the Cārvāka. When these objections are disarmed by the Cārvāka-Śāstra, sense-experience will be competent to reveal the subject matter in its own true light! But the difficulty would be that the objections cannot be silenced without making an authoritative statement to the contrary or adducing convincing reasons to rule out the objections. For an objection is in the nature of a doubt or is due to a misapprehension. It can only be set at rest by creating a better understanding which comprehends facts in a different light, and not by repeatedly asserting the same thing. That can only be done by giving cogent reasons to convince the doubter. But the Cārvāka has no faith in reason.<sup>9</sup>

9. J. argues that the denial of *dharma* etc. may lead to disastrous results:

न च धर्माद्यभावबोधनद्वारा लोकोपकारः । तदभावज्ञाने परस्परहिंसादिना व्यग्रस्त्वेव प्राप्तेः (TP. ii, 2.6)

## CĀRVĀKA REFUTED

Thus, in consequence of its own presuppositions, the Cārvāka system is precluded from having a proper subject matter or a goal worth recognizing. The Sūtra makes it clear that not only according to its critics but even by its own admissions, as shown above, the system turns out to be devoid of a proper subject matter and a goal. What it may have to say, in these circumstances, against the possibility of God being the author of the Universe is not entitled to any consideration.<sup>10</sup>

10. अतो न तद्विरोधो विष्णोर्जगत्कारणत्वस्य (BD)

## CHAPTER IV

### PURUṢOPASARJANA-PRAKṚTIKARTRTVAVĀDA UNTENABLE

#### 4. *Puruṣāśmādhikaraṇam* (ii, 2, 7-8)

There are two other shades of Nirīśvara-Sāṃkhya which remain to be disposed of.<sup>1</sup> One of them invests Acetana-Prakṛti itself with the power of evolution by the presence (*sānnidhya*) of Puruṣa. The influence which the Puruṣa exercises by his mere presence is part of the agency of Prakṛti and does not fall outside it. It is in this way that this view differs from position assigned to Īśvara as a favoring factor acting externally, in the Seśvara-Sāṃkhya—already noticed. The illustration of the man fetching a piece of stone elucidates how insentient Prakṛti itself in contact with Puruṣa starts evolving the world.

This theory too cannot get over the difficulty in attributing self-initiated activity to a purely insentient principle like Prakṛti—notwithstanding the vicinity of Puruṣa. For, in point of actual fact, the theory wants to make out that it is Acetana-Prakṛti that performs the function of evolution—the Puruṣa acting merely as an *Upasarjana* contributing nothing but his merest vicinity (*sānnidhya*). But the fact remains that agency in the real sense of the term is impossible without consciousness

1. Dr. Belvalkar (*Op. cit.*, Notes p. 75) is wrong in saying that the two shades of Sāṃkhya thought refuted in adhi-s 4 and 5 by M. are part of the Seśvara-Sāṃkhya school. *They are not.* Only the one refuted in adhi. 2 is Seśvara-Sāṃkhya. The rest refuted in adhi-s 1, 4 and 5 are all Nirīśvara. Read: साध्यमतमपि केवलाचेतनकर्तृत्वचेतनसहिताचेतनकर्तृत्वाभ्या देहा । इह च कर्तृत्वं नाम स्वतः प्रवृत्तिमस्त्वम् । तत्राद्यं वैदिकस्य स्वतन्त्रचेतनकर्तृत्वस्याचेतनस्पर्शविशेषस्यैवानुसङ्गीकोरणात्यन्तविरोधीत्याद्याधिकारणे तद्विरासः । द्वितीयमपि साध्यमतं गुणभूतेभ्यस्तन्मूहोत्तप्रधानकर्तृत्वेन, जीवसहितप्रधानकर्तृत्वेन चेति द्विधा । तत्र यद्यपि निरीश्वरं द्वितीयं सेश्वरादाद्यादतिविरोधि, तथाप्याद्यस्य सेश्वरस्य \*\* द्वितीयाधिकारणे निरासः अनन्तरं जीवसहितस्य प्रधानस्य कर्तृत्वमपि जीवस्योपसर्जनत्वप्रधानत्वाभ्या देहा \*\*\* (TC. p. 903b)

(jñāna) volition (*icchā*) and effort (*prayatna*). It should be obvious that it is only the intelligent self which acts thro' the body and makes it perform such acts as fetching a stone. The example does not prove the agency of the purely unintelligent body as against the intelligent self. It has already been made clear that every activity—great or small, is in reality inspired by the Supreme Being (*Na ṛte tvat kriyate kimcana āre*).

As the Sāmkhya is more a rationalist (*Haituka*), the next sūtra uses reason to rebut his position by pointing out that it offends the logic of experience to make the Puruṣa a nominal or secondary factor instead of the prime agent. This conclusion here in regard to the active agency of the Jīvātman does not conflict with the philosophical position of Theism that God is the primary source of all agency. By showing here that any attempt at belittling the the agency of the Puruṣa and transferring it to the physical body (and to insentient Prakṛti in the end) would be opposed to experience and Śāstra, the Sūtrakāra is merely seeking to emphasize the fact, all the more clearly, that any attempt at tampering with the absolute agency of the Supreme Being in the larger context of cosmic evolution and transferring it to insentient Prakṛti by the Sāmkhya is opposed to Yogipratyakṣa, anumāna and Āgama alike.



## CHAPTER IV

### PURUṢOPASARJANA-PRAKṚTIKARTṚTVAVĀDA UNTENABLE

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There are two other shades of Nirīśvara-Sāṃkhya which remain to be disposed of.<sup>1</sup> One of them invests Acetana-Prakṛti itself with the power of evolution by the presence (*sānnidhya*) of Puruṣa. The influence which the Puruṣa exercises by his mere presence is part of the agency of Prakṛti and does not fall outside it. It is in this way that this view differs from position assigned to Īśvara as a favoring factor acting externally, in the Seśvara-Sāṃkhya—already noticed. The illustration of the man fetching a piece of stone elucidates how insentient Prakṛti itself in contact with Puruṣa starts evolving the world.

This theory too cannot get over the difficulty in attributing self-initiated activity to a purely insentient principle like Prakṛti—notwithstanding the vicinity of Puruṣa. For, in point of actual fact, the theory wants to make out that it is Acetana-Prakṛti that performs the function of evolution—the Puruṣa acting merely as an *Upasarjana* contributing nothing but his merest vicinity (*sānnidhya*). But the fact remains that agency in the real sense of the term is impossible without consciousness

1. Dr. Belvalkar (*Op. cit.*, Notes p. 75) is wrong in saying that the two shades of Sāṃkhya thought refuted in adhi-s 4 and 5 by M. are part of the Seśvara-Sāṃkhya school. They are not. Only the one refuted in adhi. 2 is Seśvara-Sāṃkhya. The rest refuted in adhi-s 1, 4 and 5 are all Nirīśvara. Read: ग्राह्यमनमसि केवलाचेतनकर्तृत्वचेतनमहिताचेतनकर्तृत्वार्था इत्यादि । इह च कर्तृत्व नाम स्वतः प्रवृत्तिमत्त्वम् । तत्रापि वैदिकस्य स्वतःप्रवेतनकर्तृत्वस्याचेतनक्याविशेष्यत्वेनैवानुसंगिकोत्पादयन्निरोधोत्पादाधिकारत्वे तद्विरामः । ज्ञानमसि ग्राह्यमसि कृत्यकर्तृत्वानुसंगिकप्रधानकर्तृत्वेन, योऽस्यहितप्रधानकर्तृत्वेन चेति इत्यादि । तत्र यदपि निरोधकं ज्ञानं तद्विरामोत्पादयितुमशक्यं, तथाप्याद्यस्य हेतुत्वस्य \*\* ज्ञानोत्पादिकत्वे निरामः जननार्थं योऽस्यहितस्य प्रधानस्य कर्तृत्वमसि योऽस्यचित्तमवेतकप्रधानत्वार्था इत्यादि \*\*\* (TC. p. 903b)

(jñāna) volition (*icchā*) and effort (*prayatna*). It should be obvious that it is only the intelligent self which acts thro' the body and makes it perform such acts as fetching a stone. The example does not prove the agency of the purely unintelligent body as against the intelligent self. It has already been made clear that every activity—great or small, is in reality inspired by the Supreme Being (*Na yte tvat kriyate kimcana āre*).

As the Sāmkhya is more a rationalist (*Haituka*), the next sūtra uses reason to rebut his position by pointing out that it offends the logic of experience to make the *Puruṣa* a nominal or secondary factor instead of the prime agent. This conclusion here in regard to the active agency of the *Jivātman* does not conflict with the philosophical position of Theism that God is the primary source of all agency. By showing here that any attempt at belittling the the agency of the *Puruṣa* and transferring it to the physical body (and to insentient *Prakṛti* in the end) would be opposed to experience and Śāstra, the *Sūtrakāra* is merely seeking to emphasize the fact, all the more clearly, that any attempt at tampering with the absolute agency of the Supreme Being in the larger context of cosmic evolution and transferring it to insentient *Prakṛti* by the Sāmkhya is opposed to *Yogipratyakṣa*, *anumāna* and *Āgama* alike.

## CHAPTER V

### PRAKṚTYUPASARJANA-PURUṢAKARTRṬVAVĀDA UNTENABLE

#### 5. *Anyathānumityadhikaraṇam* (ii, 2, 9-10)

This adhi. deals with the type of Nirīśvara-Sāṃkhya which reverses the position of Prakṛti and Puruṣa as conceived in the allied system just examined. Here Prakṛti occupies the subordinate position and Puruṣa takes the chief role in the evolution of the world. This reversal of positions between Prakṛti and Puruṣa has been referred to by the words: *anyathānumitau* (even if the reasoning is reversed).

The argument of the Sāṃkhya here is that by making the Puruṣa the chief actor, the difficulty of the other school is surmounted. At the same time, as the Puruṣa has no activity in Suṣupti and other states, the active assistance of Prakṛti is proved to be indispensable for him. Given these two, then, God can be eliminated from the field of cosmology.

This is refuted by the words: *Jñāśaktiviyogāt*—'because the sentient principle here (viz. the Puruṣa) will be without the requisite power to become connected with Prakṛti without a physical body of his own (and operate Prakṛti). The Sāṃkhya has to make it clear if, in assigning the major role in creation to Puruṣa here, he confers unlimited powers on him. If he does, it should be possible for Puruṣa to do without Prakṛti. If Puruṣa (*Jñāh*) has not got unlimited powers (*śakti*), there will be need for accepting an Īśvara, at least for purposes of activating Prakṛti.

In any case, it can only be by his active impulsion that Puruṣa can energize Prakṛti and make it serve as his Upasarjana. But as the

Puruṣa is admitted in this view to be powerless in himself, the impulsion will have to be provided by some other source. Moreover, it is not by its mere presence or loose contact with Puruṣa that Prakṛti comes to serve the Puruṣa as his Upasarjana. In that case, it should do so even in Suṣupti and Pralaya. It is, therefore, only in the sense of serving as a means of knowledge, object of enjoyment and place of residence that Prakṛti can serve the Puruṣa as Upasarjana. In this sense, what is Upasarjana will have to be suitably adapted to his needs by an agent. But as Puruṣa here is powerless to do this, the impulsion to make him do so must come from elsewhere. It cannot come from Prakṛti itself—as, being in the nature of an instrument, object of enjoyment or place of residence for the Puruṣa, it cannot act as its own instrument in making itself impelled to serve the Puruṣa as Upasarjana. That would involve the defect of self-dependence. If it should be impelled towards this end by some one else, that some one, if he is another Puruṣa, would be as powerless as the first one and would need to be impelled by another to impel Prakṛti—and so on endlessly. To avoid this difficulty, Puruṣa will have to be vested with the supreme power of directing the evolution of Prakṛti. That will make him the Supreme Being or Īśvara Himself. The Sāṃkhya would thus be forced to accept Īśvara.

### *Interpretation of Sāṃkhya and Rāmānuja*

According to S. R. and others, Sūtras 1-10 constitute one *adhi*, refuting the atheistic Sāṃkhya Siddhānta that insentient Prakṛti by itself designs and evolves the world without being guided and supervised by a sentient principle. However, as there are several distinctive types of Sāṃkhya thought, they deserve to be taken into account. It is not fair to ignore any of them and lavish all the attention on only one of them at the risk of needless repetition of the same points of criticism, for want of better ones. We have seen how each of the four Sāṃkhya *adhikaraṇas* dealing with its different shades of thought and claiming in succession to be free from the defects pointed out of its predecessor call for refutation. There is sufficient justification, therefore, to distribute the ten Sūtras into distinctive *adhikaraṇas*.<sup>1</sup>

The purpose of refuting the Sāṃkhya is to uphold the causality of B. instead. But is that possible for S. in any straight sense of the term?

1. Belvalkar (Op. cit., Notes p. 75) observes that as Sūtra 10 seems to be the final flourish of attack, we cannot distribute Sūtras 1-10 into more than one *adhi*. The last Sūtra can, however, be understood as a general criticism of all four shades of Sāṃkhya thought which constitute a sub-division (*avāntarapeṭikā*) within the larger section (*mahāpeṭikā*) of refutation of Hāituka schools. By the same token of 'final flourish' (See the wording of Sūtras 4 and 17). Belvalkar should agree that Sūtra 4 indicates the conclusion of an *adhikaraṇa*.

His real B. is the Nirviśeṣa-Cinmātra. It cannot become the *author* of the Universe. Neither can It be the deluded one seeing a world projected before it, in terms of creation. It cannot be the one who spreads a delusion before others like a Magician—as has been shown in earlier contexts. If “causality” of B., which the Sūtrakāra is at pains to establish, is merely being the substratum of the illusory appearance of the world, even an insentient principle like Prakṛti can pass the test. If causality should mean transformation of nature or condition, an Acetana principle like Prakṛti can lay better claim to it. Except in the sense of authorship of the world with conscious effort, the term *racanā* in the opening Sūtra will offer a real difficulty in interpretation. Authorship in the sense of putting forth conscious effort will be equally unthinkable in the case of the Nirviśeṣa-B.

If S. could satisfy his conscience that B.’s authorship of the Universe means only that the world is superimposed on pure consciousness or is the creation of B. qualified by Avidyā and antahkaraṇa, the Sāmkhya can also get away with the contention that Caitanya is superimposed on Prakṛti by absence of realization of its difference from Prakṛti and that there is real activity in Prakṛti when it becomes qualified by Puruṣa and that in this way both sentiency and agency can be reconciled with acetana-Prakṛti.

### Sūtrārtha

According to S., the second Sūtra means insentient Pradhāna cannot be the cause because of the impossibility of its possessing activity,—the word *anupapatteḥ* being understood here from the previous sūtra. This is merely a repetition of what has been established in the first Sūtra itself.<sup>2</sup> We may naturally expect the Sāmkhya to hit back against the criticism: *Racanānupapatteḥ* that the Vedāntin’s pure consciousness would also be incapable of activity and that, therefore, the criticism against the Sāmkhya Prakṛti will not stand. It would be incumbent on the Siddhāntin to counter this objection in the body of Sūtras itself. There is no reason to miss this opportunity of giving a suitable reply to this pertinent objection of the Sāmkhya and silence it by taking one’s stand on valid *anubhava* which confirms the agency of the intelligent self. Instead of answering this objection in the words of the Sūtra: *Pravyūṭseṣa*, S. has recourse to a parenthetical discussion of the point raised by the Sāmkhya. This could have been

2. R. avoids this repetition by combining the two Sūtras into one and laying stress on the guidance of an intelligent being as the basic condition of activity being caused in an insentient principle, by the latter part (*pravyūṭseṣa*)  
 आत्मनिष्ठमपेक्षितवद्वा कालावयवकुण्डलैर्जनान् (Śrībhāṣya)

dispensed with by a forthright interpretation of the second Sūtra itself, as emphasizing the point that only an intelligent being is capable of self-directed activity—thus knocking down the Sāṃkhya Pūrvapakṣa.

The idea that only a Cetana is capable of self-initiated activity to guide the insentient is absolutely necessary for purposes of meeting the further Pūrvapakṣa in the next sūtra (*Payo'mbuvac cet tatrāpi*) as admitted by S. himself, in his own interpretation.<sup>3</sup> That being so, it would be proper to enunciate the principle that all self-directed activity has necessarily to originate in a sentient being and have it spelt out in the second Sūtra so that it can run on and clinch the issue of *Payo'mbuvac cet* in the next Sūtra instead of looking about for support from Inference in one's favor.<sup>4</sup>

The redundancy of Sūtra 2 (as explained by S.) cannot be got over by the explanation that *racanā* stands for self-transformation of the causal stuff of Prakṛti in the form of effects, while *pravṛtti* signifies the passing out of the three guṇas of Prakṛti of their own accord from their original state of equipoise and their entering into a state of mutual subordination and superordination.<sup>5</sup> For, the same interpretation has been given by S. under the Sūtra *Āṅgītvānupapatteḥ* (ii, 2.8) which makes that Sūtra redundant in the light of no. 2. For all these reasons, it seems best to accept the position that the second Sūtra should be interpreted so as to directly lay down that all self-directed activity has to originate in a Cetana alone,—as M. has done.

In Sūtra 3, S. and R. have not done adequate justice to the distinctive point underlying the two illustrations. Instead of explaining them in more or less the same way that "the cow's milk flows for the benefit of the calf and water flows for the benefit of mankind", it would have been more pertinent and thoughtful to have distinguished the purposes of the two illustrations from the Pūrvapakṣin's point of view,<sup>6</sup>—to the effect that the transformation of milk into curds or cream is intended to illustrate that the transformation of Pradhāna into Mahat etc. is independent of the intervention of the agency of any sentient being, while the

3. *पयोम्बुवोः चेतन्याधिष्ठितयोरेव प्रवृत्तिः* (S. BSB. ii, 2.3)

4. *इत्यनुमिमीयहे* (S)

5. Cf. बास्ता तापादयं रचना । तत्सिद्धपर्यं या प्रवृत्तिः साम्यादस्यानात् प्रवृत्तिः \*\* (S)

6. It is evidently for this reason that M. has given a new orientation to the illustrations of milk and water used in this Sūtra. It deserves to be noted in this connection that while the illustration of milk appears in the *Sāṃkhya-kārikā* in a different set-up (as explained by S.) the other one is not to be met with there and S. himself has thought it fit to refer it to the Śruti, where its interpretation in the light of the Siddhānta position is fully supported.

illustration of the *water's flowing* is intended to illustrate the other point of the possession of self-initiated activity by Pradhāna for undergoing such a transformation of its nature.

The fourth Sūtra *Vyatirekānavasthiteś cānapekṣatvāt* has been rendered by S. as follows: "There being no other principle beyond (Pradhāna as the cause of activity), it cannot need (any other accessory to become active. This will lead to the contingency that it would always be transforming itself in equal or unequal measure)."<sup>7</sup> This involves a good deal of importation (*adhyāhāra*) of the large number of words shown in brackets. R's interpretation also resorts to such excessive importation:—(If the transformation of Pradhāna takes place without being guided by the Supreme Being's will) there will be (the adverse consequence of the state of Pralaya) which is different (from creation) not existing.<sup>8</sup> As Prakṛti does not depend (on any other, there will be creation for ever (*Vedāntadīpa*)).

S's assumption that there is no other factor which regulates the transformation of Prakṛti is not correct; for the Sāmkhya recognizes that diversity of Karma and Vāsanās persist in the primordial state of Prakṛti which must naturally have their own impact on the evolution, when it takes place. The *Bhāmātī* tries to explain this away by suggesting that when confronted with *adharma-vāsanās* Pradhāna is restrained from bringing about a happy environment and similarly when *dharma-vāsanās* are confronted with *adharma*, corresponding condition is created. This does not do away with the fact that reverse influences shape the nature of Paripāma.

Instead of such devious approaches, it would be much more to the point to take 'Brahman' itself as the antecedent correlative (*pratiyogi*) of the apartness (*vyatireka*) spoken of in the Sūtra—especially after the clear acceptance of the agency of the Supreme Being under the preceding Sūtra *Payombuvaccet tatrāpi*, by all the commentators.<sup>9</sup> In the circumstances, the meaning of Sūtra ii, 2, 4, as given by M. seems to be quite to the point and it is not clear why Belvalkar wants to ignore it, without discussing it on its merits.

7. यद्यो नृणां माय्येनावस्थितमात्रा प्रधानम् । न तु तद्व्यतिरेकेण प्रधानस्य प्रवर्तकं निवर्तकं वास्ति (S)

इदमन्तोरपेक्षणीयत्वाभावात् । ननु माय्येन परिणमेनेव वैयर्थ्येन वा; न तस्य कदाचित्कः परिणामभेद उपादेयः  
(*Bhāmātī*)

8. इत्यत्र तद्व्यतिरेकेण प्रधानानुपेक्षाविनामिदं व्यर्थमिति चेत् प्रधानस्य व्यवस्थयवानवस्थितिप्रवृत्त्याम्  
(*Sribhāṣya*)

9. योऽयमुक्तिर्यत् इत्यादिप्रसूतवर्ति प्राज्ञाधिष्ठितम् (R. *Vedāntadīpa*) नास्ति, योऽयु निष्ठम्, एतस्य वास्तव्यं प्रमाणं प्राज्ञाद्वयं ननु स्वतन्त्र इवेवमाशयकं, नमस्तस्य नास्ति तत्त्वविदित्वस्य ईश्वराधिष्ठितता आशयः (S)

The explanation of *Payombuvat* as we have it from S. and R. leads to a conflict with the position taken by the Sūtrakāra according to these commentators in explaining the same illustration adverted to earlier in Sūtra ii, 1, 24. There, the transformation of milk has been cited as taking place of itself without external impulsion. S's explanation that this has been intended from the worldly point of view while *here* in Sūtra ii, 2, 3 the position has been defined from the Śāstric point of view, exposes the Sūtrakāra to the fallacy of having given an illustration under ii, 1, 24 which is in reality and from his own Siddhānta point of view, destitute of the major term.

Sūtra 5, as interpreted by S. and R. has no new point to establish. It merely cites a few more instances of grass eaten by the cow being converted into milk and others of its kind. But once the principle that behind all the apparently self-directed activities and changes noticed in insentient things, there is invariably the indisputable presence of the agency of a sentient being has been categorically established under ii, 2, 3, there is no need to discuss any more instances in all seriousness. Otherwise, there can be no end to such a discussion. Instead of making the Sūtrakāra flog the dead horse of Nirīśvara-Sāmkhya, in this way, it would indeed be more purposeful to let him turn to some other important school of Sāmkhya such as the Śeśvara-Sāmkhya, for criticism under ii, 2, 5.

We have already seen with reference to S's interpretation of ii, 2, 6, that to accept the self-directed activity of Pradhāna and reject it in the same breath on grounds of the purposelessness of such activity involves his interpretation in a self-contradiction of argument. If the intention here is to make out that by acting in this purposeless way the Sāmkhya-Prakṛti would be laying bare its own indiscretion and want of prudence, that would not in any way offend its *amour propre*; for Pradhāna is by hypothesis insentient.<sup>10</sup>

The other analogies of the lame and the blind man or the magnet and the iron, cited in the interpretation of Sūtra 7 can all be comprehended under Sūtra 11 and do not call for any separate discussion as the principle by which they are to be explained by the Siddhāntin is the same.

The interpretation of the next Sūtra is *redundant* as it has already been established by S. under Sūtra 2, that the original disturbance of the three guṇas of Prakṛti from the condition of equipoise, which is

10. प्रवृत्तिमन्वृत्तगम्य प्रयोजनाभावेन पुनः प्रवृत्तिनिरासे विरोधात् । अत्रेवावत्त्वापत्तेः च प्रमाण इत्यापत्तेः  
(TC. p. 907)



essential for the creative manifestation of the world cannot be due to the unintelligent Pradhāna itself<sup>11</sup> and the same argument is put up by him again under this Sūtra also that Pradhāna cannot be active as the three guṇas abide by themselves in the original state without standing in the relation of principal and subordinate. Unless this balance is disturbed there can be no change and without external impulsion the guṇas will not change their state of equilibrium.<sup>12</sup>

Sūtra 9 has been interpreted by S as refuting the plea that the difficulty of bringing about the necessary disturbance in the equipoise of the guṇas and securing a relation of principal and subordinate among the guṇas can be overcome in a suitable way by taking advantage of the unsteady and unpredictable nature of the guṇas which may enter into a relation of mutual inequality even while they are in a state of equilibrium. The Siddhāntin rejects this plea (of *anyathānumāna*) by reiterating his main criticism that as Pradhāna is without intelligence (*Jñāśaktiviyogāt*), its qualities cannot afford to have any such power of self-initiated activity or change.<sup>13</sup>

But this impossibility of the qualities of Pradhāna assuming *aṅgān-gibhāva* relationship because of their intrinsic insentiency having been well-established in at least three earlier Sūtras (Nos. 2, 4 and 8) the question cannot be reopened by raising a feeble explanation in terms of *anyathānumiti* in Sūtra 9 in order to revive the same old Pūrvapakṣa of Nirīśvara-Sāmkhya and refute it again. The impossibility of meeting the Vedāntic objection of *Aṅgītvānupapatti* against the Nirīśvara-Sāmkhya satisfactorily has been frankly admitted by the *Bhāmatī*.<sup>14</sup> That being so, there is no point in reviving the dead Pūrvapakṣa and attacking it again by repeating the criticism already urged twice before in Sūtras 1 and 2 that insentient principles have no power to do anything.<sup>15</sup> The interpretation of the term 'Jñā' as 'intelligence' (*Jñāna*) is unusual.

11. Cf. वास्ता तावादिष रचना, तत्सिद्धयर्थं या प्रवृत्तिः साम्बावस्थानात् प्रवृत्तिः सत्त्वरजस्तमसा अगादिमावस्थापतिः विविष्टकार्याभिमुखप्रवृत्तिता, सापि नाचेतनस्य प्रधानस्य स्वतन्त्रस्वोपपत्तेरिति (S. BSB. ii, 2, 2)

12. इदञ्च न प्रधानस्य प्रवृत्तिरूपपत्तेरिति सत्त्वरजस्तमसामन्योन्यगुणप्रधानभावमूलगुण साम्येन स्वस्वभावेणावस्थानं सा प्रधानावस्था । तस्यावस्थायाम् अनपेक्षरूपाणां स्वरूपप्रधानभावमात् परस्परं प्रत्यगादिभावानुपपत्तेः (S. BSB. ii, 2, 8)

13. तस्मात् साम्बावस्थानामपि देवम्योपममयोम्या एव गुणा अवतिष्ठन्ति इति । एवमपि प्रधानस्य ज्ञानविशेषाद्भवानुपपत्त्यादयः पूर्वोक्ता दोषान्नदवस्था एव (S. BSB. ii, 2, 9)

14. अङ्गित्वानुपपत्तिरक्षणी दोषस्तावत् न प्रवृत्तिः सत्त्वरजस्तमसामन्योन्यगुणप्रधानभावमात् परस्परं प्रत्यगादिभावानुपपत्तेरिति (Op. cit. ii, 2, 9)

15. बहुमुखोक्तदृशोपाधामनुचितं पट्टिहारं चाद्वैतीकृत्य रचनानुपपत्तेरित्यनेनोक्तस्याचेतनत्वादवतिष्ठत्वं पुनरिदो-  
क्त्ययोगात् (TC. p. 908b)

Sūtra 10 has been taken by S to dismiss the Sāṃkhya on account of certain alleged discrepancies in the writings of the Sāṃkhyas regarding the number of the sense-organs, the manner of evolution of certain principles and such other details. Such discrepancies are also to be found in the Vedāntic sources.<sup>16</sup> The Sāṃkhya also could explain them in the same way as the Vedāntin would explain such discrepancies. They do not, therefore, call for a censure. It is evidently for this reason that R. does not make an issue of this, in his interpretation of this Sūtra, against the Sāṃkhya but talks of other inconsistencies of Sāṃkhya metaphysics.

Belvalkar lays undue emphasis on the point that these ten Sūtras should be taken as constituting a single adhikaraṇa as Sūtra 10 seems to be the final flourish of the attack which makes it clear that we cannot distribute the Sūtras 1-10 into more than one adhikaraṇa. But he fails to see that if the ten Sūtras as read by S. are to be treated as coming under a single adhikaraṇa, the objection raised by S. under the Sūtra: *Puruṣāśmavad iti cet tathāpi* (ii, 2, 7) would hardly be admissible immediately after it has been established in ii, 2, 6 that the activity of Pradhāna is purposeless and therefore impossible.<sup>17</sup> It is evidently because R. was alive to the force of this objection that he has shifted Sūtra 7 from its present position and read it earlier as No. 5.

There is thus sufficient reason to regroup the Sūtras into different adhikaraṇas and give them a better deal.

16. क्वचित् सप्त प्राणाः सकीर्त्यन्ते, क्वचिदष्टौ \*क्वचिन्नव \*\*क्वचिरेकादश (S. BSB. ii, 4.5)

17. न ह्यभ्युपगमेऽपीत्यनेनार्थाभावे उक्ते, पुरुषाश्मवदित्यनेनान्यपदत्वादित्पान्दशका सप्तता (TC. p. 908)

## CHAPTER VI

### REFUTATION OF VAIŚEŚIKA DOCTRINES

#### 6. *Vaiśeṣikādhikaraṇam* (ii, 2.11-17)

The *adhi.* removes opposition to Vedānta philosophy from the doctrines of the Nyāya-Vaiśeṣika system. The Pūrvapakṣin claims that as his school readily assigns to God a prominent position in the creation of the world, it is free from the defects which mar the other systems criticized earlier. Nevertheless, there are certain deficiencies in the conception of God and of causation, in this school. This school believes that God has only eight sovereign attributes which are necessary for a Creator: eternal knowledge, will and activity, number, dimension, severality, conjunction and disjunction.<sup>1</sup> This goes against the conception of B. as possessed of infinite perfections as established in the opening *Adhyāya*. The Nyāya-Vaiśeṣika conception of God is too narrow and unphilosophical in some other respects also. It denies to God even the most essential attribute of bliss not to speak of other equally important ones which fall outside its list of twenty-four qualities.<sup>2</sup> Its theory of atomic genesis is also vitiated by certain gratuitous assumptions and reservations which are open to question.

According to the Vaiśeṣikas, eternal substances like the four kinds of atoms, the Jivas, time and space continue to exist in Mahāpralaya along with the non-eternal principles like merit and demerit, the poten-

1. Cf. बावदुस्तानम् इति नैवादिता (Udayana: *Kurumāñjali*, i.), उत्तरप्रत्ययवितेव  
कुर्वन्तस्तत्रोपदेशानि (NS. p. 334)

2. अनुसंधानयोगोऽनन्तम् इति तदनुसंधानम् । अनुसंधानयोगोऽनन्तम् । अत्रापि केषाञ्चिन्नरे-  
नान्तरे । अत्रम् । अतोऽनन्तयोगोऽनन्तम् । अतोऽनन्तयोगोऽनन्तम् । अतोऽनन्तयोगोऽनन्तम् ।  
(NS. 234)

cies of Karma pertaining to the souls. We have also to concede the existence of generality, particularity, inherence and negation. At the end of this period, there arises in the mind of the Supreme Being a desire to create the manifold world. As a result of this, the potencies of merit and demerit imbedded in the selves become activated. Impelled by the Will of the Lord and coming into contact with the selves which are the repositories of varying kinds of unseen merits and demerits of past lives, the atoms which have been existing apart from one another, till then, start getting homogeneously attracted to one another and form dyads. A similar combination of these dyads produces triads (*tryaṇuka*) and four of these produce quaternaries (*caturaṇuka*). Beyond this stage, the compounds are formed by an indefinite number of such atomic units according to the exigencies of combination.

The Vaiśeṣikas believe in 'Asatkāryavāda' that an effect being absolutely different from its cause has no sort of pre-existence in the cause, as the Satkāryavādins do. It is, therefore, conceived that qualities and activity come to be generated in the substances only the next moment after their production (and not simultaneously with the production of the effect). Three types of causes are distinguished in this system—the material or intimate (*samavāyi*), the non-intimate (*asamavāyi*) and the efficient (*nimitta*) which is external to the substances. Substances constitute the intimate causes of their products. Qualities like color, taste, etc. number, dimension and conjunction constitute non-intimate causes. The efficient causes comprise everything else that is necessary for the production of the effects. Their sphere is very wide—including the general ones like God, His Will, knowledge, and activity, time and space. The special ones vary according to the nature of the effects concerned.

The Nyāya-Vaiśeṣika holds that the four kinds of atoms which are the basic material causes possess certain distinctive primary qualities which are eternal. The earth-atoms possess the quality of number, severality, magnitude and weight, the water-atoms have the qualities of color, taste, touch, number, fluidity etc. and so on in respect of the others.

The Vaiśeṣika conceives of the simple atom as spherical and partless. It possesses the one dimension known as *pārimāṇḍalya* or *aṇutva*. It is, therefore, incommensurable. The binary (*dvyaṇuka*) where two atoms form a line is a compound of two dimensions—one of them incommensurable and the other very short (*hrasva*). If two binaries are placed in such a way as to form the four corners of a square plane, there would be a compound of two *parimāṇas* only but both of them

the binaries are present in their abodes only because they cannot help being there (*avarjanīyasannidhi*) and not necessarily in a causal capacity. The same thing may be true of the *parimāṇas* of *mahattva* and *dirghatva* present in the *tryaṇukas*—which need not, therefore, be accepted as *Asamavāyikāraṇas*.

The *Vaiśeṣika* holds there is good reason to make the exception. The dimensions of the simple atoms and of the binaries are imperceptible—as both kinds of atoms are *anudbhūtarūpasparśavat*—i.e. whose color and touch are not fully manifested. If such dimensions are accepted as the non-intimate cause of the production of the *parimāṇa* of the binaries and ternaries respectively, there will arise the adverse consequence of the effects of the ternaries and quaternaries and the *anty-āvayavis* formed out of them all becoming imperceptible.

This objection of the *Vaiśeṣika* has not been taken into account and given a suitable reply in S's interpretation of the present *Sūtra*. The reason for this very probably is that S's chief interest here lies in accepting the exception made by the *Vaiśeṣikas* and turning it to the advantage of his own theory of causation where the *Cetana*—B. is regarded as the transforming cause of the material world. We shall see later that S's way of separating this *Sūtra* from others following it and constituting it into a separate *adhi.* in self-defence of *Brahmakāraṇatvavāda* by making a clever use of a dogma of the *Vaiśeṣikas* is out of place in the context of refutation of other systems, which is the theme of this *Pāda*.

M. on the other hand sticks to the theme of this *Pāda* in interpreting the present *Sūtra* as a part of the entire *adhi.* comprising *Sūtras* ii, 2, 11-17. The opening *Sūtra* is treated as a virtual repudiation of the concept of *Asamavāyikāraṇa* under guise of challenging one of the cherished dogmas of the school, in regard to the theory of atomic genesis. *Sūtra* no. 13 lays the axe at the root of the category of *Samavāya* and thereby the conception of *Samavāyī-kāraṇa* as such. *Sūtra* 12 falling between the two exposes the difficulties of pure Logical Realism in sustaining the role of God as *nimittakāraṇa*.

The contention of the *Vaiśeṣika* that if the *parimāṇas* of the atoms and binaries are taken to produce similar *parimāṇas* in their effects, there will arise the contingency of all the grosser effects becoming imperceptible is easily met. If this objection simply means that even the larger effects of the atoms and the binaries may have to be described as atomic or small or minute it is not a serious objection. For our standards of judging things as large or small, gross or minute are not

absolute but only relative.<sup>10</sup> The ordinary six-footer may be called a giant as compared with a Lilliputian.<sup>11</sup> If the Vaiśeṣika means by 'the production of similar *parimāṇas*' from the *aṇu*, or the binary or the ternary, *absolute similarity*, it is not there even between the bigness of the ternary and the bigness of the quaternary.<sup>12</sup> How then does he maintain the causal relation between these two *parimāṇas*?

The position of the Vaiśeṣika that the *parimāṇa* of the *dvyāṇuka* and the *tryaṇuka* are alone produced by the number of the atoms and the *dvyāṇukas* respectively is illogical. Since the *parimāṇas* of the *aṇus* and the *dvyāṇukas*, satisfy the definition of 'Asamavāyikāraṇa', we should expect both of them to produce their respective effects—viz. the *parimāṇas* concerned, uniformly. If in spite of their satisfying the definition of 'Asamavāyikāraṇa', we have to invest the number of atoms in their cases with the power of producing the *parimāṇa* in their effects, the production of *parimāṇa* in the quaternaries etc. may all be similarly attributed to the number of atoms everywhere, uniformly. There need not be a double standard or criterion—one for the stage upto the ternaries and another beyond. These inconsistencies are sufficient justification to reject the concept of Asamavāyikāraṇatva of *guṇas* in any manner<sup>13</sup> and opt for *Paripāmavāda* in which the material causes themselves endowed with their own specific qualities transform themselves into different effects possessed of those qualities.<sup>14</sup> Thus, the first Sūtra is tantamount to a refutation of the concept of Asamavāyikāraṇa in the Nyāya-Vaiśeṣika system.

10. परिमाणस्यादेरपरकत्वे सर्वकार्याणामनुत्पत्तय इति चेत्; तत्किमिदमनुत्पत्तय? तच्छब्दवाच्यत्वम्; तदल्पतन्त्रसदृशपरिमाणत्वं वा? आये, नास्ति हानिः। द्वितीये महत्त्वस्याप्यनारम्भकत्वं स्यात्। नहि व्यणुकादिपरिमाणमत्यन्तसदृशम्। सकेतमात्रं त्वप्रामाणिकमिति (TP. ii, 2.11)
11. स्यादयं विरोधो यदि रूपे नीलत्वपीतत्ववत्, परिमाणेऽनुत्पत्तयमहत्त्वादिव्यतिरिक्तः स्यात्; न चैवम्। प्रमाणाभावात्। किन्तु, यथा व्यणुकादिषु महत्त्वमेकजातीयमेवोत्पत्तिरूपकत्वं परेणापीकृतं; यथा चाणुत्वं परिमाणद्वयगुणकयोः, एवं परिमाणान्तरजातिरहितमेव सर्वद्वयैकत्वापकर्षवद्वर्तते। तथा च एकत्र द्वये वर्तमानं परिमाणं द्वयान्तरवत्पुनरुत्पत्तिपरिमाणोपेक्षया अनुत्पत्तिरुच्यते, तत्रैव द्वयान्तरवर्तिनोऽप्युत्पत्तिपरिमाणोपेक्षया महत्त्वमित्युच्यते। एवञ्च कुतो विरोधः? यथा खल्वेकमेव द्वयं द्वयभेदापेक्षया सन्निकृष्टं विप्रकृष्टं चोच्यमानं न विरोधास्पदम्। अत एव प्रत्यक्षाप्रत्यक्षत्वविरोधोऽप्यभास्तः। तयो महत्त्वादिसाधनमित्यतः हि स स्यात्। न चैवम्। किन्तु, पुष्पाणामिन्द्रियपाटापाटवर्तिनः अन्यथा, मन्दवितोचनेनापि व्यणुकमपवर्धयेत् (NS. p. 341)
12. नहि व्यणुकादिपरिमाणमत्यन्तसदृशम्। सकेतमात्रं त्वप्रामाणिकमिति (TP. ii, 2.11)
13. इदमिह यत्तद्व्ययम्— द्वयगुणादिपरिमाणेऽसमवायिकारणत्वसममिति, न वेति। आये, असमवायिकारणत्वसममद्वयभेदेऽपि व्यणुकपरिमाणं द्वयगुणादिपरिमाणजं न भवेच्चेत्, तदा व्यणुकादिगतामहत्त्वतो, दीर्घत्वाच्च नो भवेदेव चतुरगुणादिपरिमाणमिति शेषः। यदि समवायिकारणप्रत्यक्षप्रत्यक्षद्वयभेदेऽपि नासमवायिकारणत्व तदेदमतिव्यापकत्वादतसमं स्यात्। तथा च न तस्याभूतस्यापि महत्त्वादेरसमवायिकारणत्वं स्यात् इति। द्वितीयेऽपि, किं समवायिकारणप्रत्यक्षासत्तिर्नास्तीति, उत, सामर्थ्याविधारणम्? नाद्यः समवेतत्वस्य प्रमितत्वात्। न द्वितीयः, अनन्यथासिद्धनिमित्तपूर्वभाषित्वेन हि सामर्थ्यविधारणीयम्। तन्वास्ति द्वयगुणादिपरिमाणे। एवमपि न चेत् तत व्यणुकपरिमाणोद्विजम्, तदोक्तप्रसङ्ग एव (NS. p. 340b)
14. यद्यपि, परिणामादिना नायं पन्थाः, किन्तुपादानानि स्वगुणयुक्तानि तथाविधकार्यतामापद्यन्ति इति, तथापि परमतमाहित्य परस्वेदं द्वयगुणाधिष्ठानमिति (NS. p. 340)

The TPB of Raghūttama points out that even tho' the Nyāya-Vaiśeṣika enumeration of the three kinds of causes begins with the Samavāyikāraṇa, Bādarāyana has sufficient reason to begin his refutation with the Asamavāyikāraṇa. There will be no need for a separate refutation of Asamavāyikāraṇa, if Samavāyikāraṇa is first refuted. For by definition the Asamavāyikāraṇa is the one present in the Samavāyikāraṇa by Samavāya relation, and would stand rejected by the rejection of Samavāyikāraṇa itself. But, then, that would take away the opportunity of exposing the illogicality of the distinction drawn by the Vaiśeṣikas within the Asamavāyikāraṇa itself where only one kind of *parimāṇa* is allowed to function as *asamavāyikāraṇa* and another is excluded from doing so.<sup>15</sup>

After this refutation of *asamavāyikāraṇa*, the Sūtrakāra turns to the concept of *Nimittakāraṇa* as applied to God, in the Vaiśeṣika system and refutes it. This is done by referring to the impossibility of creation by God. We are led up to this by the reference to the origination of the effects like *dvyanukas* and *tryanukas* brought up by the reference to their *parimāṇas* of *mahat dīrgha* etc. The concepts of *samavāya* and *samavāyikāraṇa* are refuted in the third sūtra. The refutation of the three kinds of causes thus puts the Vaiśeṣika theory of creation and causation out of court.

Sūtra 2 goes into the difficulties to which the Vaiśeṣika theory of the world's creation by God is exposed. The Vaiśeṣika admits the states of creation and dissolution. It is God's will that induces motion in the static atoms at the time of creation. If this will to set the atoms in motion is eternal, we have to concede that if *Pralaya* is to have any place and meaning in Vaiśeṣika metaphysics there is no movement of the atoms then, notwithstanding the eternal will of God to set the atoms in motion. Why then should there be motion in the atoms at other times? To avoid this difficulty, if it is held that God's will is not eternal, there must be something else which has given birth to it. We know of no such other source. It cannot have been produced by an earlier will and that by a still earlier one and so on. For, God is known to be endowed with an eternal will thro' the Śrutis and this is admitted by the Naiyāyika too. It will not do, therefore, to make His will non-eternal. Moreover, if what produces God's will does not need God's will to be born, other effects also may not need it to be born. Thus, irrespective of its being eternal or non-eternal, the Naiyāyika will

15. यदपि परस्मैपदानुसारेण समवायिकारणमिति सूत्रस्य प्राथम्यं भवेत्, तथाप्यस्य प्राथम्ये समवायिकारण-  
निरासे, अत्यन्तमप्राथम्यविकारमपि निरस्तयेदिति पुनस्तद्विरुद्धेनैवावगम्यते, परस्मैपदानुसारेण समवायिकार-  
णान्तरवैधित्यं न दुषितं स्यात् । अतस्तत्त्वज्ञानात् आत्मनिकारप्राधान्यविरुद्धेनैवावगम्यते । सूत्रेण समवायि-  
कारणवैधित्यनिरासः (Raghu. TPB. p. 231)

find it difficult to make God's will the efficient cause in creation.<sup>16</sup> The Vedāntic position is not open to such difficulties. For the Vedāntic B. is conceived as endowed with the inscrutable power of accomplishing the unaccomplishable (*acintyādbhutaśakti*), while the God of the Nyāya-Vaiśeṣika has but eight *guṇas* of which *acintyādbhutaśakti* is not one. The Śrutis speak of the supreme power and wonderful natural attributes of Divinity.<sup>17</sup> The Vedānta recognizes natural distinguishing aspects (*Viśeṣas*) in Time pertaining to Creation and Dissolution. Such 'Viśeṣas' are *ex hypothesi* endowed with the intrinsic capacities of being manifest (*abhivyakta*) or remaining in a potential condition (*śakta*) according to exigencies as determined by God's will—thus eliminating the risks of overlapping. This covers the activation of *adṛṣṭas* at the appropriate time to originate creation. It is these Viśeṣas in Time along with God's will that are the efficient cause of creation and Pralaya. To the Vaiśeṣika, on the other hand, the differentiation in Time as time of creation or period of dissolution has to be brought about by the conditioning factor of those events' taking place. This would naturally bring about an irremediable mutual interdependence; for without creation first taking place, the time-element cannot be distinguished by it and unless the specific time-element is already there creation cannot be conceived as taking place in it.<sup>18</sup>

The next Sūtra: *Samavāyābhyupagamācca sāmyād anavasthiteḥ* refutes the conception of intimate cause (*samavāyikāraṇam*) by exposing the fallacies involved in the relation of Samavāya itself. The Vaiśeṣikas posit the relation of inherence (*samavāya*) between cause and its effect, between a substance and its attributes, whole and parts, Viśeṣa and Viśeṣins to account for these differing elements being grasped in a Viśeṣanaviśeṣyabhāva relation. The *dvaṣṭaka* for example, as the product of the *paramāṇus*, inheres in its cause by the relation of Samavāya. Such a relation is deemed to be absolutely necessary to connect them as in the opinion of the Vaiśeṣika the cause and effect, substance and its quality, whole and part are absolutely different from each other. It may also be remembered that according to the Vaiśeṣikas, the effect is produced *de novo* and has no pre-existence in any form and also that

16. उभययथापि न कर्म, अतस्तदभावः (BS. ii, 2.12)

ईश्वरेच्छाया नित्यत्वानित्यत्वरूपप्रकारद्वयेऽपि परमाणुषु क्रिया न सम्भवति । अतः परमाणुषु क्रियाभावात् तदभावः । परिमाणसन्निधापितद्वयणुकदिकार्याभाव इत्ययम्: (TDP)

17. वेदिकेशवरस्य तु वेदेनैव सर्वशक्तित्वोक्तेः (M. BSB. ii, 2.12)

सत्यामनोष्वरेच्छाया कार्यनृत्यादादेः सर्वस्य ईश्वराचिन्त्यादभूतशक्तित एवोपपत्तेः । सा च, 'वस्तुस्य शक्तिविविधं च श्रूयते स्वाभाविकी' इत्यादिभूतिसिद्धा (TP. ii, 2.12)

18. स्वत एव काले विद्येयोगोक्तेश्च (M. BSB. ii, 2.12) अस्याभिः काले स्वाभाविकसृष्टिकालादिविगेवाणामभोक्तृत्वेन तदुपपत्तेः । परेण पुनः सृष्ट्यादुपाधित एव कालविशेषस्यायोगोक्तत्वात्, सृष्टिमन्तरेण सृष्टिकालानुपपत्तिः सृष्टिकालमन्तरेण तदनुपपत्तिः इत्यन्योन्याभावापातादिति भावः (TP. ii, 2.12)



a substance when produced remains without qualities for the first moment of its production.

The Sūtrakāra lays his finger on the weak point in this theory of Samavāya. It is called in to explain the correlation between Guṇa and Guṇi etc., in terms of their Viśeṣanaviśeṣyabhāva. Now, Samavāya relation also is admitted to be absolutely different from the cause and the effect, substance and quality etc. which it connects and is itself conceived in terms of Viśeṣanaviśeṣyabhāva to them: *Mrdghaṭayos samavāyah*. By the same logic then, samavāya also should have to be related to the relata (the substance and quality, etc.) from which it is absolutely different, by another samavāya and that again by ■ still another and so on *ad infinitum*.<sup>19</sup>

There is, however, no justification to go in for a series of Samavāyas like this when the first link of Samavāya is itself not satisfactorily established. The regress of samavāyas can be avoided by investing the substance, or the cause or the whole, as the case may be, with the capacity of linking itself with the effect, the quality or the part without standing in need of the luxury of a Samavāya. It cannot be said that Samavāya itself may be given the self-linking power as it is in the nature of a relation whose function it is to relate others. The argument is inconsistent. Conjunction is also a relation. But the Vaiśeṣika insists upon holding that it is related to the things it conjoins by Samavāya relation. He would not give it the right of self-linking. There is, however, no need to fear that if substances, themselves are invested with self-linking capacity towards their qualities etc. the latter could not be perceived as distinguished from them. Tho' not ontologically different from their substances, the qualities (parts, etc.) are capable of being apprehended and described as distinct from the substances by the power of Viśeṣas. It is thus best to abandon the concept of Samavāya which leads to an *anavasthā* and regard the substance, cause or whole to be able to link itself with its quality effect, or part, without indenting upon 'Samavāya'.

The next Sūtra makes out that it would be impossible for the Vaiśeṣika to avert the contingency of production for ever, without a break for Pralaya. For the material cause of production of the world viz. the atoms are eternal. God's will which is the efficient cause is also eternally present. Production is conceived in the system as the acquisition of Samavāya-relation with existence by things which are non-existent before (*asatas sattāsamavāyo janiḥ*). As Samavāya is by hy-

19. हार्दहापोदीना ह्यदावर्गकथादीहाणु, ह्यम् च विद्वन्नाम्, नृ प्रसन्नान्तरुदेलादानवदन्निर्वातः

pothesis one and is eternally present and as the other causes are also equally eternal, there is nothing to prevent production from going on for ever by *asat* securing *sattāsamavāya* thro' the atoms and other existents.<sup>20</sup> The Vaiśeṣika cannot plead that tho' the other causes are there in *Pralaya* too, the *asamavāyikāraṇa* (viz. conjunction) is not there and that explains non-production in *Pralaya*. But there is no reason why conjunction should not take place when the other causes are all ready.<sup>21</sup> It cannot be that activity in the atoms which is to be made possible by the awakening of unseen merit (*adr̥ṣṭa*) is not there and hence no production takes place in *Pralaya*. The function of *adr̥ṣṭa* is merely to bring about the fulness of causal complements. When this is already there, as in this case, *adr̥ṣṭa* cannot, by its absence, hold up the production of things.<sup>22</sup>

The Sūtrakāra argued till now conceding the eternality of atoms. The present Sūtra: *Rupādimitvācca viparyayo darśanāt* challenges the uncreatedness of atoms on the ground of their having physical characteristics<sup>23</sup> like color, taste, smell and touch. These characteristics are incompatible with eternality and are generally found in things non-eternal.

The next Sūtra goes to show that the Vaiśeṣika cannot argue that tho' possessing physical characteristics like color and smell the atoms are to be accepted as uncreated as they are partless. The presumption that they are partless can itself be disproved on the basis of their having physical characteristics.<sup>24</sup> However, if the Vaiśeṣika would accept that atoms are created, he will have to indicate the material cause from which they are produced. Since no material cause can be found for the production of atoms, the genesis of the *dvyanukas* and others would also be unaccounted for.<sup>25</sup> On the other hand, if atoms are taken to be eternal and uncreated, then, the other causes like God's will and *Samavāya* being always there, nothing that exists can be looked upon as impermanent. Such a position cannot be accepted by the Vaiśeṣika

20. नित्यत्वाच्च परमाणूनां समवायस्य च, तस्यैव जनित्वांगीकारात् नित्यमेव कार्यं स्यात् । अन्यथा न कदाचित् (M. BSB. ii, 2.14).

21. असमवायिकारणसंयोगाद्यभावाच्चेति चेत् । तदनुत्पत्तावपि कारणाभावात् (TP. ii, 2.14)

22. तदसमवायिकारणकर्मविभाजस्य चानुपपत्तेः अदृष्टस्य च बाह्यसामग्रीसत्त्वे स्वाभावपरत्वेन कार्यनिरोधकत्वादर्थनात् । न चैवं वैयर्थ्यम् । सामग्रीसपत्तावुपयोगात् (TP)

23. भौतिकत्वेन, रूपादेर्विशेषणाल्लेखादौ व्यभिचारः (TDP)

24. न चावयवित्वादिना विशेषः । रूपादिमत्त्वादेव उत्सिद्धेः (TP. ii, 2.16)

25. अस्त्यनित्यत्वं परमाणूनां, किं बाह्यकमित्युक्तमिति चेत् । तथा सति परस्मै तत्समवायिकारणाभावेन तदुत्पत्त्याभावाच्च न द्वयणुकादिकार्यात्यतिरिक्ति भावः (TP. 11.2.15)

himself. The last Sūtra concludes by pointing out that the dogmas of the Vaiśeṣikas are opposed to the Śrutis and Smṛtis<sup>26</sup>

*Śamkara's Interpretation.*

S. (and following him Bhāskara) treats this Sūtra as a defence (*pratisamādhāna*) by the Sūtrakāra of his own view that disparity in nature between cause and effect is no bar to the acceptance of a material-cause-and-effect relation between B. and the world. Such an interpretation of this Sūtra is inconsistent with the theme of the present Pāda, which is one of refutation of doctrines of hostile systems. According to S.'s own showing, the objection against a sentient like B. being accepted as the material cause of an insentient world resting on the ground of want of Sārūpya or Sālakṣaṇya (affinity of nature) between them has been set at rest after having been examined threadbare in at least two earlier *adhikaraṇas*—the *Adṛśyatvādhi*. (1.2. 21-23) and *Na Vilakṣaṇatvādhi*. (ii.1.4-11)<sup>27</sup>

Dr. Belvalkar makes a vain bid to dislodge the Sūtra: '*Mahaddīrghavad...*' as "a later addition".<sup>28</sup> He also suggests that "had this Sūtra been placed after ii, 1.6 nobody need have raised any objection" (Op. cit. p. 84). But he fails to see that while the illustrations cited (according to S.) under ii, 1.6 are accepted from the worldly point of view, the details of atomic genesis of the world including the exceptions thereunder claimed by the Vaiśeṣikas cannot lay claim to any such general acceptance and for this reason they cannot be used as competent illustrations to support one's position.<sup>29</sup> Moreover, having rejected the theory of atomic genesis, according to S. himself under i, 4.28, with repeated emphasis, the Sūtrakāra would be cutting a sorry figure by trying to save his skin by calling to aid the very same theory in ii, 2.11. The interpolation theory is the last resort of logical bankruptcy and it need not detain us.

Referring to R.'s criticism of S.'s way interpreting this Sūtra (ii, 2.11) Belvalkar has observed that "R forgets that there are certain weak points in his own interpretation" (p. 85). But then, R.'s failure to

26. ग्रहेर्महान् महतोद्भवास्तद्भवास्तु ज्ञेयकाराणादीनि, महाभूतानीत्येताभ्युत्पादित्विदो प्रतिश्रामयहान् बाध्यादीनां चतुर्णामन्योन्यान्वयेष्वेव मृष्टिर्भूतत्वेनाभिहिता। किन्नेव बाधकाराणां बाध्वापुर्वासांशानिरित्यादिष्वमीमांसो स्वीहता। अत्यन्तामृत एव च जनिरयोहता। सर्वाणि मृष्टिः समवाय्यादिकारणवशाद्योनाम्पुनगता। तत्र समवायिकारणं समवायाप्राप्ताविषयत्वादयुक्तम्। अत्र एवात्मवायिकारणमपि, तदधीननिष्पन्नत्वाच्च तत्त्वधर्मस्य (NS. p. 351b)

27. उपायो हावत् योऽभ्युत्पादितो बहुभाविनि दोष उत्प्रेष्यते न प्रतिमयाधोयने (S. BSB. ii, 2.11)

28. *Brahmasūtras of Badarayana* (ii, 2) with C. of S. ed. with E.T. Notes: Dr. S.K. Belvalkar, Poona, 1938 p. 84

29. Cf. लोकिहरीदोषकारो बहिर्गम्यं बुद्धिमात्रं न दृष्टान्तः (Ny. S. I, 1.25)

interpret the Sūtra correctly does not render S.'s interpretation of it necessarily correct. There may very well be a third possibility. We fail to see why Belvalkar should not have turned to explore M.'s interpretation of the Sūtra which is entirely free from the weak points of R.'s interpretation, and is not open to the other charge of "such repetition in other places" (Op. cit. p. 85).

In any case, if removal of objections against the soundness of one's own view (*svapakṣadoṣaparihāra*) has to be accomplished on the basis of analogies, they should at least be logically sound ones. The analogy chosen breaks down in its application within the framework of the very system from which it is drawn. How can such an analogy give staying power to the Siddhānta? It does not follow that "S.'s interpretation being the earliest now extant is likely to have hit the real purpose of the Sūtra" (Op. cit. p. 86). Interpretations old or new have to be judged only on their merits and not on considerations of antiquity.<sup>30</sup> There is everything to commend M.'s interpretation of the Sūtra in question as a straight and simple refutation of one of the doctrines of the Vaiśeṣika system—the doctrine of *Asamavāyikārāpa* and its application to the theory of atomic combination and genesis. This involves no problem of interpolation or of relevancy of the Sūtra in its present position.

There is no basis for Belvalkar's assumption that "Bhāskara who follows S. in the interpretation of the Sūtra thus, as it were, answers Rāmānuja" (Op. cit. p. 85). It is true enough that Bhāskara follows this interpretation of S:

वैशेषिकप्रक्रियामाश्रित्य कार्यकारणयोर्वैलक्षण्यमस्तीति प्रदर्शनायमिदं सूत्रम् ।

(Bhāskara BSB, ii, 2, 11). But Belvalkar is utterly mistaken in his assumption that Bhāskara, as it were, answers Rāmānuja". The fact is that Belvalkar has misquoted Bhāskara and has visited his own misunderstanding of the real meaning of his original on the innocent Bhāskara. He would not have fallen into this error if he had paid attention to the details of the other interpretation of the Sūtra which Bhāskara has taken the trouble to quote from an unidentified source, in his Bhāṣya: "Some others explain this Sūtra as follows—Just as a longer rope is produced by two shorter ones strung together or just as by rolling into one two small balls of clay a larger ball of clay is produced, even so the world may originate from B."<sup>31</sup> And this he (Bhāskara) proceeds to criticize in the following words—

तदयुक्तम् । न विलक्षणत्वादिति तद्वैवोक्तत्वात् पुनरुक्तमिदं प्राप्नोति ।

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S. (and following him Bhāskara) treats this Sūtra as a defence (*pratisamādhāna*) by the Sūtrakāra of his own view that disparity in nature between cause and effect is no bar to the acceptance of a material-cause-and-effect relation between B. and the world. Such an interpretation of this Sūtra is inconsistent with the theme of the present Pāda, which is one of refutation of doctrines of hostile systems. According to S.'s own showing, the objection against a sentient like B. being accepted as the material cause of an insentient world resting on the ground of want of Sārūpya or Sālakṣaṇya (affinity of nature) between them has been set at rest after having been examined threadbare in at least two earlier *adhikaraṇas*—the *Adṛśyatvādhi*. (1.2. 21-23) and *Na Vilakṣaṇatvādhi*. (ii.1.4-11)<sup>27</sup>

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31. यथा हुत्वाभ्या प्रथिताभ्या रज्जुभ्या दीर्घरज्जुसंस्थिते यथा परिपण्डिताभ्या मूलिण्डाभ्या एको महानारभ्यत इति केचिदाचक्षते (*ibid*)

"This is not tenable. For this will be a repetition of what has been established already in *Na vilakṣaṇatvād* \*\*\* (ii, 1, 4-11)". Bhāskara then has a fling at the commentator or commentators who have advanced this interpretation that by assigning such a futile interpretation to this Sūtra, these worthies are pulling down the Sūtrakāra from his high pedestal as a consummate logician to the level of a pious Śrotriya (reciter of Vedas) who cannot rise above repetitions:

एवं वर्णयद्भिः सूत्रकारस्य श्रोत्रियत्वमापादितम् । तस्माद्यथोक्त एवाभिप्रायः ।

By some alchemy of his own, Belvalkar has transformed this passage of Bhāskara into:

न विलक्षणत्वादिति तत्रैवोक्तत्वात् पुनश्चतमिदं प्राप्नोतीत्येवं वर्णयद्भिः सूत्रकारस्य श्रोत्रियत्वमपोदितम् (p. 85)

"Those who contend that this is rendered superfluous by what has been stated under *Na Vilakṣaṇatvāt* are depriving the Sūtrakāra of his right as a "Śrotriya". In doing so, Belvalkar has added an "इति" to "प्राप्नोति" and changed the expression "आपादितम्" used by Bhāskara into "अपोदितम्" on his own responsibility. This is unforgivable. No wonder the whole point of Bhāskara's subtle humor has been lost upon Belvalkar!

Not content with misquoting Bhāskara and getting into a tragedy of errors, Belvalkar commits another fallacy in dealing with a passage from Amalananda's *Kalpataru* in connection with the same point. He writes—"Among the Advaitic commentaries, the *Kalpataru* alone goes into the question raised by this Note and the solution offered is that introducing in this manner Svapakṣavyavasthāpana in the midst of Parapakṣanirākaraṇa merely shows that the latter is not to be regarded as an end in itself for a text designed to convey instruction and secure salvation" (Notes p. 86).

The passage from the *Kalpataru* is a clarification of the opening words in S's c. on the Sūtra—

प्रधानकारणवादो निराकृतः । परमाणुकारणवाद इदानीं निराकर्तव्यः ।

The *Kalpataru* raises the issue here as to how far it lies within the objective of this Śāstra whose aim is the pursuit of true knowledge to indulge in a refutation of other systems like Sāṃkhya or Vaiśeṣika. It answers it by saying that it is necessary to refute hostile systems in order to establish the true nature of B. as taught in the Śrutis:

तत्त्वज्ञानप्रधानस्यास्य शास्त्रस्य परमतनिरासपरत्वाभावात् "निराकृतो, निराकर्तव्य" इति च भाष्यनिर्देशायोगमाशङ्क्याह—यथैवेति । श्रोतब्रह्मसिद्ध्यर्थं तन्निरास इत्यर्थः (*Kalpataru* ii, 2. 11)

Neither the question raised by the *Kalpataru* in the above passage nor the answer it gives to it has anything to do with "the question raised

by this Note" (of Belvalkar). Nor does this passage of the *Kalpataru* contain the solution offered by it to "the question raised by this Note". The passage merely answers the point that it is necessary to refute other systems in order to stabilize the truth as established by the Śrutis.

The *Kalpataru* does offer its own solution of the question raised in the Note and as it were answer the criticism of R. But that solution is different from the one imagined by Belvalkar. He has needlessly confused himself by ignoring the punctuation mark at the end of the word \*likhitah in the opening sentence of the *Kalpataru* (as given in the *Nirnayasagar* edn. of the text and reading the words "Tattvajñāna ..... " concurrently with it and further separating the words "Nirākṛto nirākartavyaḥ" ..... "from what precedes it.

The real defence of S's position in interpreting the *Sūtra Mahaddīrghavad* as a vindication of *Brahmavāda* in the context of *Parapakṣanirāsana* is thus presented by the *Kalpataru* (which is entirely different from the one fancied by Belvalkar): Amalananda says that tho' the rightful place for removal of objections brought against *Brahmavāda* on grounds of disparity of nature (*vailakṣanya*) between B and the world is in the first Pāda itself, still the *Sūtrakāra* is tempted by the possibility of finding an intermediate connection suggested by the refutation of the *Sāṃkhya*<sup>32</sup> in ii, 2, 1 where one of the arguments urged by the *Siddhāntin* was that in as much as the created objects in the world do not in their own nature and constitution share the characteristics of pleasure, pain and dulness which are the manifestations of the three guṇas of *Prakṛti*, they cannot be put down as products of *Prakṛti*.<sup>33</sup> In keeping with such a criticism of the *Sāṃkhya* by the *Siddhāntin*, a similar objection may be raised by the *Vaiśeṣika* here against *Brahmavāda* itself that the material world cannot be the product of sentient B. as it does not show any of the specific characteristics of B. such as its sentiency.

The objection that the material world cannot be a product of H. because of the disparity of their natures has been fully discussed and set at rest according to S. in the *Na Vilakṣaṇatvādhi*. (ii.1.4-11) and earlier still, in no uncertain terms. The matter has been settled once for all. There is no point in reopening the issue, however tempting the pleasure of thrashing a dead horse may be.

32. सद्यस्य स्वपदोपपत्तिरस्य स्मृतिपाद एव सति, तथापि यदि प्रधानबुद्धान्वयपाद जगत् तत्प्रवृत्तिं तद्भिन्नविशेषगुणान्वयपाद तदुपादानकमित्यव्यक्तसंगतिसोपादिह लिखितः (*Kalpataru* ii, 2.11)

33. अन्वयाद्यनुपपत्तेरिति चान्देन हेतोरसिद्धिं समुच्चिनोति । नहि बाह्यव्यापिकानां भेदानां मुच्युः समोहात्मकतयावय उपपद्यते । मुद्यादीनामानन्तरत्वप्रतीतेः, शब्दादीनां पातद्रूपप्रतीतेः (S. BSB. ii, 2.1)



A little reflection would show that as all the seven sūtras (ii, 2.11-17) are directed against the doctrinal details of the Nyāya-Vaiśeṣika system, they should be grouped under a single *adhi*.—unlike the critique of the different schools of Buddhism which call for two distinctive *adhi*.s in S.'s interpretation. Here, in Sūtra ii, 2.11 no such doctrinal difference within the Nyāya-Vaiśeṣika system is involved. S. should therefore have treated all the seven Sūtras here as one *adhi*., even as he has done in respect of the ten Sūtras dealing with Nirīśvara-Sāmkhya.<sup>34</sup>

He has clearly stated in his Bhāṣya that the theme of the first Pāda is removal of logical defects in the Sūtrakāra's own Siddhānta and that of the second Pāda is refutation of hostile schools.<sup>35</sup> But in introducing the Sūtra ii, 2.11 and treating it as a separate *adhi*. he says, at the outset the logical defect which has been urged by the Atomist against the Brahmovādin is met.<sup>36</sup> This violates the theme of the Pāda as given by himself.

Apart from this contextual inconsistency, the logical objection to B.'s causality of the material world on the ground of disparity of their natures (*Vailakṣaṇya*) has already been set at rest in ii.1-11. There, according to S. himself, it has been established that a direct material-cause-and-effect relation is perfectly valid and maintainable between an out and out sentient Being like B. and an utterly insentient effect like the world,—notwithstanding this violent opposition in their natures. And this was backed by analogies such as the production of scorpions from cowdung and of hairs and nails from the living being—analogs which are 'universally accepted' by critics and laymen alike. It seems then to be nothing more than an exercise in superfluity to start one more *adhi*. in this Pāda to revive and dispose of the same objection, albeit in self-defence, resting it now on what is obviously a less fundamental kind of difference (in *parimāṇa* between cause and effect) which further has no acceptance except in a dogma of the *Vaiśeṣikas*.<sup>37</sup>

Coming to the actual details of the interpretation of this Sūtra as given by S., there seems to be no justification for including a reference to *parimaṇḍala* at all after "hrasva." For *parimaṇḍala-parimāṇa* is not admitted to produce any *parimāṇa* in its turn by the *Vaiśeṣikas*. As

34. उपभोक्तृनि तादृशप्रतिमानिपदमवस्थान् विज्ञाननृत्नवादयोर्विषयेहावान्प्रत्ययेभ्यस्त्वाह्वयान् तादृशप्रिकरणानांविषयैकाधिकरणावस्थैव न्याय्यत्वात् । (TC. p. 909b)

The reader should note that in M's interpretation four Sāmkhya-adhikaraṇas have been recognized on the basis of distinctive differences in their doctrine.

35. इतरेषां स्वार्थं स्मृतिन्यायविरोधप्रतिहारं प्रमाणादिकादानीं च न्यायामाचारवृद्धिपत्रम् । (S. BSB. II, 2.11)

36. तज्जगते तावदोऽनुवादिना ह्यनुवादिनि दोष उन्नेयत्वे, यः प्रतिप्रसाधयेत् । (S. BSB. II, 1.1)

37. न हि तत्र मायाभेदनाशेनयतोऽप्यवस्थानोपादेयमात्रे बुद्धिकर्मयोगादिदृष्टान्तान् तत्त्वतोऽपि विपर्ययोक्तव्यमस्तेषु उपायैर्निर्दिष्टातीतमात्रयोः तदुपादेयत्वात्तद्विषयं बुद्ध्यान्तरमात्रं वक्तुं अधिकरणात्तरं यत्नम् । (TC. p. 909)

*mahat* and *dirgha* are different in kind from *hrasvaparimāṇa* from which they are produced, the requisite illustration is complete in itself between them. If *parimaṇḍala* is to be brought into the picture, it should be provided in the Sūtra with a counterpart in the causal chain. As the Sūtra stands worded, there is nothing to which '*parimaṇḍala*' can be similarly connected by way of emphasizing a similar *vaiśāḍṛśya* in respect of its supposed effect. To get over this difficulty the *Bhāmati* has suggested that the expression *vā* in the Sūtra is to be understood as expressive of a comparison, referring to the production of non-*parimaṇḍala* (*parimāṇa*) from *parimaṇḍala* which is to be used to justify the similar possibility of acetana-world being produced from *Cetana B.*<sup>38</sup> This will give us two distinct illustrations of heterogeneous production: (i) of *mahat-dirgha* from *hrasva* and (ii) *aparimaṇḍala* (or *dvyanuka*-dimension) from *parimaṇḍala*. But then, in keeping with this re-distribution of the terms, we should expect the Sūtra to be commensurately worded as:

*Mahaddirgha-aparimaṇḍalavat hrasvaparimaṇḍalābhyām.*<sup>39</sup>

If somehow the same idea is to be read into the present wording, it would lead to an awkward break up in the syntactic connection of the two terms in the cpd. *hrasvaparimaṇḍalābhyām*. The first member of this cpd will have to go with *mahaddirgha* (*vat*) to embody a proposition while the second member *aparimaṇḍala* not given as a constituent part of the cpd *mahaddirghavat* and which has, therefore, to be put up from outside to give us the second proposition: *Parimaṇḍalād aparimaṇḍalavat.*<sup>40</sup> Even this cumbersome interpretation will not be able to give material support to the 'Vedāntic' view of *Cetana B.* being the material-cause-of the world—which is what *S.* seeks to gain; for there is no material-cause-and-effect relation accepted by the *Vaiśeṣikas* in respect of the different *parimāṇas* in question operating as *asamavāyikāraṇas*.<sup>41</sup>

In any case, there is real causation in the theory of atomic heterogenesis of the *Vaiśeṣikas* while there is no true causation at all in *S.'s Vivartavāda*. The trouble taken to force the Sūtra to serve as a defence of 'Vedānta' doctrine is thus in vain.<sup>42</sup> Lastly, in *S.'s* interpre-

38. वाशब्दश्चायं नुक्तसमुच्चयार्थः.— यथा द्वयगुणमणु ह्रस्वपरिमाण परिमण्डलात्, परमाणोरपरिमण्डलं जायते, एव चेतनात् ब्रह्मणोऽजितं जगत्प्रत्यक्ष इति सूत्रयोजना (*Bhāmati*)

39. तर्हि, कार्यकारणयोर्वैजात्यस्फोरणाय ह्रस्वप्रतियोगित्वेन महदोर्ध्वपदमिव परिमण्डलप्रतियोगित्वेनापरिमण्डलपदं प्रयुज्य 'महदोर्ध्वपरिमण्डलवत् ह्रस्वपरिमण्डलाभ्याम्' इति सूत्रणीयम् (TC. p. 909)

40. यथान्यासपक्षे हि समासकदेवास्य "ह्रस्व"स्य 'महदोर्ध्व' न्ययः "परिमण्डल"स्य तु वाशब्दसमुच्चितापरिमण्डलान्वय इति श्लिष्टम् (TC. p. 909)

41. यद्यपि परमाणुद्वयगुणाद्विपरिमाणानि तार्किकमते विजातीयानि, तथापि न तेषामुपादानोपादेयत्वम् । (TC. p. 909)

42. किंचापि दृष्टान्तो विवर्तप्रतिकूलः (TC. p. 909)

tation the entire proposition which the Siddhāntin is driving at—(the dārṣṭāntika), viz.: “(similarly) there is the production of the insentient world from the sentient B.” has to be supplied by *adhyāhāra* to complete the sense of the Sūtra. An interpretation which can do without such a wholesale *adhyāhāra*, is certainly preferable, apart from the other reasons already given.<sup>43</sup>

*Śaṅkara's Paramānujagadākāranatvādhi.* (ii. 2.12-17)

According to S. the next Sūtra: *Ubhayathāpi na karma atas tada-bhāvaḥ* (ii, 2.12) controverts the possibility of the conjunction and disjunction of atoms so as to originate creation or dissolution of the world.<sup>44</sup> The Vaiśeṣika is asked to say if (i) the action required to bring about the conjunction of atoms resides in them or not; (ii) whether unseen merit (*adṛṣṭa*) which impels the atoms to combine inheres in the atoms themselves or in the Ātmans.<sup>45</sup> After pointing out the difficulties which prevent the Vaiśeṣikas from accepting any of the alternatives, it is argued that in view of these difficulties (iii) there cannot be any action of the atoms either for purposes of bringing about their conjunction in order to create the world or for purposes of disjoining them to bring into existence the state of Pralaya.<sup>46</sup>

Some at least of the alternatives raised in the above criticism of the Vaiśeṣika views seem to be not in order. The question of not accepting action as residing in the atoms ought not to have been raised as it is accepted by the Vaiśeṣikas that action resides in the atoms. The question whether *adṛṣṭa* inheres in the atoms is equally unwarranted as it is admitted by the Vaiśeṣikas that it inheres in the *Ātman*.<sup>47</sup> S.'s point that *adṛṣṭa* cannot operate unless guided by a sentient being by which he means the *Ātman* of the Vaiśeṣikas, is not also to the point; for it is admitted by them that *adṛṣṭa* is guided by *Parameśvara*<sup>48</sup> and not by the *Jīvas*. The alternative interpretation of the *Sūtra* that without an original cause of movement or disjunction there cannot be any conjunc-

43. अपि च तत्र 'चितनात् ब्रह्मणो ज्वेतन जनत्' इति दार्ष्टान्तिकोऽप्याह्वयः, मम तु, न (TC. p. 909)

44. परमाणूनामाद्यस्य नमेषः वारणाम्भ्युपगमेऽभ्युपगमे वा न कर्मातिस्तदभावः तस्य द्व्यपुकादिकमेव सर्वस्वत्मावः  
(Bhāmati)

45. अथवा, वसन्तसमवाय्यदृष्टमथवा शैत्यत्रयमवायि (Bhāmatai ii, 2.12)

46. यथा चादिमं निमित्ताभावात् संयोगोत्पत्त्यर्थं कर्म नापूर्ना संभवेत् महत्प्रत्ययेन विभागोत्पत्त्यर्थं कर्म नैव पूर्णा सम्भवेत् •• निमित्ताभावात् स्यादपुनः संयोगोत्पत्त्यर्थं विभागोत्पत्त्यर्थं वा कर्म (S. BSB. ii. 2.12)

47. आयेजाम्यगमपक्षस्य, द्विष्ठमे परमाद्युपलक्षपक्षस्य चात्यन्तासम्भित्वात् (TC. p. 910)

48. प्राचीन मानेन स्वर्गगतान् \*\*सप्ताष्टिप्राणा निजि विश्वनाथं सत्सत्पुनवजसं महेश्वरस्य शक्तिहोषामनशानं सर्वा-  
त्मगतादृष्ट्याना वृत्तिनिरोधे सति \*\*पुनः प्राचीना भोगमूल्ये महेश्वरनिष्पन्नान्तरं सर्वोत्पन्नवृत्तितत्त्वादृष्ट्यापेक्षम्ः  
सम्पद्येभ्यः दबनवरमागुयु रनोल्लसौ \*\*\* (Prajāstapāda Bhāṣya, p. 48)

अदृष्टमोक्षसाधिष्ठितमिति हि उन्मत्तम् (TC. p. 910)

आपादशेषत्वेऽपि तन्मताननुसारेणैव अन्यउपासिद्धैरवयवैर्निवृत्तान् (Rash. TCP. p. 911b)

tion of atoms for purposes of creation or their disjunction for purposes of dissolution (*pralaya*) cannot be given to the Sūtra as it stands worded. Such an interpretation would require the Sūtra to be differently worded, in some such form as: *Ubhayārthakarmābhāvaḥ*.

The Sūtra *Nityam eva ca bhāvāt* (ii.2.14) has been explained by S. as follows: The atoms may be conceived as essentially active or non-active or both or neither. If essentially active, there will be perpetual creation and no dissolution. If non-active, there will be perpetual quietus and no creation. Their being both is impossible and self-contradictory. If they are neither, their activity and non-activity will have to depend on an operative cause. Such causes as unseen merit being in permanent proximity to the atoms, permanent activity would ensue. If they are not operative causes, the result would be permanent non-activity. For these reasons, the Atomist position is untenable.

The interpretation is wide of the mark. There is no clear evidence of reference to alternatives in the wording of this Sūtra as there is in *Ubhayathā ca...* ii, 2.12 or 23. A similar refutation of the causality of B. or of Avidyā spread over the four alternatives is equally possible. The interpretation is also obliged to import (*adhyāhāra*) the words *pravyrteḥ* and *nivyrteḥ* after "*nityameva*" and read into the simple term "*bhāvāt*" in the Sūtra, the idea of "undesirable consequence": *bhāva-(prasangaḥ)*.<sup>49</sup> These defects are avoided in M.'s interpretation where the words *nityam eva bhāvāt* stand connected with the concept of the *nityatva* of *Samavāya* and the possibility of effects continuing to be produced for ever on that account.<sup>50</sup>

Under the Sūtra: *Ubhayathā ca doṣāt* (ii.2.16) S. criticizes the Vaiśeṣika doctrine as follows: Among the four elements of earth, water, fire and air, there is a decreasing number of qualities of smell, taste, color and touch. There is consequently an increasing degree of fineness in them in the descending order. If this is true of their specific atoms also, some atoms will possess more numerous qualities than others. This will increase or decrease the dimension as the case may be and they will thus cease to be 'atoms.'

The criticism assumes that increase or decrease in the number of qualities possessed is necessarily concomitant with a corresponding increase or decrease in dimension. This is not always so. The Nyāya-Vaiśeṣika God and Ātman are both '*Vibhu*' in dimension but the Ātman

49. Cf. नित्यमेव प्रवृत्तिर्भावात् प्रलयाभावप्रसंगः नित्यमेव निवृत्तिर्भावात् स्वर्गाभावप्रसंगः (S. BSB. ii, 2.14)

50. 'समवायस्य' इत्यस्ति । सत्ताद्यभावो जनिरिति परेणोक्तत्वात्, समवायस्य च नित्यमेव भावात्, सर्वं नित्यं जनिमत् स्यात् (TPD. ii, 2.14)

## CHAPTER VII

### 'VAIBHĀŚIKA AND SAUTRĀNTIKA SCHOOLS OF BUDDHISM REFUTED.

#### 7. *Samudāyādhikaraṇam* (ii, 2.18-25).

The adhi. is directed against the Sarvāstivāda school of Buddhism represented by the Vaibhāṣikas and the Sautrāntikas. They are 'realistic' schools of Buddhism with this difference that while the former accepts the independent existence of mind and matter, the latter holds that the existence of external objects is inferred thro' their mental presentation. Both are agreed in holding the world of mind and matter to be essentially momentary (*kṣaṇika*). *Kṣaṇabhāṅgavāda* (the theory of momentariness, *Santānavāda* (doctrine of ceaseless flow) and *Saṅghāta-* (or *Samudāya*) *vāda* or doctrine of aggregates are the different names by which this school is known.

According to this school, the world of experience is constituted by five *Skandhas*: *Rūpa*, *Vijñāna*, *Vedanā*, *Samjñā* and *Samskāra*.<sup>1</sup> *Rūpa-skandha* is the world of objects, sense organs etc. formed by the atoms of the four elements of earth, water, fire and air. The internal world is constituted by *nirvikalpajñāna* (bare sensation) *Vedanā* (feelings of pleasure and pain) *Savikalpakajñāna* (conceptual knowledge) and *Samskāra* (impressions)<sup>2</sup> The so-called Self is nothing but a series of

1. रूपविज्ञानवेदनाप्रज्ञानस्काररूपेणावस्थितं यन्नु जगन् परमाणुसमुदायमात्रम् । (TP. ii, 2.18)

2. रूपदेन वृथिभ्यर्णनोवाभ्याभ्यन्तर्गतानि तत्तद्वपवहापवसवनारयोपवसव वृत्तानि (TPG.)

3. निर्विकल्पकं ज्ञानं विज्ञानम् । वेदना दुःखम् । मूय नु दुःखमान एव । अतिरेकार्थं तदेव दुःखमनत्या । वेदनादेनोच्यते । निर्विकल्पकं ज्ञानं सत्ता । सत्कारः समनन्तरप्रत्ययान्ता स्मृतिः । इह च चतुष्टयमान्तरम् । (TPG.)

fleeting ideas and does not fall outside the momentary.<sup>4</sup> The system reduces all external reality to a mere aggregation of momentary atoms in constant flux. There is no such thing as a stable entity or a permanent whole, anywhere, as distinct from the fleeting series of atoms.<sup>5</sup> M. accordingly describes this school as *Paramāṇupūñjavāda*.

There is thus in this school no such thing as the production of a whole (*avayavi*) thro' internal development of constituent elements (*pariṇāma*) or thro' 'atomic combination' in the *Vaiśeṣika* sense. The aggregation of atoms by itself gives rise, thro' false imagination, to the notion of a 'whole' (*avayavi*) its unity and stability. There is no need to suppose that momentariness would negate 'reality'; for to be real is to be necessarily momentary in order to be causally efficient. For the real is what is causally efficient—the unreal is what is causally inefficient. This efficiency is the efficient thing itself (*svalakṣaṇa*).<sup>6</sup>

The continuous flux gives rise to the appearance of aggregates<sup>7</sup> which go on thro' the sheer force of *Kāla* and *Karma* without needing an intelligent moulder. The objection that if the atoms are momentary the production of others in the succeeding series cannot take place is not a serious one; for this school accepts production without a material cause (*nirupādānasrṣṭi*)<sup>8</sup> even as *Sūnyavāda* accepts the possibility of illusions without a real substratum (*niradhiṣṭhānabhrama*).

The opening *Sūtra*: *Samudāya ubhayaHetukepi tadaprāptiḥ* exposes the weak points in this theory—viz. the illogicality of the very conception of an aggregation of atoms if such aggregation does not give us a new whole. It would be impossible to think of an aggregate being formed out of a single atom. It must necessarily be an aggregation of two or more atoms getting close together. But then, we cannot conceive of them as aggregate unless they have come together and they

4. आत्मा ज्ञानसन्ततिरेव, न ततोऽतिरिक्त इति भावः (TPG.)

5. अणुसमुदाया एव गोषटादिवोषबोध्या, न तु तदतिरिक्तोऽयमवयवो नामास्ति (NS. ii, 2.18)

6. क्षणित्वे सत्त्वं न स्वादित्यत आह—एतदेवेति । अयं क्षणिकाकालिखं हि सत्त्वम्; तच्च धर्मे धर्मे स्वसद्गुणसत्यानन्तरकरणेन कुर्वन्पक्षे सत्येव स्यात् । अतः क्षणिकत्वमेव सत्त्वमित्यर्थः (TPG. p. 80)

7. परमाणुसमुदाय एव गोषटादिप्रपञ्च, न त्ववयवो कश्चिदस्ति (NS. p. 390).

अणुसमुदाया एव गोषटादिवोषबोध्या. नतु, तदतिरिक्तोऽयमवयवो नामास्ति, येन क्षणिकता विरुद्धयेत्.  
(NS. p. 389b)

8. एतेन परमाणूनां क्षणिकत्वे उत्तरक्षणे परमाणुत्वतो उपादानाभावात् पुनः परमाणुत्वसिद्धिरुपपदेति पचस्तम् । निश्चादानसृष्टेरभ्युपगमत्वेन, उपादानाभावात्सादोषत्वात् (AC.)

cannot be said to have come together without forming an aggregate. There is interdependence here.<sup>9</sup>

On the other hand, if the aggregation is conceived as subsisting in several atoms even as they lie isolated in space, such aggregation being conceivable at all times, it should be open to us to speak of created things existing for ever with no prospect of their dissolution (*pralaya*)—which is recognized by the Buddhist. This difficulty can only be overcome by admitting that the objects which we come to know thro' our concepts of reality are not merely the random aggregation of atoms but real organized wholes over and above the fleeting atoms of which they are supposed to be constituted. This will deal a deathblow to the doctrine of Kṣaṇabhaṅga.

The second Sūtra: *Itaretarapratyayatvād iti cenna utpattimātrānimittatvāt* points out that it is not possible for the Kṣaṇabhaṅgavādin to escape the fallacy of interdependence or the contingency of there being a never-ending series of aggregates<sup>10</sup> in the event of the aggregates being formed every moment, either from coordinated atoms or from uncoordinated (i.e. isolated) ones.

Opting for the second alternative of momentary aggregates being formed out of disconnected atoms sprawled in space, the Kṣaṇabhaṅgavādin may put in that tho' the atoms may be there lying isolated from one another, they come to be grasped as aggregates of different kinds, only when there arises an interrelated perception of them as constituting a group.<sup>11</sup> Such a coordinated perception depends on what is

9. मितितानेकतः समुदायसिद्धिः, समुदाये सति मितितानेकत्वसिद्धिरित्युभयोर्मितितानेकत्वसमुदायोः कार्यकारणयोः परस्परपक्षभाषापातात् (BD)

The expression *ubhaya-*hetuka** admits of being explained as (i) *anekahetuka* as distinguished from *ekahetuka* or in terms of (ii) *samudānēkahetuka* or (iii) *Viralānēkahetuka*. The TD explains *ubhaya-*hetuka** as *dyvādīhetuka*—an aggregate presupposes two or more constituents. The idea of *ekahetuka* is implied by the force of *api* after *ubhaya-*hetuka** and the objection based on it has been introduced only formally by way of *Vikalpa*. The AC, however, suggests a reason for its being raised परस्परानुपपन्नभाषित्वेन, यन्मयेवायं शरीरीति नियमाभावात् ग्रन्थः

(p. 323)

The TDP says the *ubhaya* has been advisedly used in the Sūtra to emphasize the point that no aggregate can be conceived of without the juxtaposition of at least two *avayavas* one of atom *a* and the other of atom *b* to form the smallest aggregation—the process repeating till we reach larger aggregations: उभयैरनुवृत्तिः उभाश्चययोः अस्त्यन्तस्य तदुभयं इति समुदितानेकत्वरूपमितितरत्वाभावात्

(TDP. II, 2.18)

It also cites another interpretation of the Sūtra explaining the term *ubhaya-*hetuka** in terms of two alternatives, leaving out the question of *ekahetukatva*, as posed in the Bhāṣya, altogether:

स्वित्तु, मितिताना विरलागवयुष्वे अणवः । तदुभयहेतुत्वेऽपि समुदाये तदग्रानि । तदपि तदग्रानि समुदायो बुद्धिदमयवयोष्यते । परस्परस्यापि यत्र एव विराम इत्याहः (TDP)

10. सर्वत्र समुदायमवयवम् (ML BSB. II, 2.19)

11. सर्वत्र विदमानोऽपि समुदायः परस्परपक्षभाषा व्यवहित इति चेत् (ML BSB. II, 2.19)

known as *Itaretarapratyaya*<sup>12</sup> or *Apekṣābuddhi*. There is no compulsion that such *apekṣābuddhi* should be arising constantly. It arises only when the percipient takes it into his head to visualize the scattered atoms and comprehends them in a group. The aggregates last as long as the *apekṣābuddhi* lasts and vanish when it ceases. Thus creation and dissolution are accounted for in *Kṣaṇabhaṅgavāda*, without hitch. In the state of *Pralaya*, here is no nearness of atoms which is also a necessary condition for the operation of *apekṣābuddhi*.<sup>13</sup>

The latter half of the *Sūtra* shows how the difficulties raised cannot be so easily got over by appealing to *Itaretarapratyaya*. The very idea of the percipient having an *itaretarapratyaya* (mutually coordinated knowledge) of the atoms by bringing them together in a group or aggregate is impossible in *Kṣaṇabhaṅgavāda*.<sup>14</sup> For, as soon as the atoms are grouped into an aggregate they will go out of existence according to *Kṣaṇabhaṅga*.<sup>15</sup> The percipient too is equally momentary (*kṣaṇika*). How then will it be possible for such a percipient to see the different atoms, form them into an aggregate by putting them into a group as a 'cow' or a 'pot' by exercising *apekṣābuddhi* and make use of such knowledge to carry on purposeful activities based on such data? Moreover, the exercise of the *apekṣābuddhi* by a percipient requires the prior perception of the atoms in their separateness, the rise of the *apekṣābuddhi* embracing them as this is 'one,' this is 'one' and so on, and the conversion of such knowledge into a judgment referring to the aggregate as 'a cow' or 'a pot'. All these should be referred to the same atoms and should have the same percipient as locus of such a knowledge. These are impossibilities in *Kṣaṇabhaṅgavāda*—where the atoms which constituted the aggregate are no longer there when the *apekṣābuddhi* steps in and tries to embrace them in a *Samudāya*. The percipient who might have witnessed the atoms, separately, is not and cannot be the same one as will be exercising the *apekṣābuddhi* about them, in *Kṣaṇabhaṅgavāda*. There can thus be no coordination between the

12. This term has been explained as follows:—

इतरसहितमितरत् इतरेतरत् तस्य प्रत्ययः तद्विषयापेक्षावृद्धिः इतरेतरप्रत्ययः (BD)

13. सदातनत्वेऽपि समुदायस्य नितित्वब्यवहारयोरभावेन प्रत्ययेऽपरोक्षः । न च विद्यमानत्वे व्यवहारभावोऽपि कुत इति वाच्यम् । व्यवहारोऽपि चेदपेक्षितं परमाणुपरस्परपेक्षानिवन्त्यमत्वात् । परस्परपेक्षा च परमाणूनां सामोपपत्तेः । न चास्ति प्रत्यये सामोपपत्तौ नोक्तदोष इति भावः (TP. ii, 2.19)

14. It will be seen that *Apekṣābuddhi* holds the key to the recognition of the *Samudāya* as such in *Kṣaṇabhaṅgavāda*. The TDP rightly points out that the expression *Itaretarapratyaya* has been used in the *Sūtra* to bring out clearly the precise nature of this *Apekṣābuddhi*. This is done in order to show how it rests on coordination of two or more atoms placed in close proximity to one another:

इतरेतरेवृत्तिः अपेक्षावृद्धिस्वरूपोपदर्शनाय । तदपि अन्योन्यसाहित्यरूपसामोपपत्तेरुक्ता चेति सूचयितुम् ।

15. एकं कार्यमुत्पाद्य तस्य विनिवृत्त्यात् परस्परप्रत्ययः, तदपेक्षया व्यवहार इति न शक्यते

(M. BSB. ii, 2.19)



old and the new percipients.<sup>16</sup> Thus, *apekṣābuddhi* can neither arise nor be transmitted to the new self. The attempted explanation is thus doomed to failure.<sup>17</sup>

If, to avoid these pitfalls, the Buddhist should concede for argument's sake, that the atoms which come to be embraced into an aggregate are not destroyed but continue to exist, then there will be the other awkward contingency of an endless series of fresh aggregates arising. For, the Buddhist holds that when the cause is there, the effect must needs be there. As the causes viz. the atoms are present they will go on producing fresh aggregates *ad libitum* with the result that one may expect the whole potter's shed to be filled in a trice with myriads of pots without any effort on his part.<sup>18</sup>

Granting for argument's sake that aggregated atoms can be produced from unaggregated ones, the previous Sūtra had drawn attention to the main difficulties which stand in the way of such *Samudāyas* being recognized as such and intelligent responsive activity (*vyavahāra*) being based on such recognition.

Sūtra 3 turns to demolish the very possibility of such a production of unlike effects (*viśaḍṛśakāryotpatti*). The dogma of the Kṣaṇikavāda is: *Uttaroṭpade ca pūrvanirodhaḥ*. This is committed to the position that the cause is capable of producing only a like effect: *Kāraṇasya saḍṛśakāryajanana eva sāmāthyāt*. Having produced such an effect, the cause ceases to be. This leaves no room for the production of an unlike effect (*viśaḍṛśakāryotpatti*). For the production of an aggregation of atoms (*samudāya*) from unaggregated ones would be a case of production of an unlike effect: *Viśaḍṛśakāryotpatti* or *viśeṣakāryotpatti*, which is barred by the Buddhist dogma.<sup>19</sup>

16. विरताहि परमाणवो मिलितपरमाणुत्वादयन्ति । ते च पुनरेव दुष्यन्ते । ते च एकैकं कार्यमुत्पाद्य नश्यन्त्येव, ते-  
ज्येवम् । तथाच, कथं द्रष्टुः परस्परापेक्षा ततो व्यवहारोऽपि कथं भवेत् ? न ह्यन्यत्र दग्धं न दग्धं परस्परपेक्षा  
अन्यत्र व्यवहारोऽपि युज्यते (TP. ii, 2.19)

क्षणिकवादे एकैककार्योत्पादेनैवाणूनां नामान्, जादो दग्धेन, ततोऽनेसात्तुद्धिः ततः समुदायवियववितिव्यवहारो-  
वेकत्र सर्वे न युज्यते, न तावन् समुदाये वितिव्यवहारो न स्यात्तामिति भावः (TP. ii, 2.19)

17. वियववदतन्मोक्षेण क्षणिकस्वरूपेण परमाणुदग्धं नपेक्षादुद्धिः समुदायवितिव्यवहारो इत्येतेषा एववियवव-  
विव एकाधिकरणत्वमपि न युज्यतेनित्येवः (Ragh. TPB.)

18. अथ विरतपरमाणुभ्यो जाता मिलितपरमाणवः स्थायिनः अतो युक्तो व्यवहार इत्यत्र जाह- (TP)  
कारणे सति कार्यं भवत्येव इति हि तस्य नियमः (M. BSB. ii, 2.19)

तथाच, अत्यन्तरकालेऽप्येवस्मात् घटान् कुत्रातमात्मादुतिप्रसव इति भावः (TP)

19. एकं घटान् कार्यमुत्पाद्य तस्य विनष्टत्वाच्च विषदुर्गकार्योत्पत्तिः । अत्रावसायस्यो- परमाण्वोर्न समुत्पादुत्प-  
दात्तम् । न चानिन्द्रियसंयोगि- कारणानिन्द्रियसंयोगो कार्यमुत्पद्यते । न चाज्ञानान् विज्ञानम् । न वा-  
व्यवहारोऽपि व्यवहारोऽपि । न चेन्द्रियात्मन्ययोगिनः संयोगि । न चाज्ञानात्मन्योऽज्ञानः स्यात् । ज्ञानमेव न  
ज्ञानेति चेत् ; तद्धि अत्राज्ञानात्तथाज्ञानं कुत एतन् ? (Trivikrama, TD. ii, 2.19)

The terms *pūrva* and *uttara* in the Sūtra: *Uttarotpāde ca pūrvanirodhāt* refer to the cause and the effect. The 'effect' is further understood in the sense of ■ 'like effect' (*sadṛśakārya*) consistent with the law of the cause being capable of producing only a like effect. The locative in *uttarotpāde* is understood in the first instance as a *Viśayasaptamī* meaning that the cause being capable of producing only ■ like effect, the production of an unlike effect (i.e. the *Samudāya*) from loose atoms cannot be sustained.<sup>20</sup> To establish this point the text of M.'s bhāṣya: *Kāryotpattāveva kāraṇasya vināśacca na viśeṣakāryotpattiḥ* (ii.2.20) is suitably split into halves (i) (*Sadṛśa*)—*Kāryotpattāveva kāraṇasya (sāmarthyat) na viśeṣakāryotpattiḥ* and (ii) *Kāraṇasya (sadṛśamekam kāryam utpādyā) vināśacca na viśeṣakāryotpattiḥ*. The latter half is intended to counter another defence of the Kṣāṇikavādin.

He may plead for instance that notwithstanding the general rule that a cause produces only a like effect, it may, after doing so, again produce an unlike effect. The Sūtra and the latter part of the Bhāṣya point out how this is impossible, as the cause in producing its (like) effect, in the first instant, ceases to be effective thereafter: *Pūrvanirodhāt*. In this interpretation, the locative form *uttarotpāde* (in the Sūtra) is to be understood in the sense of a locative absolute, as pointed out by the BD.<sup>21</sup>

In his AV. M. has shown how it is not easy for the Kṣāṇikavādin to explain the production of an unlike effect, such as a *samudāya*, from unaggregated atoms. The Buddhist argues, however, that the point is that a cause is merely competent to produce an effect. Whether the effect would be a like one or an unlike one would depend on unseen merit (*adṛṣṭa*) and other auxiliaries.<sup>22</sup>

M. says that this affords no real solution. The question can still be repeated with reference to the *adṛṣṭas* and the auxiliaries themselves<sup>23</sup> as to how they acquire this capacity of (i) producing an unlike effect; (ii) obstructing the production of a like effect; or (iii) in some cases, both. The question is bound to arise in this case whether the preceding moments of *adṛṣṭas* were capable of conferring similar power

20. कार्यशब्दः सदृशकार्यपरः । विषयसप्तमौघः । सामर्थ्यादिति शेषः । न तु विषयकार्योत्पत्तौ । अन्यथा घटानुपटोत्पत्तिप्रसङ्ग इत्येवमन्वयः (BD).

21. अत्र पक्षे उत्तरोत्पाद इति सति सप्तम्यो (BD).

22. कारणं कार्यजननत्वभावमेव, अदृष्टादिमुहुरितिसमवधानानु उत्पन्नं विषयं वा जनयिष्यतीति (NS. p. 392)

23. अत आह—अदृष्टमपि तस्मैव विज्ञेयपादकं कुतः ? यस्य कस्यापि पक्षिचिद्विशेषमुपपादयेत् ॥ (NS. p. 392)

on subsequent *adr̥ṣṭakṣaṇas* or not? If they were *not* capable, the present one also cannot legitimately possess such a power. If it is contended that tho' itself produced from an *adr̥ṣṭakṣaṇa* incapable of possessing such a special capacity, *this particular adr̥ṣṭakṣaṇa* is endowed with such a capacity because of auxiliary factors, the question will have to be repeated with reference to these auxiliaries themselves. If the auxiliaries are taken to derive such a capacity from other (earlier) auxiliaries, the same question can be raised about the earlier ones and of still earlier ones.<sup>24</sup>

The partiality of the unseen merit in conferring the power of producing an unlike effect on a particular cause in the series of atomic flow cannot be satisfactorily accounted for. If the receding series of unseen-merit-moments have also the power of conferring the capacity of producing unlike effects on the atoms, we should expect the aggregation (*samudāya*) to have emerged much earlier than it does.<sup>25</sup>

If the unseen merit confers such a capacity on every cause and not only on a chosen particular, then unlike effects would be emerging from *all causes*. The result would be vagarious. When atoms of the pot are aggregating, all the atoms in the world would be undergoing aggregation and give rise to the appearance of aggregations everywhere.<sup>26</sup>

It is only Kṣaṇabhaṅgavāda that is open to such antinomies. The Vedāntic position which believes in the stability of the cause and the effect has no such difficulty to face. For, unlike Kṣaṇabhaṅgavāda, the doctrine of Sthiratva recognizes that causal relation is governed by the laws of inherence and modification of the effect. But it is a vain bid for Kṣaṇabhaṅgavāda which envisages a complete destruction of the cause or the causal moment to establish such a relationship between two moments or momentary atoms.<sup>27</sup>

24. अत्रादुष्टपहं सहकारिभावात्स्योपसक्तम् । अदुष्टमपि विमेषस्यापि विस्तृप्तकार्यजनकत्वस्य, द्वितीयम्यतर प्रतिबन्धस्य, तृतीये भूषणजनकत्वस्यापादकं कुत? तथाहि—गुरुर्गुरुतः पादुष्टाद्यविमेषाभावादकास्तदापादका वा? अथे तु, अस्यादुष्टाद्यस्य विमेषापादकत्वं न सिद्ध्यति; कारणभावात् । विमेषाभावात्कादुष्टाद्यजन्योऽन्यमदुष्टाद्यः सहकारित्वात् विमेषभावादपिभ्योति श्रेष्ठः । सहकारिभ्यस्य साम्यात् । अत्रापि सहकार्य-न्यतनगरपे गोपत्ता (NS. p. 392b)

[illegible]

26. यदि वारणमात्रस्य विष्णोपासकमनुष्ठमहोपासिते तथा सर्वपामर्श कारणात्ता विमोचयन्तास्तेन । तथा च, सर्वपामर्श नेमनं स्थातुं न कुत्राप्यपि निवर्तमानावस्थायां भवेत् । तथा च मृदन्तु सर्वममृदानीं दन्तेन इति । (N.S. 272-273b)

27. समवर्ति शिवरात्रे पश्चिमोत्तरायणे चतुर्थे मघसे मघाश्रावणे परित्यक्त वा, तत्पत्यं कारय कुरु भवि निजामक-  
सद्भावेन कार्यकारणभावाद्यप्यारणे नति, तदुत्पत्तिरुत्पत्त्यनोरुत्तेः । अथमघपत्रे तु, पूर्वोत्तरायणानि-  
त्यन्याश्रितानोः कार्यकारणभावाद्यप्यारणोऽय एव नास्ति; समवासादिप्राप्त्यनोरुत्तम् । तथाच, कथं  
बभूवुःप्रादिकं कल्पनिम्न इति (NS, p. 293b)

The Kṣaṇabhaṅgavādin holds further that new and newer atoms go on producing an endless procession of effects every moment. For, existence is efficiency and efficiency is change. Reality is motion or change. It is instantaneous and kinetic. Only ceaseless change exists and goes on for ever. There is nothing enduring (*sthira*) for more than a second. The fourth Sūtra: *Asati pratijñoparodho yaugapadyam anyathā* refutes this contention.

The view that production goes on every moment is to be examined on the following lines: Does it signify that an effect is produced even after the cessation of the cause? It would seem improper to regard that which is produced even after the cessation of what was said to have caused it, as its 'effect' in any straight sense of the term. On the other hand, if it is held that the effect is produced when the cause is also present, it would be equivalent to saying that the cause which comes into being in the first moment—according to the Kṣaṇikatvavādin—endures till the point of time when the effect emerges into being. This will confer a life of at least two moments on the cause, which is not acceptable to the Kṣaṇabhaṅgavādin. If a 'momentary' cause can keep alive for two moments, there is no reason why it should be destroyed in the subsequent moments. It would thus be competent to produce a further effect in the subsequent moment and that another and in the next subsequent moment that again another and so on,—with the result that the effects of all those 'causes' and the effects galore of those 'effects' would come to have a simultaneous existence.<sup>28</sup> In such a predicament, one may expect to find the potter's shed filled to capacity with hundreds of pots within a short space of time. The Kṣaṇabhaṅgavādin cannot avoid this by suggesting that the cause comes into existence in the first half of the second and becomes efficient in the second half and dies. The theory of Kṣaṇabhaṅga does not admit of self-divisibility of Kṣaṇas.<sup>29</sup>

28. क्षणिकस्य द्विषणावस्थाने तदुत्तरस्य विनाशकारणाभावात् पुनस्तस्मात् कार्योत्पत्तयः स्युर्तेभ्यश्च त्वेति सर्वकार्याणां योगपक्षं स्यात् (TP. II, 2.21)  
तत्समानभाविनामशेषकार्याणां एकताभावस्थानरूपं योगपक्षं स्यात् । तच्च प्रत्यक्षविच्छेदमिति भावः (Raghu. TPB.)

क्षणित्वेनागीकृतस्य द्विषणावस्थानाद्वीकारे, तदुत्तरस्य तृतीयादिशेषेषु विनाशकारणाभावात् तृतीयादिशेषेष्वप्यवस्थानमगीकृतमप्यम् । तत्रच, पुनस्तस्मात् कार्योत्पत्तयः स्युः । कारणे सति, कार्यं भवत्येवेति नियमात् । तेभ्यः कार्येभ्यश्च तथा कार्योत्पत्तयः स्युरिति 'सर्वकार्याणां' कारणकार्याणां, कार्यकार्याणां च योगपक्षं एकस्मिन्नालेश्वरस्थानं स्यादिति (AC. p. 329)

29. कारणे विनष्टे कार्यमुत्पद्यते चेत्, तत्कार्यमिति प्रतिज्ञाहानिः । तत्कारणे कश्चरमिति चेत् विनाशकारणाभावात् योगपक्षं सर्वकार्याणाम् (M. BSB. II, 2.21)  
तथाहि—कारणे विनष्टे कार्यमुत्पद्यते; विद्यमाने वा ? नायः । यस्मिन्विनष्टे यदुत्पद्यते तस्य तत्कार्यत्वेऽनि-  
प्रसमात् । न द्वितीयः । एकस्मिन्कारणे स्वयमात्मानं लब्ध्वा कार्योत्पत्तिशेषेऽपि तस्यावस्थाने कारणस्य द्विधागिरव-  
प्रसमात् । द्विषणावस्थाने, तदुत्तरस्य विनाशकारणाभावात्, पुनस्तस्मात् कार्योत्पत्तयः स्युः । तेभ्यश्च त्वेति  
सर्वकार्याणां योगपक्षं स्यात् । न च क्षणार्थं समुत्पन्नं क्षणार्थं कार्यमुत्पादयतीति युक्तम् । तस्यैव पूर्वमभ्यावरकता-  
विरक्तत्वाभिज्ञावादिमिति भावः । (TP. II, 2.21)

The next Sūtra: *Pratisaṅkhyāpratisaṅkhyānirodhayaḥ aprāptir avi-  
śeṣāt* (ii, '2.22) refutes the concept of destruction in Kṣaṇabhanga-  
vāda which speaks of two types of destruction—the transcendental  
(*apratisaṅkhyā*) and the empirical (*pratisaṅkhyā*). The first is the  
natural process of decay which goes on in nature, unnoticed and imper-  
ceptibly without affecting the continuity of the flow of things. This has  
been designated by M. as *nissantānanāśa* which has been explained by  
J. as *santānam antareṇa yaḥ pratikṣaṇavināśaḥ*. The other is the con-  
scious destruction of things where the continuity is broken (*sasantāna-  
nāśaḥ*)—as when a pot is shattered to pieces by hitting it with a stick.  
According to the Kṣaṇikavādin, causation and destruction go on every  
moment without break. As the cause must needs be at the moment  
of the coming into being of the effect and as the same moment will  
be the moment of the cessation of the effect, in Kṣaṇabhanga, the cause  
as existing at the moment of cessation of the effect will have to be effi-  
cient still and produce another effect and that another for the same  
reason and so on with the result that the so-called momentary destruc-  
tion could never take place.<sup>30</sup>

It is also held by the Kṣaṇikavādin that the atoms get dissociated  
every moment and get together again. This dissociation (*viralībhāva*)  
is their destruction and their coming together (*puñjībhāva*) is pro-  
duction of the effect (*samudāya*). As it is the same atoms that form  
and break up the Samudāya every moment, their existence at the  
time of the disruption of the samudāya must be conceded. Otherwise,  
it will be impossible to bring about their aggregation (*puñjībhāva*) at  
the next moment. In this predicament, there will be a constant re-  
grouping (*puñjībhāva*) alone going on. There will be no room for an  
interval of loosening (*viralībhāva*). In this way, the concept of *sasan-  
tānanirodha* also will not bear scrutiny.<sup>31</sup>

The concept of *Pratisaṅkhyānirodha* is untenable, from another  
point of view also. To speak of its destruction, the existence of an ob-  
ject like a pot must be granted at the time of destruction. If it exists,  
it (i.e. the atoms of which it is an aggregate) will necessarily have to  
produce another effect (of aggregated atoms). In the circumstances, it

30. प्रतिपक्षं कारणं कार्यं निर्वर्त्य नश्यतीति वक्तव्यम् । तत्र, स्वकार्यविशेषकाले कारणं मदेवेति कार्यमुत्पत्तायेत्येव ।  
कारणे मतिं कार्यं भवत्येवेति नियमाभ्युपगमात् । तदुत्पत्त्यनन्तरं येनमिति कथं प्रतिपक्षं नाशो युज्येत ?

(TP. ii, 2 22)  
31. विलसपरमाण्वो निविहन्त्या पुनोभूय कार्यकारण भवन्ति । इदमेव समुदायकप्रकार्येनैवकारणं नाम, नान्यत् । त  
एव च धावे धावे तत्र तत्र विलसोपवर्ति युनः-पुनोपवर्ति च । तत्र तेषामेव विलसोपाशो नाशः, पुनोभावास्तु  
उत्पत्तिरिति परस्व हृदयम् ।  
इहानुवादम्-तेषामेव परमाण्वो विनाशान् स्वकार्यविशेषकाले सत्त्वं वक्तव्यम् । अन्यथा, कार्यकारणभारा-  
योगात् । यथाच निर्विक्रान्तोपाशकार्याकारणकप्रकार्येनैवकारणवद्वयम्, योनः युज्येत निर्विहर्तव्यं स्यात् ।  
विलसतायाः कदापि नाशस्य इति न सन्ताननाशोपपत्तिरिति (TPG. p. 81)

will not be possible for the Kṣaṇikavādin to speak of the destruction of the series at any time. If the series is unreal, the units composing the series would also be unreal. We cannot speak of the units as part of a series if the series itself is to be regarded as unreal. Moreover, the Kṣaṇikavādin will have to state clearly if, in his opinion, the aggregate is the same as its constituents or something other than or different from them. It cannot be the same. For the atoms are invisible while the aggregation is visible. If it is different, it will be an admission of the existence of a 'whole' as distinguished from the constituents which will be damaging to the interests of Kṣaṇikavāda. If the aggregate is false, the idea of distinct objects arising out of such aggregation would be without a factual basis. If the atoms themselves are the factual basis of the aggregation, the object would have to remain imperceptible as the atoms are supersensuous. Being many, it would be difficult to account for their perception as a single entity.<sup>32</sup>

The next Sūtra: *Ubhayathā ca doṣāt* (ii.2.23) examines the argument based on *Arthāpatti* in support of the doctrine of momentariness of unique particulars (*dharma*s). The Kṣaṇabhaṅgavādin believes that to be real is to be causally efficient. Such causal efficiency can but last for one second. If in the first second itself the cause does not cease to exist after producing a like effect, there will be the undesirable contingency of an endless production of effects. To prevent this contingency, it has to be admitted that a thing exists only for one moment. The Sūtra refutes this argument of *Arthāpatti* in support of Kṣaṇikatva of things.

The Kṣaṇabhaṅgavādin will have to answer the question whether the law of causation propounded by him: *Asmiṃ sati idam bhavati* or *Kāraṇe sati kāryam bhavatyeva* is true or not. If it is true, the effect will have to be there in that second when the cause is also present. Like the right and the left horns of an animal emerging at the same time, it may not be possible to affirm, in such a case, that the one is the cause of the other. If the principle of *Kāraṇe sati kāryam bhavatyeva* is not true, as the cause does not possess causal efficiency at the given point of time, it would cease to be "real" within the meaning of being *arthakriyākāri*. Once it forfeits *arthakriyākāritva*, it will cease to be *kṣaṇika* too.

32. नाप्यन्यः । सतो हि पटस्यात्यन्तिको नाशः । अतो ज्ञौ सत्त्वात् कार्यमुत्पादयेदेव; कारणे सति कार्यं भवत्येवेति नियमात् । तत्कार्यं चैवमेवेति कथं सन्तानोच्छेदावसर इति यावः । सन्तानो नित्य एवेति चेन्न । प्रत्ययानुपपत्तेः । विविक्ततया प्रत्ययानुपपत्तिरिति निरस्तम् । सन्तानस्य नित्यत्वे क्षणिकत्वविरोधः । अवास्तवत्वाप्राप्तौ क्षणिक इति चेन्न । सन्तानिनामपि तत्प्राप्त्यप्रसङ्गात् । नहि सन्ति सन्तानिनो, न सन्तान इति युक्तम् । एतेन समुदायस्यावास्तवत्वं परास्तम् । समुदायोऽपि समुदायिमात्रम् ? सदतिरिक्तो वा ? नायः, विरोधात् । द्वितीये, स एवावयवी । अवास्तवत्वे पटादिभूतानां निरुपलब्धत्वापादात् । परमाणव एवावयवमिति चेन्न । तेषामनेकत्वात्; अतोऽन्यत्वाच्चेति (TP. II, 2.22)

The next Sūtra: *Pratisaṅkhyāpratisaṅkhyānirodhayor aprāptir aviśeṣāt* (ii, '2.22) refutes the concept of destruction in Kṣaṇabhanga-vāda which speaks of two types of destruction—the 'transcendental' (*apratisaṅkhyā*) and the empirical (*pratisaṅkhyā*). The first is the natural process of decay which goes on in nature, unnoticed and imperceptibly without affecting the continuity of the flow of things. This has been designated by M. as *nissantānanāśa* which has been explained by J. as *santānam antareṇa yaḥ pratikṣaṇavināśaḥ*. The other is the conscious destruction of things where the continuity is broken (*sasantānanāśaḥ*)—as when a pot is shattered to pieces by hitting it with a stick. According to the Kṣaṇikavādin, causation and destruction go on every moment without break. As the cause must needs be at the moment of the coming into being of the effect and as the same moment will be the moment of the cessation of the effect, in Kṣaṇabhanga, the cause as existing at the moment of cessation of the effect will have to be efficient still and produce another effect and that another for the same reason and so on with the result that the so-called momentary destruction could never take place.<sup>30</sup>

It is also held by the Kṣaṇikavādin that the atoms get dissociated every moment and get together again. This dissociation (*viraṭībhāva*) is their destruction and their coming together (*puṇjībhāva*) is production of the effect (*samudāya*). As it is the same atoms that form and break up the Samudāya every moment, their existence at the time of the disruption of the samudāya must be conceded. Otherwise, it will be impossible to bring about their aggregation (*puṇjībhāva*) at the next moment. In this predicament, there will be a constant regrouping (*puṇjībhāva*) alone going on. There will be no room for an interval of loosening (*viraṭībhāva*). In this way, the concept of *sasantānanirodha* also will not bear scrutiny.<sup>31</sup>

• • The concept of *Pratisaṅkhyānirodha* is untenable, from another point of view also. To speak of its destruction, the existence of an object like a pot must be granted at the time of destruction. If it exists, it (i.e. the atoms of which it is an aggregate) will necessarily have to produce another effect (of aggregated atoms). In the circumstances, it

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(TP. ii, 2.22)

31. विरलपरमाणवो निर्विद्वत्तया पुनोभूय कार्यकारणं भवन्ति । इदमेव समुदायस्वकार्यजनकत्वं नाम, नान्यत् । त एव च क्षणे क्षणे तत्र तत्र विस्तीर्णवन्ति पुनः पुनोभवन्ति च । तत्र तेषामेव विरलीभावो नाशः, पुनोभावस्तु उत्पत्तिरिति परस्म्यं हृदयम् ।  
इदंचानुपपन्नम्—तेषामेव परमाणूनां विनाशाय स्वकार्यविशेषकाले सर्वत्र वक्तव्यम् । अन्यथा, कार्यकारणभावयोगात् । सर्वत्र निर्विद्वत्पुनोभावोऽकारणस्वकार्यजनकत्वनिश्चयात्, यौनः पुन्येन निर्विद्वत्त्वं स्यात् ।  
विरलतायाः कदापि नाशश्च इति न ससन्ताननाशोपपत्तिरिति (TPG. p. 81)

will not be possible for the Kṣāṇikavādin to speak of the destruction of the series at any time. If the series is unreal, the units composing the series would also be unreal. We cannot speak of the units as part of a series if the series itself is to be regarded as unreal. Moreover, the Kṣāṇikavādin will have to state clearly if, in his opinion, the aggregate is the same as its constituents or something other than or different from them. It cannot be the same. For the atoms are invisible while the aggregation is visible. If it is different, it will be an admission of the existence of a 'whole' as distinguished from the constituents which will be damaging to the interests of Kṣāṇikavāda. If the aggregate is false, the idea of distinct objects arising out of such aggregation would be without a factual basis. If the atoms themselves are the factual basis of the aggregation, the object would have to remain imperceptible as the atoms are supersensuous. Being many, it would be difficult to account for their perception as a single entity.<sup>32</sup>

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32. नाप्यन्यः । सतो हि षट्समायन्तिको नाशः । अतो ऽतो सत्त्वात् कार्यमुत्पादयेदेव ; कारणे सति कार्यं भवत्येवेति नियमात् । उत्कार्यं भवमेवेति कथं सन्तानोच्छेदावसर इति भावः । सन्तानो नित्य एवेति चेन्न । प्रलवानुपपत्तेः । विविक्ततया प्रलयोपपत्तिरिति निरस्तम् । सन्तानस्य नित्यत्वे क्षणिकत्वविरोधः । अवास्तवत्वात्प्राप्तो क्षणिक इति चेन्न । सन्तानिनामपि तत्प्राप्त्यसंवात् । नहि सन्ति सन्तानिनो, न सन्तान इति युक्तम् । एतेन समुदायस्यावास्तवत्वं परास्तम् । समुदायोऽपि समुदायिमात्रम् ? तदतिरिक्तो वा ? नायं, विरोधात् । द्वितीये, स एवावयवो । अवास्तवत्वे षटादिनुदीनां निरासंवनत्वापात्तात् । परमायव एवासंवनमिति चेन्न । तेषामनेकत्वात् ; अतीन्द्रियत्वाच्चेति (TP. ii. 2.22)



Being thus checkmated by the futility of the *arthāpattipramāṇa* in establishing *kṣaṇikatva*, the *Kṣaṇabhangavādin* turns to an inferential argument to establish his thesis. The argument is—whatever is is momentary like the flame of a burning fire.<sup>33</sup> The *Sūtra Akāṣe cāviśeṣīt* (ii, 2.24) counters this inference by pointing out that it is open to us to infer that things are *not momentary* but stable, like *Ākāśa*: *Yat sat tad akṣaṇikam; yathā ākāśaḥ*. The *Pūrvapakṣin* thinks that as the flame shows the presence of contrary attributes (*viruddhadharmādhi-karaṇam*) like increase and decrease in the range and intensity of heat and light, it can be inferred to be a series of different flames and not one. The *Siddhāntin* shows that the increase and decrease in the range and intensity of heat and light in a burning lamp does not necessarily militate against its oneness. The relation between the flame and its different stages of burning is one of *bhedābheda*.<sup>34</sup> The unity of the flame is established by recognition (*pratyabhijñā*). In any case, unlike the flame, *Ākāśa* shows no evidence of any internal change or modifications (*pariṇāmabheda*).<sup>35</sup> That *ākāśa* is not subject to any internal modifications is granted by the Buddhist theory itself which holds that the two forms of destruction *Pratisaṅkhyā* and *Apratisaṅkhyā* and *Ākāśa* are eternal and not colored by *Vāsanās* (*asaṃskṛtam*).<sup>36</sup> It is not possible for the Buddhist to infer *Ākāśa* to be '*Kṣaṇika*', as it is other than the *Pañcaskandhas*. The inference of unreal momentariness from the predicate of existence will thus be open to the fallacy of *Prakaraṇasama*. The Buddhist cannot contend that *Ākāśa* does not possess any reality. If reality is causal efficiency, the atoms which the *Kṣaṇikavādin* holds to be real cannot afford to have true causal efficiency as has been shown, in various ways, in the foregoing discussions.

The Buddhist theory reduces *Ākāśa* to mere absence of occupying bodies (*mūrtadravyas*).<sup>37</sup> But M. points out in his AV. that this cannot be. The conception or perception of an *abhāva* is always with reference to its locus or *dharma* and countercorrelative (*pratiyogi*). But *Ākāśa* is presented to our knowledge without reference to these cor-

33. मा भूदप्यप्यथा क्षणिकत्वमिति: । 'यत् सत् तत् क्षणिकं, यथा दीपादिः सन्तश्चासौ भावा' इत्यनुमानेन हेतुमति (TP. ii, 2.24)

34. This holds true of other examples such as a flowing river, the ripening fruit, the body passing thro' different stages of growth:

देहोपनदीवारिफलादीनां पृथक् स्वतः ।  
भेदाभेदो परिज्ञेयो (M. B.T. xi, 22.4)

35. शक्तिरतासाधकस्य परिमाणभेदादेयवाज्ञेयभावाच्च (NS. p. 395b)

36. Cf. 'भावानो द्वौ निरोधो च नित्यं स्वयमुक्तकृत्' (Q. NS. p.

37. भावयथाभावमात्रमात्रमिति (S. BSB. ii, 2.22)



relatives. It cannot, therefore, be treated as an *abhāva*.<sup>38</sup> Our experience reveals *Ākāśa* to be an entity (*bhāvarūpa*).

The last Sūtra: *Anusmṛteś ca* (ii, 2.23) brings the evidence of recognition (*pratyabhiñā*) to refute the theory of the momentariness of things and of the experiencing self. Acceptance of the stability and meaningfulness of life, its values and objectives is founded on consolidated human experience. Recognition plays a large part in the organization and consolidation of our experiences. It cannot be dismissed outright as illusory. Only such of them or part of them as are definitely disproved and set aside by more powerful evidences can be discarded as misplaced. If recognition-judgments, inspite of their being *not* sublated by more powerful evidences, are to be branded as illusory, even the perception of differences in the intensity and range of the flames (*viśeṣadarśana*) in a burning lamp, on which the *Kṣaṇikatva-vādin* himself takes his stand, in discrediting the judgment of its oneness in and thro' the different stages of burning may be open to doubt: *Pratyabhiññāyā bhrāntitve viśeṣadarśanasyāpi bhrantitvam* (M. BSB. ii.2.25).<sup>39</sup> The perception of variations of refulgence of light in a lamp is capable of being reconciled with the unity and oneness of the flame as pertaining to its different stages.<sup>40</sup> The relation of the flame to the variations of its glow is one of difference and identity (*bheda-bheda*). Hence the recognitive judgment is not falsified by the perception of different stages.<sup>41</sup> Clarifying the Siddhānta position J. writes in his NS that where the content of the recognitive judgment, is the identity of a given thing or person as he or it was, and as he or it is, at the time of recognition, only the emphatic element in the judgment: 'I am indeed He (that was)'—*sa eva aham*, 'This is verily that (*Tad eva idam*)' does not hold true. The identity of the given person or thing which has gone thro' different states is true enough. And that is enough to establish the stability (*śhīratva*) of the thing in question which is the purpose of the recognitive judgment. Where the content of the re-

38. सद्यमिप्रतियोगित्वमभावस्य निराशकम् ।  
तो विना न ह्यभावश्च क्वचिदुच्यते कदाचन ॥

सद्यमिप्रतियोगित्वमाकाशस्यावगम्यते ॥ (AV. ii, 2.24)  
For further details see NS. p. 395-96 b.

किञ्च, मर्ताभावमाकाशं वदता यो धर्मी तस्योच्यते स एवास्माकमाकाश इति नामन्येव विवादोऽवशिष्यते । वक्ष्यते चैतत् विवदधिकरण इति (NS. p. 396 b)

39. बाधकं विनापि भ्रान्तिरूपरूपने, दोषादौ क्षणिकत्वसाधकतयोक्तपरिणामभेदादिर्गैवस्यापि भ्रान्तित्वं स्यादविशेषादिति शेषः । (BD)

40. द्वितीये, दोषादिविशेषणद्वयस्य भ्रमत्वप्रसङ्ग इति भावः । विरुद्धधर्माभ्यासो बाधकमिति चेन्न । तस्य कालादिभेदेनोपपत्तेः । नहि सादृश्यात्त्वमस्यसम्मतम् । अन्यथा, एकक्षणेष्वपि भावभेदप्रसङ्गात् । एतेन प्रदीपोऽपि व्याख्यातः (TP. ii, 2.25)

41. Cf. दोषेऽपि प्राणपोरिव दोषस्य क्रमेण बुद्ध्याख्यावस्थाविशेष एव जायते; न तु मध्ये मध्ये नाशोऽपि । अतो न प्रदीपोऽपि दृष्टान्त इति सूचितम् । (TPG. p. 82)

cognitive judgment is the relation of a given person or a thing with two distinct periods of time or conditions etc., there the affirmation of identity and the emphasis laid on it (by the particle *eva*) are both true.<sup>42</sup>

Another ingenious argument of the Kṣaṇikavādin is disposed of by J. in his NS. - The Kṣaṇikavādin argues that in cognizing that a given thing exists at a given time, perception may be taken to establish the reality of that thing only with reference to that (present) moment and not its relation to an earlier or a future moment. Is not this sufficient evidence of the momentariness of things?<sup>43</sup> Reviewing this argument, J. asks—what is it that the Kṣaṇikavādin means to convey by describing things as 'momentary'? Is it simply that the given thing exists at a given moment? If that be so, there is nothing detrimental to the *Sthiratva* (stability) of the thing in that.<sup>44</sup> If the meaning is that the thing comes into existence and is also destroyed at the same moment, we have to point out that it is jumping to an unauthorized conclusion.

For to go by evidence, perception reveals that the thing perceived is existing at the time. It does not comprehend the thing as originating or getting destroyed at the given moment itself or that the given thing does not survive at the next moment or moments. The point is this. Even tho' perception cognizes a thing as existing at the given point of (present) time, its existence at an earlier point of time and a future one are not comprehended by perception. Such existence is beyond the scope of perception.<sup>45</sup> The prior and the future existence of the thing can be established by inference or other valid evidences. Apart from inference, it is within the competence of the Sākṣi to cognize the uncontradictable existence of things in the three periods of time by knowing their present existence.

42. ननु, भवन्मतेऽपि प्रत्यभिज्ञा भ्रान्तिरेव । परिणामवादे पूर्वोत्तरवस्तुनो भेदाभेदायोक्तव्यम् । तदेवेदमिति च प्रत्यभिज्ञायाप्यन्ताभेदस्यावगाहनात् । उच्यते—यदि हि पूर्वोत्तरकालाविवर्तनोभेदेः प्रत्यभिज्ञाविवरणोऽङ्गीक्रियते, तदा सावधारणस्य प्रत्याभिज्ञानस्य धनत्वेऽपि, "तदिदम्" इति तु न भ्रमः । तेनैव स्वापित्तमिदं । यथा तु कालादिद्वयसंबन्धो विषयः तदा सावधारणमपि न भ्रम इति । (NS. p. 394)

तदेवकालविक्रिष्टविशेषाभिज्ञानमिदं विक्रिष्टमिति विक्रिष्टद्वयसंबन्धविशेषाभिज्ञानेन विशेषाभेदवद्भावात्, तन्निमित्तकविक्रिष्टद्वयाभेद एवात्राभिमतो न तु, विक्रिष्टद्वयस्य साधारणेः । विक्रिष्टद्वयस्य विशेषेण सहायावद्द्रव्यमावित्तया भेदाभेदवत्त्वेन विक्रिष्टद्वयस्याभेदायोक्तव्यम् । तथाच, विशेषेण सहायेदस्यापि सत्त्वात्, तन्नादाने प्रमात्, भेदव्यावर्तकावधारणापेक्षे तु भ्रमत्वम् \*\* 'तिर्नवेति' अवधारणान्येनैव प्रत्यभिज्ञानेनेत्यर्थः । न भ्रम' इति तदवधारणस्य कालादिप्रबन्धस्यविशेषाभावोपपन्नवच्छेदकत्वेन धर्मभेदेतिविशेषकत्वाभावादिति भावः । (NS. Śeṣavākyaārthacandrikā. ii, 2. adh. 7. p. 62)

43. ननु, प्रत्यक्षं क्षणिकज्ञानार्थानामवयवमपि । तदिदं वर्तमानमाविवर्तयन् वर्तमानमात्रप्रपञ्चवर्तिनी मता-मवगाहते; न पूर्वोत्तरधनसंबन्धिनीमपि । तत् कथं क्षणिकत्वेनार्थानामयानादिति ? (NS. p. 393)

44. उच्यते—किमिदं क्षणिकत्वं नाम ? किं क्षणप्रवर्धित्वम् ? किं वा क्षणमात्र एवोत्तरतिविनामवत्वम् ? यदा क्षणान्तरानवर्धित्वे मत्वेकक्षणमवर्धित्वम् ? आद्यस्तिष्ठ एव; स्वापिनोऽन्यदस्य एकक्षणप्रवर्धित्वमपि । (NS. p. 393)

45. योग्यानुपलभ्यैवानुत्पत्तावयवमवर्तमानम् । न च पूर्वोत्तरकालवर्तिका प्रत्यक्षयोग्या (NS. p. 394b)

Moreover, tho' perceptions are limited to the present, a recognition judgment like 'this is that' is able to comprehend the existence of a given thing at the present moment and in the past.<sup>46</sup> The Kṣāṇika-vādin would fain dismiss the identity of a thing thro' recognitive judgment as a case of similarity mistaken for identity of being. But even to perceive the similarity between two momentary things, the perceiver of the previous and the present moments must be the same. But as the perceiver too is as momentary as the moments themselves, to the Kṣāṇikavādin, how can he form a judgment that recognitive judgments of identity are false and that there is only similarity between the flash of moments? The formation of such a judgment would require the transference of the impression (*samskāra*) left by the first perception to the next one. But as the cause and the effect belong to two different moments here, the former cannot transfer its potencies to the latter and without such transfer the similarity too cannot be established.<sup>47</sup> Kṣāṇikavāda is, therefore, an exercise in futility.

Thus, as interpreted by M. the first Sūtra of this adhi. refutes the doctrine of Buddhist Kṣāṇikavāda that the basis of our normal Vyavahāra (commerce of life) centering on our perception of objects is only a passing aggregation of atoms and not the presence of stable entities. The second Sūtra reviews the attempted defence of the theory of aggregation and shows how the objections brought up against it in the opening Sūtra cannot be got over even if we concede the possibility of the cause producing unlike effects. The next one points out the impossibility of maintaining the view that the cause produces such unlike effects in Kṣāṇikavāda. The fourth Sūtra criticizes the theory that things are produced and destroyed every moment. The next one shows the untenability of the theory of two-fold destruction held by the Kṣāṇikavādin. The sixth Sūtra knocks down the presumptive reasoning (*arthāpatti*) in support of the momentariness of things advanced by the Kṣāṇikavādin. The last one shows how the famous inference put forward by him *Yat sat tat kṣāṇikam yatha pradīpaḥ* is invalidated by our recognition-judgments about the stability of things.

46. अस्तु वा भाषाः यदाः । कस्यचित् प्रत्यक्षस्य वर्तमानमात्रमिति हित्वेति, तदेवेदमिति प्रत्यभिज्ञातक्षणस्य तदभावादिमिति (NS. p. 394b)

47. पूर्वदृष्टस्य वस्तुन उत्तरकालेऽभावाद् तदेवेदमिति प्रत्यभिज्ञा भ्रान्तिः कल्प्यते । पूर्वदृष्टद्वयकालमभावे कथं तत्तदुद्भासिमिति तत्तादृश्यप्रतीतिः, तदेवेदमिति भ्रान्तिश्च स्यात् ? अप्रतीतिं सादृश्यस्य, सादृश्यात् प्रत्यभिज्ञेति दुर्लभं स्यात् ! न च क्षणभङ्गः पुरुषो भ्रान्त्यापत्तत्वेन विषया प्रत्यभिज्ञा भ्रान्तिं जानीयात् । कथं च भिन्नराशेनस्य कारणस्य सत्त्वरूपेणैव कार्यं स्यात् ? येन, सादृश्यसिद्धिरभास्यते ? क्षणविनाशिनोऽसत्त्वा भावाः, तत्तादृश्यहेतवः सत्काराः, तत्तन्तानाश्वेति शरीरसौम्यं कल्पना । हि चैकसन्तानसत्त्वारोपणमिदं सादृश्यमन्तरेण तथिमिति वस्तुसादृश्यं नीत्येव (TD. II, -2.25) -

*Interpretations of Śaṅkara and Rāmānuja.*

S. and R. treat the ten Sūtras (ii.2, 18-27) as one *adhi.* directed against the Sarvāstivādins and agree largely in their interpretation of the Sūtras. R., however, reads a greater part of the second Sūtra differently<sup>48</sup> from S. and M. He also devotes the ninth Sūtra (*Nāsato adṛṣṭatvāt*) specially to the refutation of the Sautrāntika view that an object of cognition—which being momentary is no longer in existence when the cognition arises, transfers its form to the cognition and only on that basis is the object to be inferred.

Thus in S.'s interpretation only two schools of Buddhism the Sarvāstivāda (ii.2.18-27) and Vijñānavāda (ii, 2.28-32) get refuted in the Sūtras. The Śūnyavāda is left out. R. devotes only the last Sūtra: *Sarvathānupapateśca* to a summary disposal of Śūnyavāda.

Looking, however, to the brilliant exposition given by the *Bhāmatī* of the ascending order of merit in which the Sarvāstivāda, Vijñānavāda and Śūnyavāda stand in relation to one another,<sup>49</sup> it is incredible that so important a school of Buddhism should have been passed over, by the Sūtrakāra as S. would have us believe. His reluctance to admit a separate *adhi.* for the refutation of Śūnyavāda consistent with its preeminence is, to say the least, intriguing. His interpretation of Sūtras ii, 2.26-27 as criticizing what in the Vaibhāṣika and the Sautrāntika schools virtually comes to the same thing as the acceptance of the position that the world springs from a non-entity,<sup>50</sup> misses the fact that the Śūnyavāda which explicitly maintains the causality of *Asat* has a better claim to be dealt with in the Sūtra: *Nāsato adṛṣṭatvāt* than what can only be read into *Kṣaṇabhaṅgavāda* by implication.<sup>51</sup> It is thus difficult to agree with S. that the Śūnyavāda has not been considered 'worthy' of direct confrontation in the Sūtras.

48. इतरेतत्प्रत्ययत्वादुपपन्नमिति चेन्न; स्यात्तन्मात्रानिमित्तत्वात् ।

49. Cf. तत्र ये हीनमतयस्ते सर्वास्तित्ववादिनस्तदाशयानुरोधात् नून्यतायामवतार्यन्ते । ये तु मुख्यभास्ते ज्ञानमात्रा-  
स्तित्वेन नून्यतायामवतार्यन्ते । ये तु, प्रकृत्यन्ततः तेष्वः साक्षादेव नून्यतात्वं प्रतिपादयते । यथोक्तं बोधिविस्त-  
रिवरणे—

देवना लोकायाणां तत्त्वामयवसानुगाः ।

मिथ्यन्ते बहुधा लोके उपार्थवद्भिः पुनः ॥

गभीरोतानमेदेन क्वचिच्छोधयत्तद्वशा

मिथ्यापि देवनामिथ्या नून्यताद्वयलक्षणा ॥ इति ॥ (*Bhāmatī* ii, 2.18)

Cf. also नून्यवाद एव हि सुमतमतपरिकाषा (*Śrībhāṣya* ii, 2.30)

50. इतश्चानुपपन्नो वैनाशिकसमयः । यतः स्थिरमन्यायिकारणमनम्युपगच्छतामभावात् । भावोत्पत्तिरित्यापदेत ।

\*\*तदेदमव्यक्ते—'नासतोऽदृष्टत्वात्' इति (S. BSB. ii, 2.26)

51. Cf. अवश्यनिरवरोप्य नून्यवादिना स्वयमेवाभोक्तव्यासत्कारणत्वस्य निराससम्भवे, वैभाषिक (घोत्रान्तरिक)  
मतेर्जादापन्नस्य निरासयोगात् (TC. p. 917)

The opening Sūtra has been interpreted by S. as follows: There is no possible explanation of the aggregates which make up the empirical self. The material aggregates are unintelligent. They cannot unite themselves with the psychic phases. The lighting up of intelligence is dependent on the prior existence of a body. There is no intelligent principle such as an enduring self in the capacity of a ruler or enjoyer who could be said to have brought about their aggregation.<sup>52</sup> According to R. the very momentariness (*kṣaṇikatva*) of the atoms and of the elements makes it impossible to have an aggregation.<sup>53</sup>

It will be seen that in both these interpretations, the reason for the impossibility of the formation of the aggregates (*samudāyāprāpti*) is not shown to be embodied in the wording of the Sūtra. It has to be thought of extraneously. This contrasts unfavorably with M.'s interpretation in which the meaning given to the terms: *UbhayaHetuke 'pi tadaprāptiḥ* carries within itself the reason why the Samudāya cannot be<sup>54</sup>—without having to import the reason externally,—such as the *Kṣaṇikatva* of the atoms and the Skandhas or the absence of an intelligent self acting as *Samhantā* (as with S. and R.)

There seems also to be no special reason or propriety in using the expression *api* in the Sūtra and for giving *samudāya* and *ubhayaHetuka* if the point to be made is simply this that the said aggregation cannot be accomplished without the acceptance of a conscious principle like the self or conceding the stability of the atoms and the elements—as S. and R. have held.<sup>55</sup> A less circuitous pronouncement such as *UbhayaHetukasamudāyāprāptiḥ* would have met their requirements—as in the case of the other Sūtra: *Pratisaṅkhyāpratisaṅkhyānirodhāprāptiḥ...*" (ii, 2.22). The fact that the Sūtrakāra has chosen a different mode of expression, here, shows that he is pursuing a different line of criticism altogether.

52. योज्यमभयहेतुक उभयप्रकारः समुदाय परेपायमिप्रेतोऽप्यहेतुकश्च भूतयोतिरसहस्तिरूपः स्वगमहेतुकश्च पचस्वन्धी-  
रूपः, तस्मिन्नुभयहेतुकेऽपि समुदायेऽपिप्रेयमाणे तदप्राप्तिः, समुदायाप्राप्तिः । समुदायायिनामचेतनत्वात् ।  
चित्ताभिज्वलनस्य समुदायसिद्धयधीनत्वात्; अन्यस्य च कस्यचित् चेतनस्य भोतनु प्रशस्तितुर्वा, स्थिरस्य  
सहत्पुनरभ्युपगमात् । (S. BSB. ii, 2.18)

53. योज्यमभयहेतुकः पृथिव्यादिभूतात्मकसमुदायः, यश्च पृथिव्यादिहेतुकः शरीरादिविषयस्यः समुदायः तस्मिन्नु-  
भयहेतुकेऽपि समुदाये तदप्राप्तिः जगदात्मकसमुदायोत्पत्तिः नोपपन्न इत्यर्थः । परमाणूनां पृथिव्यादिभूतानां च  
क्षणिकत्वाभ्युपगमात् । (Śrībhāṣya ii, 2.17)

54. समुदाये एकैकहेतुके विरोधः । एवस्मात् समुदाय इति व्याहृतेः । उभयहेतुत्वपक्षेऽपि समुदाये, विरतोभयहेतुके  
समुदायः सदा स्यात् । मितितोमयहेतुकेऽन्यान्वाच्यः इति युक्तिः सूत्रात् (TC. 915b).

55. तथात्वे \*\* समुदाये उभयहेतुके इति सप्तम्योः, अपिशब्दस्य, तदप्राप्तिरित्यत्र तज्जडस्य च व्यपत्त्यात्  
(TC. 915b)

The reasons given by S.<sup>56</sup> and R.<sup>57</sup> for the non-formation of the aggregates in their interpretation of the first Sūtra are sufficient to stifle the objection raised by them, in the next Sūtra. Turning to S. first, the plea of the formation of aggregates thro' nescience, *Samskāra*, *Vijñāna*, name, form, etc. acting in an incessant chain of causes and effects revolving like a water-wheel cannot stand any chance (as a *Pūrvapakṣa* to introduce the second Sūtra) when it has been made clear in the first Sūtra itself that without a permanent intelligent being which could unite the material aggregates and the psychic elements no aggregate can be thought of.<sup>58</sup> As the emergence and functioning of ignorance, *samskāras* etc. would themselves be dependent on the presence of such a psycho-physical being, it would be premature to think of their interplay in an endless chain of successive cause and effect relationship in the absence of such a being.<sup>59</sup>

As for R., having made it clear in the first Sūtra itself that no aggregation of atoms or *Skandhas* is possible on account of universal momentariness of things, no further plea of successive interaction to keep a *Samudāya* going can be raised with any show of reason.<sup>60</sup>

S. and R. have further to take the expression '*pratyaya*' used in the second Sūtra in the sense of coming in touch with the complement of causes<sup>61</sup> instead of in its more widely accepted sense of cognition (*jñānam*). If the phrase *itaretarapratyaya* is presumed to be a reference to the famous doctrine of *Pratītyasamutpāda* in Buddhist philosophy, there is no reason why the Buddhist term itself, which by the way has one syllable less than the term used in the Sūtra viz. *itaretara-pratyaya*, should have been passed over. There is no need to introduce that concept in Sūtra 18 as the argument based on *Pratītyasamutpāda* is specially met in the third Sūtra of the *adhi*.<sup>62</sup> The argument of Sūtra 20 that at the time of the production of the subsequent thing the antecedent has already ceased to be also renders the last part of

56. समुदायभावानुपपत्तिरित्यर्थः । कुतः ? समुदायिनामचेतनत्वात् \*\*\* अन्यस्य च कस्यचित् चेतनस्य भोक्तुः प्रधासितुर्वा स्थिरस्य सहनुरनभ्युपगमात् (S. BSB. ii, 2.18)

57. उभयहेतुकोर्मि समदायः क्षणिकत्वाभ्युपगमात् उक्तेन न्यायेन न सिद्धपत्तीत्यर्थः (R. Vedāntadīpa. ii, 2.17)

58. नहि संहनुरचेतनस्याभावात् सधातो न मुक्त इत्युक्ते तदुक्तमविद्यायस्कारजन्यमरणमोहादीना अन्योन्य हेतुहेतुमद्भावेन पूर्वापरभूतत्वा यदीत्यन्वयवदिनभाववर्तमानत्वस्मिन्नेतरेत्यत्यस्य गच्छाहम् ।

59. अविद्यादिप्रतीतिव्यवहाराणा सधातसिद्धपक्षोन्वेन, तस्यैवासम्भवेऽन्योन्यहेतुवत्त्वका दूरापास्तंति भावः (TC. p. 915b)

60. तथा, क्षणिकत्वादपि सधात एव नोपपद्यत इत्युक्ते, पुन. कथमन्योन्यहेतुहेतुमद्भावस्वेतरेत्यत्यस्य गच्छाहम् ?

61. प्रत्ययो हेतूनां समवायः । हेतु हेतुं प्रति अन्यत्वे हेत्वान्तरापीति । तेषामपमानाना भावः प्रत्ययः समवाय इति यावत् (Bhāmali)

62. समभगवादिनः पूर्वोत्तरसमयोः हेतुजनभावो न शक्यते सपादयितुम् । (S. BSB. ii, 2.20)

the next Sūtra, which according to S., threatens the Kṣaṇikavādin with the consequence of simultaneous existence of cause and effect (in case the effect is to be produced when the cause is present) redundant. For, the consequence of not accepting the cessation of the cause when the effect is produced would be the simultaneous existence of cause and effect.<sup>63</sup>

S. and R. interpret Sūtra 22 as refuting the nature of the two kinds of cessation as utter annihilation. From the wording of the Sūtra it does not appear that it is concerned with anything more than the possibility of any destruction as such. The character of the cessation—whether utter or residual does not seem to be the point at issue. In his criticism of the Buddhist view, S. argues that there can be no destruction without a residual element. This obliges us to import the idea of the destruction being non-residual for purposes of criticism.<sup>64</sup> This may recoil on Advaita philosophy wherein the destruction of Mūla-vidyā is conceived as an utter destruction without leaving a residue (*niravaya*).

Under Sūtra 23 S. raises the question: Does the destruction of nescience etc., accepted by Buddhism take place in consequence of right knowledge or of its own accord (without the need of knowledge)? The first alternative would lead to the abandonment of the Buddhist doctrine that all destruction takes place without an ascertainable cause. In the second case, instruction in the noble eightfold path would be unnecessary.<sup>65</sup>

The criticism seems to be wide of the mark. S.'s own Bhāṣya shows that the destruction of ignorance etc. is brought under Pratisaṅkhyā-nirodha by the Buddhist. It is only Apratisaṅkhyānirodha which is looked upon as a natural process of destruction which goes on every moment with no assignable cause except that it is in the nature of things to be momentary.

R. has a different interpretation of this Sūtra. If utter destruction of whatever is Sat is accepted (*Yat sat tat kṣaṇikam*), the whole world would be plunged into the void at the end of the first moment of existence. The world of objects originating the next moment from such

63. 'योगपदमन्यथा' इत्यस्य 'उत्तरोत्पादे च पूर्वरोत्पात्' इति तृतीयेन मतार्थता । उतापि, 'अन्यथा योगपदं स्यात्' इति विपक्षे बाधकविषया विना उत्तरोत्पादे पूर्वनिरोधस्याविदे: (TC. p. 915)

64. नहि भावानां निरुत्थयो निरुपाध्यो विनाशः संभवति (S. BSB. ii, 2.22)

65. योग्यमविद्यादिनिरोधः प्रतिस्स्यानिरोधान्वातातो परस्परिवर्त्तितः स सम्पञ्जानाद्वा मपरिकरात् स्यात् ? स्वयमेव वा ? पूर्वस्मिन् विवले निर्हेतुकिनाशाम्भुवमहान्निप्रसंगः । उत्तरस्मिन्सु, मार्गोपदेनानर्थावयवप्रसंगः

(S. BSB. ii, 2.23)



nothingness would share the same fate.<sup>66</sup> As there is no alternative or antithesis considered in this interpretation, the Sūtra should more properly have been worded as *Tathā ca doṣāt* instead of *ubhayathā ca doṣāt*. Two clear alternatives or antithetical positions would be required to justify the use of *ubhayathā* in this Sūtra, as elsewhere (See ii, 2.11; 15).

The seventh and the eighth Sūtras have been treated as establishing different propositions by S. and R. The first one according to both refutes the Buddhist position that *Ākāśa* is non-definable in the same way as the two kinds of cessation.<sup>67</sup> The next Sūtra is taken by S. to establish the stability (*sthīratva*) of ego-consciousness by appealing to the evidence of memory. If ego-consciousness were only momentary and different at each moment, memory cannot be explained. The subject cognizing a thing and the subject remembering it must be the same.<sup>68</sup> R. takes *anusmṛti* in the sense of recognition (*pratyabhijñā*) and utilizes this Sūtra to establish the stability of external objects<sup>69</sup> on its evidence.

After the refutation of *Kṣāṇikatva* of everything in the realm of matter and spirit, from different angles, it seems far more probable that both these Sūtras were intended—as may be seen from the conjunctive *ca* (in Sūtra 25) to round off and conclude the discussion with two powerful arguments establishing the stability (and non-momentariness) of the world of objects and of the experiencing selves alike. Such an interpretation would have the advantage of dispensing with the need to import separate predicates for each of the propositions in the Sūtras 24 and 25 viz.: *Ākāśa* is not non-definable; the conscious self is not momentary.<sup>70</sup> S. has unnecessarily restricted the scope of the Sūtra: *Anusmṛteśca* to the establishment of the permanence of the experiencing subject alone, in view of the need to coordinate perception and memory as belonging to the same person. Instead of narrowing down the scope of this Sūtra, in this way, it would help to establish at one stroke the stability and permanence (*sthīratva*) of the world of objects as well as of the experiencing selves to understand

66. उत्पन्नस्य तुच्छतापत्तो हि पञ्चातुच्छादुल्लघनं जगत् तुच्छात्मकमेव स्यात् अतः तुच्छादुत्पत्तिः तुच्छतापत्तिश्च न सम्भवतः (Vedāntadīpa. ii, 2.22)

67. आकाशे चाप्युक्तो निरुपाध्यताम्युपपन्नः । प्रतिसंख्यप्रतिसंख्याननिरोधयोरिव वस्तुत्वप्रतिपत्तेरविशेषात्  
(S. BSB. ii, 2.24)

68. दैनात्मिक उपलब्धुरपि क्षणिकताम्युपेयात् । न च ना संभवति; अनूस्मृतेः । सा चोपलब्ध्यैककर्तृका सती संभवति (S. BSB. ii, 2.26).

69. पूर्वप्रस्तुतं वस्तुनः स्थिरत्वमेवोपपाद्यते (Śrībhāṣya. ii, 2.24)

70. सप्तमाष्टमयोः क्षणभंगविरोधित्वादित्यल्लक्षणसाध्यान्वयस्याष्टमस्य च शब्दानुगुणस्य संबन्धे पृथक् साध्याप्याहारा योपात् (TC. p. 917b)

*anusmṛti*<sup>71</sup> in the broad sense of recognition (*pratyabhijñā*) in terms of (i) *Sa eva aham* (I am the same self indeed) and (ii) *Tad eva idam* (This is indeed that) according to the given data. This advantage ought not to have been thrown away,<sup>72</sup> in any sound criticism of Buddhist *Kṣāṇikavāda*, which is as hostile to the permanence (*sthīratva*) of the world of matter as of the souls.<sup>73</sup>

It is doubtful if S., whose philosophy merges ego-consciousness in *Suṣupti* and recognizes its loss therein, can afford to make the same ego the locus of the memory and the direct experience of *Suṣupti*. In *Drṣṭisṛṣṭivāda* of Advaita, at any rate, recognitive judgments will have to forfeit their validity. In such a predicament, there can be no effective refutation of *Kṣāṇabhāṅgavāda*. If *Drṣṭisṛṣṭivāda* should stand by *Pratyabhijñā* and concede that objects do exist even when they are not perceived by us, they cannot be treated as '*mithyā*'.

Sūtras 26 and 27 are also treated by S. and R. as part of the *Samudāyādhikaraṇam*. We have already seen how there is a better case for constituting Sūtras 26-29 beginning with *Nāsato adṛṣṭatvāt* into a fresh *adhi.*, directed against so important a school of Buddhism as the *Mādhymika*, instead of as a refutation of an echo of *Sūnyavāda* breathed into the *Kṣāṇikavāda* of the *Vaibhāṣika-Sautrāntika* schools.

Although S. speaks in his introductory remarks under this Sūtra of the *Kṣāṇikavādin's* being forced to admit *Abhāvād bhāvotpatti* by elimination of other alternatives,<sup>74</sup> it is clear from the instance of hare's horn not being able to produce anything, cited by the *Bhāmati* in this context,<sup>75</sup> that S. and *Vācaspati* are using the term '*Abhāva*' in their interpretation of this Sūtra in the sense of '*Asat*' or '*nothing*'—the equivalent of *Sūnya*. If it is, however, contended that they are only discussing the question of production of the positive (*bhāva*) from the negative (*abhāva*), the reason put forward by the *Sūtrakāra* to repudiate such causation viz. that "such a genesis is not observed"

71. If only memory had been intended to be referred to there is no need to use the preposition *anu*.

72. But see Dr. Radhakrishnan's halting remark in this connection: "Whatever may be said with regard to objects, there can be no doubt with reference to the conscious subject." (*The Brahmasutra*, p. 382).

73. 'स एवाहम्' 'तदेवेदम्' इत्यात्मानामसत्ताधारण्येन प्रत्यभिज्ञानेन निमित्तप्रत्यय सर्वस्य स्वाधित्वस्य साक्षात् साधन-संभवे (स्मृत्यनुभवयोः सामानाधिकरण्यान्यथानुपपत्त्या) आत्ममात्रस्याधित्वसाधनस्यायोगात् ।

74. इतरानुपपत्तौ वैनाशिकसमयः यतः स्थिरमन्याधिकारजनमभ्युपगच्छतामभावात् भावोत्पत्तिरित्यतदापक्षेत् (TC, p. 917b)  
(S. BSB, ii, 2.26)

निरपेक्षत्वात् कार्योत्पत्तौ पुरुषकर्मवैयर्थ्यम् । सापेक्षतायां च, क्षणस्याभेदत्वेनोपकृतत्वानुपकृतत्वानुपपत्तेः अनुपकारिणि चापेक्षाभावाद्वागिकत्वप्रसङ्गः । सापेक्षत्वानपेक्षत्वयोश्चान्यतरनिरपेक्षस्यान्यतरविधानान्तराद्येकत्वेन प्रकारान्तराभावात् नास्ति यत् भावात् भावोत्पत्तिरिति धार्मिकत्वप्रयोगाभावात् भावोत्पत्तिः परिनिष्यत् इत्यर्थः (Bhāmati, ii, 2.26)

75. तदेदमुच्यते—नासतोद्भूतत्वात् इति । नाभावात् कार्योत्पत्तिः, कस्मात् ? अदृष्टत्वात् । नहि क्षणवियाना-ददृष्टुरादीनां कार्याणामुत्पत्तिः दृश्यते (Bhāmati ibid)

will be out of place. For we do find that not carrying out prescribed or obligatory religious acts produces sin (*Pratyavāya*) and failure to detect special features in a given thing gives rise to erroneous knowledge.<sup>76</sup> Sūtra 26 and 27 are therefore best understood as part of refutation of *Sūnyavāda* proper rather than of its distorted echo from *Kṣaṇabhaṅgavāda*. S.'s interpretation of Sūtra 27 that if existence should spring from non-existence, even lazy and inactive people would reap benefits without putting forth effort—that a husbandman would grow crops without cultivating the field; that a weaver would have a finished piece of cloth without taking the trouble of weaving<sup>77</sup> is sure to recoil on the *Drṣṭiṣṭivādins* among his own schoolmen. In any case, to say that effortless ones may stand to reap benefits is to say that they do not deserve them. But vagaries do occur sometimes and we do find in the world sometimes that persons who have not toiled for a thing reap the benefits instead of those who have actually toiled. It would, therefore, be more pertinent to interpret the Sūtra as making an *āpādana* that if *Sūnya* were accepted as the cause (of the world) one may expect such fictitious things like a skyflower or the 'seventh rasa' which are incapable of being thought of as fit to be pursued or abandoned, to produce fragrance or to give delectation to the tongue.<sup>78</sup> Thus construed, the Sūtra will be in a position to directly knock down *Sūnyavāda* and establish that only the *Sat* (real) which is stable and enduring can be the cause of anything.<sup>79</sup>

The *Kṣaṇabhaṅgavādin* holds that the effect is produced only when the cause, given as real (*sat*) but momentary (*kṣaṇika*), is disintegrated. There seems to be no justification in this view for the *reductio ad absurdum* with which S. seeks to confront him by arguing that if existence should spring from non-existence persons would be able to realize their goals and objectives without putting forth any effort in the direction. It is not proper therefore to connect the Sūtra *Uddāsīnānām...* with the refutation of the *Sarvāstivāda* school of Buddhism. This itself is sufficient evidence that Sūtras 26-27 are directed against an uncompromising *Sūnyavāda*.

76. यदि तु 'नासत्' इत्यन्नाभावस्य कारणत्वं निषिध्येत, तदा 'अदृष्टत्वात्' इति हेतुरयुक्तः । विहिताकारणविशेषादर्थोनादीनां प्रत्ययप्रभमादिहेतुत्वदर्शनात् । (TC. p. 917)

77. यदि चान्नावादावोक्तितिरस्कारमभ्येत, एवं सत्युदासीनानामनीहतामपि जनानामभिमतनिदिः स्यात् । अन्नावस्य मुक्तत्वात् । कृपिवलस्य श्रेयकर्मण्यप्रयत्नमानस्यापि सत्यनिष्पत्तिः स्यात् । (S. BSB. ii, 2.27)

78. असत्; कारणत्वे उदासीनानां हेयोपादेयबुद्धिर्बर्जितानां खण्ड्यादीनामपि मरणात् कार्यसिद्धिः । चरण्यात् न वेदन्यत्वापि (i e बीदाभिमुख्यादपि) न स्यात्, अविशेषात् । (M. BSB. ii, 2.27)

The term हेयोपादेयबुद्धिर्बर्जितानाम् has been explained by J. as हेयोपादेयबुद्धिविपर्ययवर्जितानाम् and accordingly used as a *hetugarbhaviśeṣaṇa*.

79. Read: किञ्चैवमीहामवेक्ष्य कार्यात्सत्तो बाधकमुक्तं स्यात् नत्वमन कार्यात्सत्तो । तत्र चेष्टापत्तिः, 'कश्चिदनीहमानामपि दृष्टसिद्धिः । ततो वरमुदासीनकथ्येन हेयोपादेयबुद्धिपरिषयपुण्यादौ न क्षयित्वा, तेभ्यः कार्यसिद्धिर्वापादनम् । तेन कारणत्वस्य साक्षात् सिद्धेः । (TC. p. 918b)

## CHAPTER VIII

### REFUTATION OF ŚŪNYAVĀDA

#### 8. *Asadadhikaraṇam* (ii.2.26-29)

This *adhi.* is directed against the Mādhyamikas or the Śūnyavādins who hold that the world is an appearance of Śūnya conceived as non-dual, without aspects (*nirviśeṣa*), self-luminous, free from limitations and beyond thought and speech. The world of pluralities is a play of Śūnya projected by *Samvṛti*, or the principle of illusion. Our experiences of the world are in the nature of an error (*vikalpa*) lasting so long as *Samvṛti* clouds the vision. When Śūnyatā is realized, all these appearances cease like dream-phenomena.<sup>1</sup>

Śūnyavāda is opposed to the reality of the world of Pañcaskandhas. The Pūrvaapakṣa thus arises by contending that the earlier discussion whether things are stable or momentary is futile. The Śūnyavādin also flatters himself that his theory is free from the defects of Paramapūñjavāda.<sup>2</sup>

The Śūnyavādin no doubt looks upon Śūnya as a reality (*tattvam*) or *Tathatā*. It may, therefore, be felt to be unfair on the part of the Vedāntin to equate it with *Asat* or the void. It deserves to be noted, however, that the definition of Śūnya as *bhāvābhāvapratiṣedhātmakam*

1. नित्यं निर्विशेषमद्वितीयं स्वयं प्रकाशमपास्तगुणदोषं बाह्यमनसाधोचरं मूर्त्यं जयत्कारणं माध्यमिका मन्यन्ते । तत्संबुत्त्या प्रत्ययमात्रविनिवेशिण्या विनाशस्फूर्जं भेदप्रपञ्चो न तत्त्वतो विद्यते । तत्सृष्टिरपि विकल्परूपा यावत्सृष्टि संन्ययद्वारमात्रनिर्वाहिणी, निवर्तते स्वप्नवदेव मून्यात्मप्रतिबोधे समूलं समुपशाम्यतीत्येतन्मतम्  
(TD. ii, 2.26)

2. पञ्चस्कन्धात्मनस्य प्रपञ्चस्य सत्त्वे, क्षणिकत्वस्यापित्वचिन्ता । तत्तत्त्वमेव नास्ति । कुतस्तत्क्षणिकत्वादचिन्तादमर इति पूर्वपक्षोक्त्यानादनन्तरसंगतिः (Raghu, TPB.)  
अत्र नये परमाणुपूजवादोक्तदोषोऽयं नेति श्राप्यं मून्यमतं निरस्यते (Ragh. TDP.)

given in the standard works of Śūnyavāda<sup>3</sup> is the same as the definition of Asat viz. *bhāvābhāvavilakṣaṇam*.<sup>4</sup>

The opening Sūtra: *Nāsato adṛṣṭatvāt* points out according to M. that Śūnya cannot be accepted as the cause of the world as it is pure non-being (*asat*) devoid of all attributes (*sarvadharmavikalarūpāsattvo-petam*) including activity (*kriyā*). For nowhere in our experience is causation seen to take place from pure non-being. It is only the Sat (being) that is capable of producing something as an effect.<sup>5</sup> The term *adṛṣṭatvāt* in the Sūtra stands not only for want of evidence of perception but of other *Pramāṇas* like inference which derive their sanction from *Pratyakṣa*.<sup>6</sup>

The Śūnyavādin, however, may press forward with another argument. Tho' the direct method of inference may not be able to establish the casuality of *Asat* for want of an illustration in support, it may be possible to establish Śūnya as the cause by a process of indirect reasoning (*sāmānyotodṛṣṭānumāna*). For by applying the dialectic of

अन्तर्भावितसत्त्वं चेत्कारणं तदसत्ततः ।

नान्तर्भावितसत्त्वं चेत्कारणं तदसत्ततः ॥<sup>7</sup>

(Śrīharṣa: *Khaṇḍanakhaṇḍakhādyā*, 1. p. 55. Chouk-Skt Ser (1914) the concept of cause will be reduced to non-being.<sup>8</sup>

This ingenious argument of the Śūnyavādin is overthrown by the Sūtra: *Udāsīnānam api caivam siddhiḥ* (ii.2.27) by means of a *re-*

3. तत्र लक्षणं भावाभावप्रतिषेधालम्बक शून्यतायाः

(Sthiramati's C. on *Madhyāntavibhāgasūtra*. C.O.S. 24. p. 38)

4. शून्यं सन्निति परेणांगीकारेऽपि सर्वधर्मरहित्ये सति असत्त्वमवर्जनीयमित्यापाद्यदूषणमिदं इति ध्येयम्  
(Ragh. TPB ii, 2 27) Vide:

अत्र सर्वत्र शून्यस्यासत्त्वमापाद्य दूषणाभिधानमिति द्रष्टव्यम् (NS. p. 401)

Also TPG. p. 83, AC. p. 334.

5. अतः सर्वविशेषविनिर्मुक्तत्वेन गगनकुमुदसमानात् शून्याञ्जगतो भावो जन्म नोपपद्यते । सतो दधतः कार्यस्य क्वचित् असतो जनिर्न दृष्टा यतः (NS. p. 401)

6. प्रत्यक्षस्यानुमानोपजीव्यत्वात् । अतोऽनुमानाद्यभावस्यानुक्तावपि ताभात्, 'अदृष्टत्वात्' इत्येवोक्तम्

(NS. p. 402b)

7. "The seed does not become the cause of the sprout merely as seed but as having existence. This means before operating as cause it has no existence as there would be no point in ascribing further existence to what is already existing. If existence is not part of the cause, but stands outside the cause, it would mean the cause has no existence of its own. Either way, the cause is reduced to non-existence." (Tr.).

8. कारणस्य हि सत्त्वे निषिद्धेऽसत् एव जन्म सेत्स्यतीति आक्षेपानुमानानां तर्कप्रतिपातं वक्तुं सूत्रम् उदासीनानाम्<sup>9</sup>  
इति (NS. p. 402b)

Rāghavendra in his *Parimāla* has a different explanation of the opening words here: स्वप्नकार्यं प्रति यत्कारणं तद्दृष्टान्तेन कारणत्वहेतुना यादिकास्तीनकारणं यद्वैतानुमानेन सत्त्वे निषिद्धे, कार्यस्य कारणजन्यत्वनियमादसत् एव जन्म सेत्स्यतीत्यर्थः (NSP. p. 338b)

9. Note that the expression 'हेयोपादेयबुद्धिर्विजितानाम्' in M's *bhāṣya* is to be understood in the sense of 'हेयोपादेयबुद्धिर्विपयतार्विजितानाम्' as explained in the TP. The TD. of Trivikrama explains *udāsīna* as 'हेयोपादेयबुद्धिर्विपयत्वात् उद्गत्यासीनानाम्'

*ductio ad absurdum* that if Śūnya or non-being were to be accepted as causally efficient, one may expect other fictitious things like a sky-flower which are incapable of being made the object of pursuit or avoidance, to be able to fulfil certain ends.

The Śūnyavādin may, however, put in that his position that Śūnya is the cause of the world holds good only with reference to primordial creation and not with the subsequent developments in the world of Saṃvṛti where there is of course a recognizable dependence on time, place material, agent, etc.<sup>10</sup> With admirable resourcefulness M. uses the same Sūtra *Nā sato dṛṣṭavāt* to refute this attempted defence. The last word in the Sūtra is accordingly read as '*dṛṣṭavāt*' without the negative—the whole Sūtra meaning that the agent, material cause, time, place and other factors must be inferred to be the causes with reference to primordial creation also, in the same way as in regard to the subsequent stages.<sup>11</sup>

The Śūnyavādin still makes a desperate attempt to discomfit the Sadvādin by arguing that the cause cannot be accepted as Sat; for Sat must necessarily be above all change, but causation without change is impossible. There is, however, no difficulty in conceiving of Asat as cause when it comes to be misapprehended on account of Saṃvṛti as the world of phenomena. For Śūnyavāda is not interested in making Śūnya the transforming cause (*pariṇāmikāraṇa*) of the world. The world according to the Śūnyavādin is only a 'Vivarta'—an appearance of Śūnya. Do we not find it appearing as 'silver' in our illusions? The larger world of experience is also, in the same way, an appearance of Śūnya. Where then is the point of the *reductio ad absurdum*<sup>12</sup> brought up in Sūtra 27?

This is refuted by the next Sūtra: *Nābhava upalabdheḥ* (ii.2.28) by pointing out that our perceptions of the reality of the world cannot be treated as illusory experiences like the perception of silver in shell. For, in that case we have a right to ask how it is that such perceptions (of the reality of the world) are not sublated within our own experience. It is an accepted principle that the ascertainment of the

10. नन्वादिसुप्राविष्टं ज्ञानात् कार्योपायं ज्ञानो न सर्वदा-अन्यदा तु, वर्त्तादिकारणभावेन । अतो नातिप्रसङ्ग इत्यत आह— (NS, p. 402)

11. ना पुरयः सतः आदिबालीनस्य कार्यस्य वर्त्तानुपायस्यः । कुतः ? दृष्टत्वात् । यद्युपादानां कार्यानां पुरुषवर्तुत्वस्य निश्चितावात् । इति प्रथमपूर्व प्रकाशन्तरेण व्याख्यातं भवति । सूत्रभाष्ययोः पुरुषवर्त्तनमुपादानाद्युपलक्षणम् । (NS, p. 402)

12. भवेदेतदुत्पन्नं यदि ज्ञानवत्त्वात् परमासतो मुदो षट् इव जगदुत्पद्येत । न चैतदस्ति । सृष्टिब्रह्मात् ज्ञानमेव जगदाकारेण विवर्तते इत्यभ्युपगमात् । नहि ज्ञाने जगदभ्युपगमित्यत्रोक्तोपपत्त्यतः । अथ एव स्वतन्त्राकारेण प्रतीयमानत्वादित्याद्यस्य परिहारेण सूत्रं पठित्वा व्याख्येयं-नाभाव उपलब्धेरिति । (TP, ii, 2.28)

illusoriness of a particular cognition rests upon the fact of its being sublated. If such ascertainment is to be made merely on the ground of its being a piece of cognition (*pratyayatvāt*) without reference to having a sublating cognition, it should be possible for every one of us to recognize the perception of silver in shell to be an illusion at the very outset of our falling into such an error, and even without having a sublating cognition.

Like the drowning man catching at a straw, the *Śūnyavādin* now turns to illusory experiences like the perception of snake in the rope and dreams which are generally supposed to be unreal. The next *Sūtra Vaidharmyācca na svapnādivat* (ii.2.29) answers these points.

Our experience shows that there has been no cognition sublating our perception of the reality of the world. Even in regard to our dreams, it is the aspect of the dream-objects being of the waking state itself (*jāgrattvapratīti*) at the time of dreaming, that comes to be sublated when we wake up from the dream and not the other features of the dream as a distinct experience of objects created by *Vāsanās* under certain psychosomatic conditions.<sup>13</sup>

The *Śūnyavādin's* objection that there is no certainty that our perceptions of the reality of the world will *not* be invalidated by a sublating cognition of *Śūnya* at some distant future is easily met. The evidence of continuous human experience of ages has a right to be accepted in this respect. To indulge in a frivolous piece of reasoning that this universal awareness of the reality of our life and the world in which we live may be disproved by another perception in future would only recoil on the *Śūnyavādin*. For the sublating cognition also would be open to sublation by the same token which would rehabilitate the original perception of the reality of the world. This is not merely an argument for argument's sake. Our faith in and convictions about the reality of our life and of the world we live in, are based on non-contradiction, continuity and coherence of data. It is only such of our experiences as are found to be discrepant in some detail that can be rejected as misconceived.

The *Śūnyavādin* is sure to play his last card: *Śūnya* is indeed the sublation of the world's reality. It is the ultimate and absolute truth. It cannot be placed in the category of the imaginary as it does not come within the range of empirical perception. It is thus impossible to conceive of its sublation. It will therefore remain the only unsublated and

III. For M.'s views on the nature and constitution of objects seen in dreams see his C. on the *Sandhyādhikaraṇam* (B. S. III. 2.1-4).

unsublatable truth. The world being open to perception and, therefore, possibly imaginary, its awareness can be held to be sublatable.

This is all a perversion of logic and the established connotation of the terms real and imaginary. The real is that which is established by Pramāṇas and the imaginary is that which is not so established. But the Śūnyavādin is a law unto himself in that he seeks to get away with characterizing the world whose existence is borne out by the Pramāṇas as something imaginary and concluding that the perception of its reality is sublated and sublatable and maintaining that the Śūnya which is outside the pale of anybody's experience is not imaginary and that it remains unsublated and unsublatable.

M. and his commentators have made it clear elsewhere that the contradiction of dreams is only in regard to a specific aspect of theirs, of being felt to be the waking state and not to the dream-experience or the phenomenon as a whole.<sup>14</sup> Hence, the illustration of the dream is not competent to establish the unreality of the world. Nor does the experience of the world's reality admit of partial sublation as in the case of dreams or of total sublation as in the case of the perception of snake in the rope.<sup>15</sup>

14. यदन्यथास्वं जाग्रत्स्वं सा भ्रान्तिः (M. BSB. iii, 2.3)

प्रतीत स्वप्नविषयाणां जाग्रत्पदार्थत्वमेव बाध्यत इति तत्प्रतीति भ्रान्तिरस्तु । न स्वप्नप्रतीतिरिति भावः (TP)

15. न चैकदेशभ्रान्तित्वेन सर्वभ्रान्तित्वम् । अतः साध्यविकलः स्वप्नदुष्टान्तः । न च तज्जाग्रत्स्ववत् रज्जुसर्पवद्वा निष्प्राप्तं बाध्यम् । तस्य नेदं जागरितं, नाय सर्पः इति विपरीतप्रमाणेनाभावादानुभवतः । न चान्न तादृश प्रमाणमस्ति (TD. II, 2.29)



## CHAPTER IX

### REFUTATION OF VIJÑĀNAVĀDA

#### 9. *Anupalabdhyadhikaraṇam* (ii, 2, 30-32)

This *adhi.* is a refutation of Buddhistic Idealism or Vijñānavāda which holds that consciousness is the only reality and truth and that external objects have no existence outside our consciousness.<sup>1</sup> This is supposed to be an improvement on Śūnyavāda, where the cause as such is pure non-being (*asat*). The term *bhāva* in the opening Sūtra (*Na bhāvo anupalabdheḥ*) is thus intended to draw attention to the positive nature of the cause, in support of the Pūrvapakṣa of the present *adhi.*<sup>2</sup> According to M. and his commentators, this term has been advisedly used in the Sūtra to denote the acceptance of consciousness as the only reality in Vijñānavāda. J. points out that *bhāva* is to be taken as standing for *anu-bhāva* < *anubhava* i.e. 'awareness'—the function of the *upasarga* being the manifestation of the sense already immanent in the root.<sup>3</sup>

Briefly, the Vijñānavāda position is this. Consciousness manifests itself in the form of the individual subject or ego and of the various mental states and the so-called external sense data (*viśayavijñapti*).

1. ज्ञानमेव ज्ञेयाकारं, न ज्ञेयं नाम ज्ञानादभिन्नमस्तौत्यर्थः (NS. p. 410)

2. अत्रापि सूत्रे कर्तृसाधनभावशब्देन सहस्रं ज्ञानमुच्यते। विज्ञानवादे ज्ञानादन्यस्यासत्त्वात्। ज्ञानमित्यनुक्त्वा, 'भाव' इत्युक्तिस्तु, नासतोऽप्युपलब्धत्वात् इति भ्रूयवादिन प्रत्युक्तो दोषो नास्माकमिति पूर्वपक्षोत्थानार्थमिति द्रष्टव्यम् (TC. 519b)

3. भवतेरनुभवार्थत्वात्। उपसर्गा हि घातुलीनस्यार्थस्य व्यञ्जका एव (NS. p. 410)

The TC cites another interpretation which derives *bhāvaḥ* from the root *bhū* taken in the sense of "thinking" on the authority of Bopadeva's *Kavikalpadruma*:

भूः प्राप्ती भूक् भुविचिन्तयोः (Ver. 64d) (Ragh. NSP. 344)

Also: ककारानुबन्धश्चरुपदिश्यन्तत्त्वज्ञापनार्थः। कर्तरि ण्वाद्यच् (TCP. 919b)

The nature of consciousness is to shine forth. Since the forms of sense data such as blueness shine forth in consciousness, they are to be explained in terms of consciousness itself.<sup>4</sup> This principle of our becoming aware of the act of knowledge and of the content of our knowledge simultaneously is known as *Sahopalambhaniyama*.<sup>5</sup> If consciousness and its objective content are essentially distinct, it should be open to us to be aware of the one apart from the other.

These arguments are fallacious. If the Vijñānavādin means that objects of consciousness are superimposed on thought, it stands refuted by the argument already advanced against Śūnya-vivartavāda, that things are experienced as having an existence of their own. Notwithstanding the Vijñānavādin's contention, our experience shows that we perceive objects as different from consciousness. This cannot be treated as a misapprehension, as there is no sublating cognition to the contrary. If the non-difference between consciousness and its object is to be established by inference based on *Sahopalambhaniyama*, it would lead to a fallacy of interdependence.<sup>6</sup> For the inference would be valid only when it is established that the perception of difference between consciousness and its object is an error-ridden one. And only when the non-difference between consciousness and its object is established by the said inference can the perception of the difference between consciousness and the object be discredited. Moreover, there is a patent contradiction between the proposition of identity of consciousness and its object and the reason viz. their simultaneous perception; for the notion of simultaneity or togetherness has meaning only in respect of two or more different things.<sup>7</sup>

The other argument:—

Whatever shines forth must be consciousness;

As for example 'knowledge'.

The content of consciousness such as 'blueness' shines forth.

Therefore, blueness and such others must be of the essence of consciousness.

is also without substance.<sup>8</sup> If 'shining forth' means to become the object of consciousness, the reason (viz. becoming the object of consciousness) would be absent in the instance cited in support of the infer-

4. ज्ञानं हि प्रकाशते । तेन प्रकाशमानत्वस्य ज्ञानत्वेन व्याप्तौ सिद्धाया, नीतादेरेषि प्रकाशमानत्व ज्ञानत्वसिद्धित्वपर्यः (NS. p. 410)

5. 'सहोपलम्भनियामादभेदो नीलतद्विषयोः भेदश्च भ्रान्तिविज्ञानद्वयतेन्दुविवाद्ये' ॥

6. अनुमानस्यैव बाधकत्वे स्फुटमितरेतराशयत्वम् (TP. ii, 2.30)

7. सहोपलम्भादभेद इति प्रतिज्ञाहेतुः निरोधश्च । साहित्यस्य भेद एकोपपत्तेः (TP. ii, 2.30)

8. न च, यत्प्रकाशते तद्विज्ञानम् । यथा ज्ञानम् । प्रकाशन्ते च नीलादय इति युक्तम् (TP. ii, 2.30)

ence. The instance cited is 'knowledge' and it cannot be conceded by the Buddhist or the Logician that knowledge becomes or can become an object of its own awareness.<sup>9</sup> The proposition that whatever shines forth in this sense must be consciousness is clearly defective for the antecedent non-existence of knowledge (*jñānaprāgabhāva*) and the *Samvṛti* which is accepted as a "covering" of pure consciousness in Buddhism tho' accepted as objects of knowledge, cannot be regarded as "consciousness" as they are opposed to the very nature of knowledge or consciousness.<sup>10</sup> If 'shining forth' means being of the nature of consciousness, it is yet to be proved that objects of knowledge are of the nature of 'knowledge'.<sup>11</sup>

The next Sūtra *Kṣaṇikatvācca* (ii.2.31) adduces another reason to refute the position of the *Vijñānavādin* that the objects of our consciousness are of the very nature and essence of consciousness and non-different from consciousness. It has been established already that objects of consciousness are stable (*sthira*) and not momentary. The acts of consciousness on the other hand are momentary. Consciousness is internal. Objects are external.<sup>12</sup> There cannot be any identity between the two. The last Sūtra: *Sarvathānupapatteśca* (ii.2.32) rounds off the critique of the various schools of Buddhism emphasizing that they bristle with numerous other defects of doctrine and are opposed to the conclusions established in the *Śrutis* and *Smṛtis*.<sup>13</sup>

### *Samkara's and Rāmānuja's Interpretation.*

S. treats the five Sūtras beginning with *Nābhava upalabdheḥ* (ii. 2.28) as one *adhi.* directed against *Vijñānavāda*. According to R. the first three Sūtras beginning with '*Nābhāva...*' are one *adhi.* directed against *Vijñānavāda*. The Sūtra: *Kṣaṇikatvācca* (ii.2.31) is not read by R. after '*Na bhāvo...*' and *Sarvathānupapatteśca* forms a new *adhi.*

We have seen how the Sūtras *नास्ततोद्भूतत्वात्* and *उदासीनानामपि* are better understood as a refutation of full-fledged *Sūnyapariṇāma* instead of being tagged on to the *Samudāyādhikaraṇa* as a refutation of the echoes of *Sautrāntika* doctrine. After *Sūnyapariṇāma*, it is

9. 'प्रकाशत' इति विज्ञानविषयत्वाभ्युपगमे स्ववृत्तिविरोधेन, दृष्टान्ते साधनाभावः (TP. ii, 2.30)

10. अज्ञाने व्यभिचारश्च (TP. ii, 2.30)

न च ज्ञानाभावादिति ज्ञानम् ! विरोधादिति भावः (TC. p. 919)

11. प्रकाशमानत्वमिन्द्रियसिद्धिरिति (TP. ii, 2.30)

12. अत्र साधिकावधारणिकत्वलक्षणविरुद्धमभिप्रायं भेदहेतुं वदता ज्ञानत्वात्त्वादिरत्नेन विरुद्धमसंभवं उपलभितो बोध्यः (NS. p. 411b)

13. प्रमाणाभावात् । सर्वभूतिस्मृतियुक्तिविरुद्धत्वाच्च नैते पक्षा बाह्याः (M. BSB. ii, 2.32)

भूत्यादिकमुक्तं बह्वभाष च द्रष्टव्यम् । एतच्चाधिकारिणं प्रति (TP. ii, 2.32)

natural to expect a refutation of Śūnyavivartavāda in the three Sūtras beginning with *Nābhāva upalabdheḥ*.

Sūtras II, 2, 28-29 as interpreted by S. establish the reality of the external world. This would affect S.'s own position about the reality of the external world. It may be put in, however, that to the Vijñānavādin the process whose constituting elements are the act of knowledge, the object of such knowledge and the result of knowledge—is an altogether internal one—whereas to the Advaitin the object perceived and its attributes, tho' *mithyā*, have an existence and reality outside the mind and that, therefore, there is nothing against the Advaitic position here. Looking, however, to the wording of the Sūtra, we have to conclude that it is intended to refute nothing less than the *mithyātva* of external objects. If the intention of the Sūtra was to deny the position of the Vijñānavādin, the appropriate wording for it would be: *Na jñānam anupalabdheḥ* and not as we have it. If the Sūtrakāra held the world to be *mithyā* (or *anirvacanīya*) he could not have contrasted its experience with that of the dream state; for the dreams too are *anirvacanīya* (to the Advaitin). If the difference in status (*vaidharmya*) of the waking state from dreams upon which the Sūtrakāra has taken his stand here, is only with reference to the waking state and its experiences not being liable to sublation during the '*Vyavahāradāśā* (phenomenal state) the position of the Vijñānavādin too cannot be refuted; for according to him, also, neither the world nor the perception of objects and their properties as existing outside the mind is sublated during the *Samvṛtidāśā*.<sup>14</sup>

Moreover, in Vijñānavivartavāda, it is consciousness as the substratum of all phenomena that appears as external objects, which have no real existence. This is S.'s position too.<sup>15</sup> It may be that to the Vijñānavādin the objects as such are '*asat*' while to the Advaitin they are '*sadasadvilakṣaṇa*'. But how does this justify their being contrasted with dreams which are also *Sadasadvilakṣaṇa*, in their status? It has to be conceded by both the schools that irrespective of external objects being *asat* or *sadasadvilakṣaṇa*, they come to be perceived as '*Sat*', and there is no non-existence (*asattva*) other than absence of existence (*sattva*).<sup>16</sup> The kind of differentiation from total non-existence which finds expression in being eligible to become an object of immediate per-

14. Cf. "It will not be correct to argue that the Sūtrakāra is here establishing the phenomenal reality of the world *Vyāvahārikasatyatva*, for the Buddhists do not deny it". (S. Radhakrishnan, *The Brahmasutra*, p. 385).

15. विज्ञानविवर्त इति मतेऽपिष्ठानमूतज्ञानस्य विषयामूतबाह्यापत्त्यना धीः तत्त्वतो बाह्यापत्तिवचन द्वयोः सम एव (TC. p. 920)

16. ननु तस्यापत्त्यन्तासन् । यम तु, सदसद्विलक्षण इति चेत् । तथापि स्वप्नवैद्यम्योक्त्ययोगात् । सत्त्वानुभवविरोध-स्योपपन्न साम्यात् । सत्त्वाभावादस्यासत्त्वस्याभावान्न (ibid. p. 920)

ception and having causal efficiency (*arthakriyākāritva*) known as *Sām-vrttikasatyatva* is admitted in both the schools.<sup>17</sup> Both agree in denying any higher truth (*pāramārthikasattva*) to the external world.<sup>18</sup> For these reasons, the refutation of *Bāhyārtha-asattvavāda* in S.'s interpretation of these Sūtras is not convincing.

The next Sūtra: *Na bhāvo 'nupalabdheḥ* (ii.2.30) is interpreted by S. as refuting an attempted explanation by the *Vijñānavādin* that even without external objects the variety of our ideas given in experience can be accounted for, with the help of *Vāsanās* or mental impressions. The weak point in this argument is laid bare by the Sūtra by showing that the existence of these *Vāsanās* has been made impossible by the non-perception of external objects—whose very existence has been denied by the *Vijñānavādin*.

The argument is no doubt correct. But, there is nothing in the wording of the Sūtra to suggest that such a line of interpretation is really intended by the Sūtrakāra. For, it involves the importation (*adhyāhāra*) of the very subject of the proposition intended to be moved—viz. the *Vāsanās*. The other point is that the reason (viz. *anupalabdheḥ*) in the Sautra syllogism is not directly connected with the subject of the proposition. It has to be obliquely connected with another subject (viz. the *arthas* or external objects) which has to be supplied.<sup>19</sup>

If objects do not exist externally, they cannot be perceived. Unless they have been perceived *Vāsanās* cannot be born and be lodged in the mind. This is S.'s criticism against the *Vijñānavādin*'s attempt to explain the variety of our ideas without accepting the existence of external reality.<sup>20</sup> It follows from this that 'existence' (*sattvam*) of objects determines their perception. This would make the perception of things as impossible in (*Bāhyārtha*)—*Anirvacanīyavāda* as in (*Bāhyārtha*)—*asattvavāda*. The criticism against *Vijñānavāda* in respect of *Vāsanās* would recoil on S.<sup>21</sup>

17. अपरोक्षधीविषयत्वाप्रक्रियाकारित्वादिरूपस्य बावृत्तिकसत्त्वरूपस्य वासद्वैतलक्ष्यस्य परमतेऽपि भावात् (ibid.)

18. परमार्थसत्त्वादिरूपस्य च तस्य तन्मते प्रयभावात् ! (ibid. p. 920)

19. न भावो (वास्तवतां) अनुपलब्धेः (बाह्यानामवर्णनाम्) (S. BSB. ii, 2.30)

This contrasts unfavorably with M.'s line of interpretation: न (जगत्) बावः, तयानुपलब्धेः in which the subject of the Sautra proposition is "the world" (जगत्) given in the preceding Sūtra (वेद्यम्याच्च न स्वप्नादिवत्) and is, therefore, secured without *adhyāhāra*. The fact that R. also does not take up the question of *Vāsanās* for discussion shows that its introduction into the body of the Sūtra is not obligatory.

20. अयोपलब्धिनिमित्ता हि प्रत्ययं नानारूपा वामना भवन्ति । अनुपलब्धमानेष्वर्थेषु किंनिमित्ता विचित्रा वागना भवेयुः ? (S. BSB. ii, 2.30)

21. असत्त्वेनानुपलब्धिं वदता, सापक्षेन सत्त्वमेव उपलब्धो तन्मिति वक्तव्यतया, अनिर्वाच्यपक्षेऽपि दोषमाग्यात् (TC. p. 921b)

The Sūtra *Kṣaṇikatvācca* (ii.2.31) is used by S. to repudiate the position of the Vijñānavādin that ego-consciousness (*ālayavijñāna*) can be the abode of *Vāsanās* as the former is itself momentary.<sup>22</sup> It would appear to be more satisfactory to utilize this Sūtra for the refutation of an exclusive tenet of Vijñānavāda that objects of knowledge have no existence except as forms of knowledge by showing that while objects of knowledge are permanent (enduring or *sthira*)—as established in ii.2.25—their awareness is shortlived (*kṣaṇika*) and that for this reason the two cannot be the same—than to use it for showing that *Vāsanās* cannot be enduring in an abode which is itself momentary. That is an objection which is applicable with equal force and propriety to some other schools of Buddhism also such as the *Vaibhāṣika* and the *Sautrāntika* and not exclusively to *Vijñānavāda*. As the objection is raised in the context of *Vijñānavāda*, the interpretation given to the Sūtra should be such as would be applicable *only* to *Vijñānavāda* and not to other schools also. S.'s interpretation fails to satisfy this requirement.<sup>23</sup>

22 आलयविज्ञानं नाम वासनानाश्रयत्वेन परिकल्पितं, तदपि क्षणिकत्वाम्युपगमात् न वासनानामधिकरणं भवितुमर्हति (S. BSB. ii, 2.31)

23 विज्ञानवाद्यसाधारणस्यार्थो ज्ञानाकार इत्यस्य द्रुपदसंभवे, क्षणिकत्वप्रयुक्तसत्काराभावस्य बौद्धमतसाधारणस्य उक्त्ययोगात् (TC. p. 921b)

## CHAPTER X

### REFUTATION OF JAINISM

#### 10. *Jainādhikaraṇam* (ii.2.33-36)

Jain philosophy is a realistic relative pluralism. Its ontological hypothesis tries to combine contradictory elements into a general theory. There are seven modes of predication applicable to all reality viz. (i) *is* (ii) *is not*; (iii) *is and is not*; (iv) *is indescribable in terms of iii*; (v) *is and is other than what is*; (vi) *is not and is other than what is not*; (vii) *is and is other than is and is not*.

The reason given for putting together these contradictory positions into an omnibus theory is said to be the desire to avoid the defects to which the exclusive association of reality with any one of the different predications may lead.<sup>1</sup> But there seems to be no justification for resorting to seven different modes of predication in dealing with reality. It would be adequate to have only two modes of predication—*is* and *is not*. For, everything exists in its own milieu and does not exist in the milieu of another. A thing is positive in its own essence and negative from the point of view of another's essence. A thing is permanent as substance and impermanent in terms of its different states of becoming. In its essence, it is one but both different and identical with reference to its properties. The exigencies of predication with reference to different conditions or standpoints in which a thing may be placed or from which it may be looked at or described can thus be adequately met in terms of *is* and *is not*. It does not appear, therefore, to be necessary to go

1. Cf. अन्योन्यपक्षप्रतिपक्षमावाक्या परे मत्सरिणः प्रवादः ।

नवानुसंधेयानविशेषनिन्दन् न पक्षपाती समदृष्ट्या वे ॥

(Hemacandra: *Anyayogavyavacchedadvātrīṃśikā* Ver. 30).

beyond the first two modes of predication in dealing with our experience of reality.

The Jain theory tries to justify the acceptance of a system of seven-fold predication on the ground that it is in a position to include all possible approaches to reality and at the same time rise above the defects to which any exclusive adherence to any one point of view is prone. In other words, Saptabhaṅgī combines the advantage of each point of view while being free from the defects of any exclusive leaning or preference to any one of them. For different theorists like the realists and the nihilists have laid bare the defects of one another's ontological theories.

The argument is unsatisfactory. For, if at the time of accepting the first position, the other positions are also admitted, it would expose the Syādvādin to all the defects inherent in every one of the other positions, which have been laid bare by the Asadvādin, the Sadvādin and others. There is no escaping these defects by claiming that the different positions are not taken up at one and the same time but only one after the other and that, therefore, there is no mutual conflict in accepting and rejecting the various positions alternatively.

The protagonists of the different positions which the Syādvādin seeks to combine in his theory do not concede that the proofs on which each of them has been arrived at as the final view admits of being accommodated in other ways also. By accepting the correctness of each position as made out by its protagonist, the Syādvādin would be obliged at the same time to reject them on account of the defects which each of the theorists has been quick to point out in the others' views. For the advocate of each position besides marshalling evidence in favor of his view has also laid bare the defects in the other views. The acceptance of each of them in turn would necessitate the acceptance of the defects pointed out therein by the others. The Anekāntavādin would thus find himself in the unenviable position of being attracted and repelled at the same time by the merits and defects of the different positions which he seeks to combine in his theory. Anekāntavāda will thus be unsustainable irrespective of the predications being made alternatively or all together. Apart from this, if all the seven predications are taken conjointly, the third one will not be distinguishable from the first and the second one.

No sensible philosopher would care to deny that things undergo change by efflux of time or due to other factors. It is hardly necessary then to formulate an Anekāntavāda of this type, if the intention is mere-



ly to emphasize that things are subject to change of state or condition. As a believer in Jīvas and Pudgala, the Jain philosopher should only have confined himself to refuting Kṣaṇabhaṅgavāda, Satkāryavāda in its absolute sense and absolute difference between the thing and its varying states—instead of putting forward a theory of multiple-nature of reality conceived in a scheme of seven-point relativity of predications.<sup>2</sup> If it comes to that there is no reason to limit these modes of predication to seven. One can very well think of quite a few other possibilities.<sup>3</sup> Malliṣeṇa in his *Syādvādamāñjarī* maintains that only these seven modes of predication are possible and rules out others:

विधिनिषेधापेक्षप्रकारापेक्षया प्रतिपर्यायं वस्तुन्यनन्तानामपि सप्तभंगीनामेव संभवात् ।

(Op. cit. p. 145, BSPS. LXXXIII.)

It is however interesting to note that the commentary of Keśavācārya called *Śeṣavākyaṛthacandrikā* on Jayatīrtha's *Nyāyasudhā*, while commenting on his remark referred to above gives six further modes of predication of relativity:

1. सत्त्वे सति असद्विलक्षणत्वम्
2. सत्त्वे सति सदसद्विलक्षणत्वम्
3. असत्त्वे सति सद्विलक्षणत्वम्
4. असत्त्वे सति सदसद्विलक्षणत्वम्
5. सदसत्त्वे सति सद्विलक्षणत्वम्
6. सदसत्त्वे सति असद्विलक्षणत्वम्

इत्यादीनामनेकेषां प्रकाराणां संभवादिति भावः

(*Śeṣavākyaṛthacandrikā* ii, 2. p. 110).

The second Sūtra: *Evam cātmākārtsnyam* refutes the Jain theory regarding the size of the soul. The Jainas believe that the soul has no intrinsic size of its own other than the dimension of the body it tenants at any time. And it pervades the entire body it lives in. This explains its ability to set different parts of the body in motion and experience the pleasure and pain derived thro' different parts of the body.

This leads to various difficulties. If, in order to account for the various activities of the body and the experience of pleasure and pain, the soul is credited with the size of the body it tenants, it would be

2. यदि प्रमेयं वा, रूपभेदेन कानेकप्रकारत्वं, तदा नायमनेकान्तसारः समर्थनोक्तः । सर्वत्रैव यदि भिन्नगोकारात् । नहि कोऽपि वादो पदार्थानां कालतो रूपवत्त्वावस्थावैविध्यमनगोचुरागोचरितं, यं प्रति अनेकान्तसाधनसारः समर्थते । केवलं समभगो वायन्तमत्कार्दवाद्यो वा, अवस्थावत्त्वावस्थावत्त्वभेदो वाराकरणीयः । अत्रानेकान्त-वादनवशात्तदा धारणेन, सदा क्वाभेदेनैव सर्वप्रकाररूपमित्येव वक्तव्यम् । तथा च व्यापारानित्यार इति (NS. 413b).

3. अत्रैवमपि मत्त्वभ्यंगोकारो निर्वृत्त एव । न ह्येवकारिणो यदिच प्रविष्टाः । मभावना सर्वोकारे च, न कृत्वत्परिनिष्ठा । संभावनाकोषस्य निःशेषत्वात् । (NS. 412b).

equivalent to saying that a soul now living in the body of an ant would be having only that dimension. When such a soul passes into the body of an elephant in the course of its transmigration, it will not be able to occupy the whole body of the elephant. It could not thus bring about the activities in all parts of the elephant's body. Conversely, the soul in an elephant's body when obliged by the law of Karma to pass into the body of an ant would find that its size would be far in excess of the ant's body.<sup>4</sup> In either case, the soul cannot be tied down to the size of the body it tenants. It must be conceived as having an independent dimension intrinsic to its being, as in the Vedānta.

The Jain philosopher may come forward with a plausible defence that what he means by saying that the soul has the same dimension as the body it tenants is that the size of the soul is not an unalterable one but that it will vary in relation to the body it is called upon to occupy. This view is refuted in the next Sūtra *Na ca paryāyādapy-avirodho vikārādibhyaḥ* (ii.2.35).

The consequence of such an explanation would be that the soul whose dimensions are thus subject to fluctuation would be reduced to impermanence and thus forfeit all chances of entering the released state.<sup>5</sup>

If, then, the soul has a dimension in Mokṣa, it can only be as possessing a body therein, for without a body there is no possibility of its possessing a dimension according to the Jain theory.<sup>6</sup> The question would then arise if this body of the soul in the state of Mokṣa is eternal or non-eternal. If it is to be regarded as non-eternal, it would be subject to destruction and that would jeopardize the permanence of the Jīva. On the other hand, if this body in Mokṣa is to be taken as permanent, the earlier bodies also in the state of Samsāra would also as bodies be entitled to be regarded as permanent.<sup>7</sup> That in turn would annul the prospect of Mokṣa for ever. For, Mokṣa is impossible with-

4. एवं तर्हि पिपीलिकाशरीरस्यः तत्परिमाण एव स्यात् । तथा च तस्यैव कर्मवशात् गजगर्भमादिशरीरप्राप्तौ तत्र पूर्णता न स्यात् । तत्रैव न सर्वशरीरेष्वेष्टा इति भावः । गजादिशरीरस्यस्यानुशरीरप्राप्तौ अतिरेकः स्यात् तत्रैव शरीरपरिमाणत्वमत्र इत्यपि द्रष्टव्यम् (TP).

Note that according to M.'s *Bhāṣya*, the term अकात्स्न्यम् in the Sūtra admits of two meanings: *apūrnata* and *atireka* to suit the different examples of the elephant and the ant.

5. तत्तच्छरीरस्यस्य तत्तत्परिमाणमिति न मन्तव्यम्; विकारित्वादन्तित्वप्रसक्तेः (M. BSB. II, 2.35) तेन चानिमोक्षप्रसङ्गात् । तथाच शास्त्रवैयर्थ्यापातादिति भावः (TP).

6. देहाभावे स्वतो जीवे जनेः परिमाणावकीकारेण, देहस्याप्यावश्यकत्वात् (Vadīrāja TPG. p. 86)

7. किं मोक्षे जीवस्य परिमाणमस्ति न वेति । न तावत् द्वितीयः । परिमाणाभावे स्वरूपमावापतेः । नहि परिमाण-मन्य द्रव्यमस्ति । अतो मोक्षे परिमाणमन्यूपपन्नत्वमेव । तथा सति, तस्य शरीरमन्तरेणानुपपत्तेः, मोक्षोऽपि शरीरमन्तरीकरणार्थं प्रसज्येत । तच्छरीरमन्तरे नित्यं वा ? नाहं, सद्यस्त्वमानुग्रहेतापातात् । न द्वितीयः यदा-स्या देहस्य इत्युभयं नित्यं तर्हि इदानीमन्तरीरेः किमपराद्वयं ? तेषामपि नित्यत्वं स्यात्, शरीरत्वाविशेषात् इति भावः (TP)

out the destruction of physical embodiment which has been the source of so much misery.<sup>8</sup>

The permanence of the Jiva is also similarly to be used as a hypothetical argument leading to the same adverse consequence (*prasaṅga*) of the permanence of the bodies in the state of *Samsāra* and the annulment of *Mokṣa* for ever. This is shown by the use of the expression *Ubhayanityatvāt* in the *Sūtra*.<sup>9</sup> (ii, 2, 36)

8. एवं दुःखहेतुसासारिकदेहव्यसामंभवेन मोक्ष एव न स्यात् इति मूलाख्योक्त्या सूचिता (TPG. p. 86)

9. The Bhāṣya text does not explicitly state that the expression *ubhaya* in the *Sūtra* is to be taken in the sense of the soul and the body (in the *prasaṅga* posed). This leaves room for commentators like Vācīrāja to interpret it in terms of the physical body of the released soul and its *parimāṇa* as *āpādaka*s and their further consequence of making the physical bodies in the embodied state and their *parimāṇa*s also equally permanent with the result that *Mokṣa* would be absolutely ruled out:

प्राकृतपरिमाणयोनित्वे देहत्वाविशेषात् परिमाणत्वाविशेषाच्च मोक्ष एव न स्यादिति (op. cit. p. 86).

The TP of J. is however clear that we are to understand by *ubhayanityatva* the permanence of the Jivas and the permanence of their physical bodies in the released state. This is intended to be used as an *āpādaka*. This will confront the Jaina philosopher with the consequence of his having to accept likewise, the permanence of the physical bodies of the souls in their transmigratory career. That would cut at the root of the doctrine of *Sarīraparimāṇatva* of the Jivas. J. has explained in his TP only one aspect of the argument as to how the permanence of the body in the released state would lead to such an adverse consequence. He has not explained how the other aspect of the permanence of the soul would likewise lead to the same predicament.

Satyānātha Tīrtha, author of the *Abhinavacandrikā* is the only commentator who has taken the trouble to elucidate the second aspect of the argument in terms of *Prasaṅga*, which has been passed over by many other glossators, as to how precisely the acceptance of the permanence of the self has also been used by the *Sūtrakāra* (as an *āpādaka*) to confront the Jaina position with the undesirable contingency of having to accept the permanence of the bodies of souls in the state of *Samsāra*, which would naturally deprive them of *Mokṣa* for ever. His elucidation of this point is original and arresting and is worth quoting in the original:

अत्रोभयवद्द्वयं नृपयककर्तृत्वं—मौलान्तरीरनित्यत्वस्यैव सामारिकन्तरीरे नित्यत्वापादकत्वात्, तस्यैव वचनव्याप्तेन, आत्मनित्यत्वस्यैव वदनापादकत्वेन तत्त्वावकाशत्वादिति चेदुच्यते—अत्र सामारिकन्तरीरयोर्नित्यत्वं द्वेधा जायद्यते—यदि मौलान्तरीरं नित्यं स्यात् तर्हि शरीरत्वाविशेषात् इदमपि शरीरं नित्यं स्यात्। तथा, यदात्मा नित्यः स्यात्, तर्हि सामारिकं शरीरं नित्यं स्यात्। अन्यथा, एतत्परिमाणनाशेन आत्मनाशपर्याय, मूल्यभावप्रसंगोऽदिति। अत एव, नित्यत्वापादकयोः शरीरगतनित्यत्वयोः समुच्चयार्थवचनम्।

*Abhinavacandrikā*, ii, 2, p. 339).

In his AV, M. has given us another interpretation of the entire *Sūtra*. This interpretation confronts the Jaina philosopher with two undesirable contingencies of having to accept (1) the self itself as impermanent in so far as it undergoes change in its voyage from *Lokākāśa* to *Allokākāśa* in attaining release and (2) the world itself as permanent like the self, if changes not involving complete extinction of such properties of the thing as last as long as the thing itself endures are considered to be in keeping with the permanence of the thing in question. The TDP of Rāghavendra Tīrtha introduces the outlines of this interpretation of the *Sūtra* from the AV as an additional interpretation, after giving the interpretation as found in M's D.S.B.

इत्यन्तरं तु—अनया वारित्यभिः मन्त्रोन्वेयनिरुद्धा मूलवत्तया तस्यावयवविभागात् तदुक्त्यादि विभागादवयवार्थवत्त्वात् स्वादिनि पूर्वस्यान्वयः। न केवलं परिमाणपर्यायानि भावं। एवमपि तत्र निश्चये, उभयवर्त्यवयवात्—आत्म-प्रत्ययोः द्वयोरेरित्यवयवाणां। विहायिष्यतास्य स्वना अन्वयव्योक्त्यानां। विहायिष्यतास्य य आत्मव्य-वस्थेन त्वनादीकारादिनि भावं। अत्र प्रत्ययानि नित्यतादिनि भावं, 'उभयं' एतानि आत्मव्यवयवार्था (TDP. ii, = 36) This interpretation in the AV applies to the text of the *Sūtra* excluding the last word *यविशेषात्* which has been interpreted as refuting some other doctrines of the Jains.

The latter argument is presented as follows: If the soul is to be accepted as permanent (*nitya*), its body in the state of Samsāra should also have to be accepted as permanent. Otherwise, with the loss of Parimāṇa of the Sāmsāric body, when it perishes, the soul too (which cannot exist without a bodily Parimāṇa) will have to perish. There would then be no soul to survive in Mokṣa. In this way, the permanence in Mokṣa, of both the body and the soul conceived from the Jaina angle could be used as implicants necessitating the permanence of their Sāmsāric bodies as the implicates. This will naturally upset the Jain theory that the Parimāṇa of souls goes on changing with the change of their bodies.

### *Śaṅkara's and Rāmānuja's Interpretation*

S. and R. state in their interpretation of the opening Sūtra that it is absurd to think of the same thing as possessed of such contradictory attributes as being real, unreal, both real and unreal, etc. This does not prevent S. from holding that the world is indescribable in terms of Sat and Asat. If we drop the last three stages in Syādvāda which are superfluous, we have the familiar concept of S.'s Anirvacanīyatā.

His rendering of the second Sūtra *Evam ca ātmākārtsnyam* is: Just as the seven modes of predication with reference to the same thing are untenable,—likewise there arises the (contingency of) non-pervasiveness of the soul. This way of connecting *evam* is not proper. The untenability of the Jain doctrine about the size of the soul would not follow analogically from the untenability of Saptabhaṅgī. It has to be shown that the doctrine of the soul's size contains within itself its own seed of defect which is brought out by the words *ātmākārtsnyam*. It is thus the details of the doctrine that represent the implicant (*āpādaka*) in the hypothetical proposition while *ātmākārtsnyam* represents the implicate (*āpādya*). What "*evam*" does is just to call up the implicant to our minds.<sup>10</sup> S. says that in view of the Jain doctrine that the soul is of the size of the body it would follow that it is not of infinite extension but limited and hence noneternal like jars and other things. If, as it appears from this, the main intention of the Sūtrakāra is to show that the soul in Jainism would become non-eternal, it could have been done in a less circuitous way by showing that to invest the soul with the same dimension as that of the body would make it non-eternal, without referring to the intermediary step of *akārtsnyam*.<sup>11</sup> This shows that the defect which the Sūtrakāra wants to point out here is not the

10. जैनमतप्रसंगसन्निधापितदेहपरिमाणत्वस्यापादकमूचनाभावेन न्यूनत्वात् (TC. p. 922)

11. देहपरिमाणत्वेनैवानित्यत्वापादनसमये, यद्यपि आत्माकालस्यापादनवैवर्ध्याच्च (TC. p. 923b)

non-eternality of the soul lying outside the meaning of *akārtsnyam* but what is contained in it—viz. the non-entireness or insufficiency or incompleteness of the soul.

The last Sūtra here: *Antyāvasthiteścobhayanityatvād aviśeṣaḥ*<sup>12</sup> (ii.2.36) has been explained by S. as follows: If the final size of the Jīva as found in the released state is considered to be permanent, his two other sizes—viz. the initial one at the commencement of transmigration and the middle one would also have to be accepted as permanent. This misses the point that as Samsāra is beginningless, it would not be permissible to speak of the initial and intervening stages or conditions of it. The expression *ubhaya* in *ubhayanityatvād* in the Sūtra has, therefore, to be connected with the soul and the body and the Prasaṅga-argument worked out accordingly.<sup>13</sup>

### *Rāmānuja's Interpretation*

According to R. the term '*ubhayanityatvād*' in the Sūtra refers to the permanence of both the Jīva and his *parimāṇa* in the released state, which if accepted would upset the position of the Jainas that the Jīva is of the size of the body he animates, in Samsāra. While the soul's permanence of dimension in Mokṣa has been used by R. to upset the Jaina theory of its being of the size of its changing bodies in Samsāra, he has not shown how the permanence of the soul *as such* is to be used for showing that it leads to a similar predicament.<sup>14</sup> This deficiency in R's interpretation has been made good by M's interpretation of *Ubhayanityatvād* as referring to the permanence of the soul and the permanence of its body in the released state as the Jaina would have it. We have already shown how each of these positions upsets the Jaina doctrine that the soul is of the size of the body it animates in Samsāra.

12. M. reads the last word here as *aviśeṣāt*

13. परिमाणमात्रे, स्वरूपाभावात्प्राप्या, अनन्तपरिमाणस्थितेः, तदपेक्षेन नदीरस्थितेः, उभयनित्यतादिकेनैव न-  
दीरनित्यत्वं स्यात् (M. BSB. ii, 2.36)

14. Evidently, it is for this reason that Rāghavendra finds R's interpretation of '*ubhayanityatvād*' inadequate: 'एतेनोभयनित्यत्वात् जीवपरिमाणयोश्चमयोर्नित्यतादिति चेत्ताव-  
दर्थात्त्वमममम इति युजितम् । 'अन्त्यावस्थिते' रिति पूर्वत्र परिमाणमात्रनित्यत्वस्यैव द्रष्टुमर्ह-  
नोभयनित्यत्वस्याप्रसङ्गेति कादेरिति भावः' (TCP. p. 923b)

## CHAPTER XI

### THE PAŚUPATA SCHOOL EXAMINED

#### 11. *Pāśupatādhikaraṇam*. (ii.2.37-41)

The next *adhi*. is directed against the Pāśupata—the most important of the Vaidika-Pāṣaṇḍa schools. There are four different shades of this school—the Śaiva, Pāśupata, Kālamukha and Mahāvrata (or Kāpālīka). The differences between the first two are philosophical.<sup>1</sup> Those between the last two are only in respect of the details of the practical code of Sādhanas—their rigidity or mildness.<sup>2</sup> The Śaiva school looks upon Īśvara as only the efficient cause of the world while the Pāśupata makes Him the material cause as well.<sup>3</sup> The Mahāvrata code is more rigorous than that of the Kālamukhas. The term Pāśupata is applied to all the four schools in its generic sense of owing allegiance to Paśupati.<sup>4</sup> The *adhi*. examines their main philosophical position—Pāśupati's authorship of the world.

The opening Sūtra *Paṭyur asāmañjasyāt* points out that it is not possible to accept Paśupati's authorship of the world as it is opposed to the evidence of the Vedic sources which show that he has only a subordinate position in the pantheon and is subject to various limitations such as dependence, birth, death, non-survival in Pralaya, and owing

1. परब्रह्मैव एवास्ति विप्रतिपत्तिरावयोर्द्वयोः । उत्तरयोस्त्ववान्तरप्रत्यये (Kṛṣṇa, NSSV. ii, 2 37)

2. इति महाव्रतैरधिकारसाधनयोः सौलभ्यकथनात्

3. ईश्वरः कारणं भवति तथापि नोपादानम्; किन्तु, निमित्तमेव \*\* इत्याद्यं मतम् । चैतन्यरूपः पशुपतिर्मेवत्येव निमित्तकारणमुपादानं चेति द्वितीयानां मतम् इति ॥ (ibid)

This is valuable information regarding the distinction in philosophical doctrine between the Śaiva and the Pāśupata schools. S. and R., however, in their commentary have represented all the Pāśupata schools as advocating the Kevālanimittakāranatva of Īśvara.

4. पशुपतेरिमे पाशुपताः ।

his position to other's favor.<sup>5</sup> M. has brought together a number of these texts from the *Rgveda*, the *Taittirīya Samhitā* and other sources in his BSB and AV.<sup>6</sup>

The second Sūtra: *Sambandhānupapattesca* makes out that Siva cannot be the author of the world as he is said to be without a body by the *Pāsupatas*.<sup>7</sup> He cannot, therefore, be connected with the world as its Maker. It may be objected by the *Pāsupata* that creatorship consists in one's being able to actuate the causal complements at one's disposal and not in the possession of a body.<sup>8</sup> But it will not be possible for a creator to actuate the causal complements at his disposal without putting forth necessary effort for the purpose. Effort cannot be put forth without willing and will has to proceed from knowledge. Knowledge is seen to arise when one has a body and is conscious of it as in his waking state. This is confirmed by the absence of knowledge of external objects when one is not conscious of his body when in suspended animation, deep sleep or in death.<sup>9</sup> It cannot be said that the body merely helps the birth of knowledge which is, however, produced by

5. \*\*\*\* पातंल्यं जनिमिति ।

परधीनपदप्राप्तिरुक्तं प्रत्येयमवः ॥ (AV.)

6. यं कामये तं तमुयं कृणोमि । इदं यं धनुषतनोमि (RV. X, 125, 5-6)

विदे हि इदो इदियं महित्वम् (VII.40.5)

एको मातृपण आसीद ब्रह्मा नैवानो नाम्नीयोमौ । (Mahop.)

स्तुहि धृतं गतं सर्वं यवानं \*\* मृदा जरिषे यं स्वानो (RV. II, 33.11)

इदं त्वेव धनुषालिः शिर उत्तिषेप ( )

तव धिये मरतो मर्त्येन इदं यते जनिम चाह चित्रम् । एवं यद्विष्णोरप्यं विद्यायि तेन पानि गृह्यं नाम गोनाम् ॥

(RV. V. 3.3)

जन्मिष्ठजनदेवानमि वपसा धुत् (RV. x, 99.3)

मा शिस्तदेवा अपि गुं अतं नः । (RV. vii, 21.5)

स इदः स प्रसन्नो यद्वतो यत्प्रमन्नः तस्माद्भस्मसादावमृताम् । तेषां मयं वैष्णवं यव आर्षन्तु ( )

यो भूतानामधिपतो इदं त्वेति चरो वृषा (TB. III, 3.2.5b)

इदोपयन्तम् । मूदेनार मर्यामि मुणीषे (RV. II, 33.12)

7. This is how J. has represented the *Pāsupata* view in his NS.: See यदि पापुपतावाधित्वेदमन्त्रे, तहि, तस्याधरोत्त्वस्यापि तन्निमित्तमिति तदन्वयोक्तव्यं स्यात् । तथा च, कर्तृत्वानुपपत्तिरिति (NS. 419b)

The *Abhinavacandrikā*, however, says that it is not to be taken that according to Saivas, Siva has no body at any time. What is meant is that as Siva does not survive in *Pralaya* and takes birth only later, he acquires a body only later. He could not therefore act as creator in the beginning:

न इमो वचं सदावममहोरव हेतुर्निति, 'यिनोक्तव्ये' स्यात् । विनामादिकासोऽयम् । 'न च तदन्वयिदम् ।

धुना उत्पत्तिप्रवर्णेन, जलसं ग्राह्यं अमोक्तव्यामीकरोऽयम् । (AC. II.2, p. 340)

This does not seem to reflect the view of J. Udayanācārya refers in his *Nyāyākusumanjari* to Siva's taking up a *nirmāṇakāya* during creation which supports the view that at other times Siva is without a body, according to the Saiva school.

8. नन्वमहोत्स्यापि कर्तृत्वे आद्यकायात् कृत्विष्युक्तोऽयं प्रसवः । कारक्यगोक्तव्यं हि कर्तृत्वम्; न कर्तृत्वविषय आह-देहि' इति (NS. p. 419b)

9. मरत्यम्-कारक्यगोक्तव्यमव कर्तृत्वम्; न कर्तृत्वविषयः तस्य न प्रत्ययेन विना समर्थः । न वेच्छादन्त्येव प्रसवः; न च ज्ञानाग्निरेच्छा, न च कर्तृत्वोऽयं ज्ञानम् । देहिनामेव आद्यता आनन्दवन्ताम् । अर्हिना भुक्तप्रयोगानां आनन्दवन्ताम् । ततः कर्तृत्वव्यं आद्यत कर्तृत्व विद्यात् आनन्दमान, तर्हि आनन्दवन्तोऽपि (NS. p. 419b)

the senses and the senses are no doubt connected with the body. But all this will be true only of knowledge at the empirical level. Paśupati has eternal knowledge. He can, therefore, afford to dispense with a body.<sup>10</sup>

This argument is fallacious. It may be argued in turn that as willing is needed only to put forth effort, one may as well do away with willing in the case of Paśupati as creator and conceive of him as having only eternal effort and eternal knowledge. Further, as knowledge itself is useful only to the extent of evoking the desire to put forth the necessary effort, one may as well do away with Paśupati's knowledge by doing away with his willing.<sup>11</sup> We have, therefore, to admit that doership needs all the three: willing, knowing and making the effort. These are invariably concomitant with possessing a body. We have, therefore, to come to the conclusion that without having a body of his own Paśupati cannot be conceived as creating the world. The objection that if it be true that actuation of the causal complements at one's disposal would be impossible for anyone without having a body of his own, we will have to admit another body to actuate our present body is without substance. For the same body would be sufficient to generate the impelling force necessary to actuate itself without requiring another body to do so.<sup>12</sup> It would thus be clear that doership is possible only when there is will, knowledge and effort exercised thro' a body of one's own. None of these factors can be dispensed with in formulating a proper concept of God's creatorship. Apart from this, the Pāśupata cannot claim Īśvara to be endowed with eternal knowledge except on the authority of the Pāśupata Āgamas. But the difficulty is that Paśupati cannot be established as endowed with eternal knowledge, without first establishing the validity of the Pāśupata Āgamas and unless he himself is first established as having eternal knowledge, the Āgamas spoken by Him cannot have any validity as the work of an omniscient being of eternal wisdom.<sup>13</sup>

The next Sūtra: *Karaṇavac cen na bhogādibhyaḥ* (ii.2.40) meets a further objection to the position taken in the second (and the third)

10 ननु, ज्ञानजनमान्येव शरीरस्योपयोगः । ज्ञानस्येन्द्रियजन्यत्वात् । इन्द्रियाणां च शरीरस्योपयोगिन्यमात् । नित्यज्ञानस्य भगवान् शिव इति, किं तस्य शरीरेणेति ? (NS. p. 419b)

11 एव तर्हि, प्रयत्नजन्यवेच्छोपयोगिनीति, नित्यप्रयत्नस्येच्छापि न स्यात् । तथेच्छोत्पत्तावेव ज्ञानमुपयुज्यत इति नित्येच्छस्य ज्ञानमपि न स्यात् । (NS. p. 419b)

12 शरीरप्रेरणेश्वरं शरीरं नास्तीति चेत्; न । तेनैव सन्नरीरत्वात् (NS. p. 419b)

13 कुतश्चास्य नित्यज्ञानसिद्धिः ? आपमादिति चेत्; परस्परपक्षप्रसंगात् । सिद्धे ह्यप्यप्रामाण्ये, नित्यज्ञानेश्वर-सिद्धिः । तत्सिद्धौ चाप्यस्य तत्प्रतीतत्वेन प्रामाण्यसिद्धिरिति (NS. p. 419b)



Sūtra<sup>14</sup> that a creator cannot be conceived as creating anything without having a body of his own. If a potter or a weaver in common experience is seen to need a body of his own (and a standing ground, etc.) in order to be able to make a pot or weave a piece of cloth, it is because he is unable to directly actuate the causal complements with which he has to work except thro' his body and his limbs. But there is no need to look for a separate body of his own in the case of Paśupati.<sup>15</sup> For the entire causal complement of the world stands in the position of a body to Him in that it is directly actuated by him just as a potter or a weaver directly actuates his body. It is in this sense that the Āgamas describe the Lord Śiva as "Viśvamūrti"—having the whole world for His body. Even in the pre-creation stage of the world, there exist Prakṛti, Kāla and other eternal principles which Paśupati can actuate directly<sup>16</sup> as the potter actuates his causal complements thro' his body.

The Sūtra refutes this contention. If Paśupati should be taken to directly actuate the causal complements at his disposal, without a body, it would make him liable to undergo the experiences of pleasure and pain in consequence of such an actuation—as in the case of the potter or the weaver who directly makes use of his body for purposes of actuation of the causal complements of the pot or the cloth. If it is argued that it is only things that have accrued to oneself thro' one's own past Karma (like one's own body) which when directly actuated

14. Sūtra No. 40 has been read and commented upon by M. in his AV. between Sūtras 38 and 39 in order to show that it embodies a refutation of such arguments in his defence as the Paśupata may put up against the points made by the Sūtrakāra in the two Sūtras 38 and 39 (by suggesting that Paśupati could dispense with a separate body and a standing ground etc. in so far as the eternal causal complements themselves could serve in their stead). This has been pointed out by J. in his NS.

नन्विदं गृह्यते मूर्त्यमेव बुद्धौ व्याप्तातम् ? सवन्धानुपपत्त्यधिष्ठानानुपपत्त्योक्तमप्येव पट्टितः करणवन्ने-  
दित्यनेन निरस्यत इति ज्ञापनार्थम् । यदि एतत्, तदाक्रममेव व्याप्तायेत, तदा सप्रतिताधिष्ठानानुपपत्तिरपट्टितनि-  
रासक्रमवेदं ज्ञापेत् । मूर्त्यमेव तूभयमध्ये व्याप्त्याने सत्यमवसरति विज्ञातव रति (NS. p. 419-20b)

In the *Sūtrabhāṣya*, however, M. has followed the serial order of these Sūtras in commenting on them. He has, however, given a subtle hint there and in the AV., that schematically Sūtra 40 fits in between 38 and 39: See:

अत एव भाष्ये, 'अधिष्ठानादिरूपम्' इत्युक्तम् । अत एव, देहादित्त्वं इति (NS. p. 419-420b)

15. इदमेव जगत् तस्य करणवत् अधिष्ठानादिरूपम् (MBSB. II, 2.40)  
The full sense and implication of these words of M. have been clarified in the BD, as follows:—  
इदमेवेति—भाषादिवारकमुदाहरणं जगदेवेत्यर्थः । न ततोऽन्यत् सूचयितुं शक्यम् । अनेन, सूत्रे, दम्पुः इदमेव इति पदानुपगो दक्षितः । 'करणवत्' करणमस्यदादिमयीरेन्द्रियादि । तद्वत् समान भवति । भाषायां प्रस्तापि-  
च्छेपवन्मात्रात् (BD. II, 2.40)

This is a good illustration of the depth of thought that generally lies concealed behind the few measured words of M.

16. मूर्त्यम्—आगोप्यत् निवस्य कर्तृत्वानुपपत्तिरिति, तद्वत् । बुद्धौ सत्यं हि कर्ताते दण्डवर्गादिं साक्षात्प्राने-  
नाधिष्ठानमनानाः तदधिष्ठानाव भाषायां प्रस्तापिच्छेपं ज्ञातव्यमेव । अन्य तु तत्र करणवन्नेव देहात्  
त्वात् ; भाषायां प्रस्तापिच्छेपं स्वात् । ततः हिमरेव कतोरेव ? अत एव मूर्त्यम् इत्यनुपपत्तिरिति बोधः । न  
चादित्युक्तेः प्राक् कारकाभावः । मर्त्यादेराने. सिद्धयान्तरात् । अन्यथा, मूर्त्यमनुपपत्तिरिति. (NS. p. 419)

by oneself would cause the experience of pleasure and pain thro' such actuation, it may be answered back that there is clear evidence of logical concomitance that whatever is directly actuated by one is the outcome of his own Karma. Hence, if Pāśupati is considered as directly actuating the causal complements (without a body of his own) he would necessarily have to be exposed to the pleasure and pain attendant on such participation and such a person cannot be given the high place of a Deity.<sup>17</sup>

The other Sūtra: *Adhiṣṭhānānupapatteḥ* (u.2.39) shows that Pāśupati cannot be the author of the world as, at the time of creating it, he could not have had any standing ground.<sup>18</sup> The plea that the causal complements themselves can be treated as standing ground, body etc., has already been rejected as involving liability to experience of pleasure and pain.<sup>19</sup> The Pāśupata may, however, put in that only a person with a body would need a standing ground to support his weight but not Pāśupati who is bodiless.<sup>20</sup> This can be countered with the objection that a person without a body would find himself divested of intelligence and doership as well and be reduced to the position of a piece of stone or a block of wood.<sup>21</sup> If the Pāśupata should say that tho' bodiless, at other times, Pāśupati chooses to assume a body sportive-ly for the time being to carry on his creative activity, the reply would be that it would expose him to the natural consequences of such an act—i.e. courting birth and death with the assumption of a body and abandoning it afterwards and liability to undergo pleasure and pain.<sup>22</sup> It would not be proper to maintain that a body does not cause pleasure or pain to its owner. It would follow from the very fact of one's having a body that he or she will have to go thro' the pleasures and pains<sup>23</sup>

17. यदि शिवस्य कारकत्वात् साक्षात्प्रयत्नाधिष्ठेयं स्यात् तदा तस्य सुखदुःखानुभवक्षणभोगहेतुः स्यात् । साक्षात् प्रयत्नाधिष्ठेयेऽस्मदादिशरीरे तथा दर्शनात् । कर्माजितस्त्वेव तथात्वमिति चेत् । साक्षात् प्रयत्नाधिष्ठेयत्वेन तथाभावस्याप्यापत्तेः । भोगादिमत्तश्च नेष्वरत्वम् । अतः शिवस्य भोगादिप्रसगात् नैयं कल्पना युक्तेति (NS. p. 419)
- साक्षात् प्रयत्नाधिष्ठेयेऽस्मदादिशरीरे कर्माजितत्वदर्शनेन कारकत्वात्साक्षात्प्रयत्नाधिष्ठेयत्वेनैव सुखदुःखानुभव-क्षणभोगहेतुत्वस्यैव कर्माजितत्वस्याप्यापादनसम्भवेन व्याप्याश्रितत्वापत्त्वाच्च तस्योपाधित्वमित्याशयवानाह—  
“साक्षात्” इति (NSSVC. ii, 2. p. 128b)
18. पृथिव्याधिष्ठाने स्थितौ हि कुलानादिकार्यं करोति । न चास्य वदन्ति (M.BSB. ii, 2.39)
19. ननु, कारकागामेवाधिष्ठानत्वं भविष्यति, नैवम् । साधिष्ठानस्य चेतनस्य भोगादिप्रसक्तैस्तत्त्वात् (NS. p. 420b)
20. ननु, शरीरं हि सुखात् प्रसक्तपतनं तत्प्रतिबन्धाय स्वर्गवदधिष्ठानमपेक्षते । ईश्वरस्य तु, शरीरविधूरस्य किमधिष्ठानेन ? (NS. p. 420b)
21. अदेहश्चेदसर्वत्र शिलाकाष्ठादिवत् सदा (AV. ii, 2.39)
22. उत्पत्तिनाशौ सुखदुःखभोगश्च प्राप्यन्ते तद्गताः (M.BSB. ii, 2.40)
- तद्गताः शरीरादिसमानकारकवातवताः, तदुपादानहाननिमित्ता इति यावत् (BD. ii, 2.40)
- स्यदेवत्—न सर्वदा सदाशिवोऽशरीरः । किंतु, सोलया शरीराण्यपि पृथ्वाति; वनो नाथ दोषः । न च भोगादिप्राप्तिः सोलया गृहीतस्य विग्रहस्य तदहेतुत्वात् इत्यत आह— (NS. p. 420b)
23. नैवम्—शरीरं न भोगापतनं चेतस्य व्याहृतत्वात् शरीरत्वेनैव तदनुमानान्न (NS)

which the possession of a body and doing things with its help will bring in its wake.

The last Sūtra: *Antavattvam asarvajñatā vā* (ii.2.41) demolishes the contention put forward by the Pāśupata in Sūtras 38 and 40 that Paśupati can be conceived both as having a body and as not having a body—by driving him between the horns of a dilemma.<sup>24</sup> If Paśupati has a body of his own, He will be a limited being (*antavān*) like any ordinary person. Such a person cannot be regarded as the author of the world. On the other hand, if He has no body He cannot also have knowledge. It would be out of the question for such a person to be *all-knowing*. As only an omniscient being can be the author of the world, Paśupati cannot be accepted as the author of the world.<sup>25</sup> Thus, in either case, Paśupati cannot be accepted as the author of the world.

Concluding the review of the Pāśupata position M. points out in his AV that these and other objections and criticisms are bound to be brought up against any school of thought which stakes its opinions on the authority of particular Smṛtis or Āgamas, independently of Vedic authority. The difficulty lies in this that the authority of these Āgamas is made to rest (in these schools) on their being the utterances of some trustworthy person. However eminent such a person may be (as human or divine), he cannot be taken to be absolutely free from those imperfections which may affect the validity of his opinions and utterances.

The claims of Pauruṣeya Āgamas and Smṛtis to absolute validity as utterances of omniscient authors are, thus, retarded by the fallacy of interdependence.<sup>26</sup> These points have already been fully established in the *Smṛtyadhikaraṇa* and the *Na vilakṣaṇatvādhikaraṇa* (See Vol. I. pp. 328-37).

The Sūtrakāra's own position that B. is the author of the eightfold dispensations of the Universe (*Janmādyasya yataḥ*) is not open to any of the objections which have been brought up by him against (the authorship of) Paśupati or other gods. For B.'s authorship of the world rests on the authority of the Śrutis which are *apauruṣeyapramāṇa*.<sup>27</sup> The difficulties and the antinomies of reasoning brought up against Paśupati's

24. करणवर्धनस्युक्तं देहवत्त्वमथ, सर्वग्योक्तुं तदभावस्य च, दोषान्तरेण निरस्तमिदं—अन्तरातिविरादिना (Ragh. TDP.)

25. देहवत्त्वेऽन्तरात्म्यम् । अन्तरा, ज्ञानाभावः । अतीरित एव ज्ञानोत्पत्तिरुच्यते (M. BSB. II. 2. 41)

26. मानुषादिकं हि निवे जगत्कर्तारं सर्वज्ञे सिद्धे तद्व्यवस्थेन द्रव्यावस्थेन निरूप्यते । निमित्ते च तद्व्यवस्थे, निमित्तवैविध्यस्य निमित्तविषयोन्मापवत्तया दुरवधारणमाभासम् (NS. p. 420)

27. न चैव धर्मिद्रव्यात्म्यम् । अतीरयेत्येव करणशोभायां काण्डक्यवदन्त चाभावे कति, तस्य निरूप्यतेव एवो निमित्तत्वात् (NS. p. 420)

authorship of the world would not operate against B.'s authorship of the world; for B. is free from any of the defects and shortcomings to which every other being is exposed. B. exists for ever in all its glory. It has inscrutable powers in its own right. It knows no birth and death. It has a body of supreme intelligence, bliss, and power with its own organs of sense and activity which are all of spiritual essence. M. has cited evidence of the Śrutis in support of these ideas.<sup>28</sup> The Sūtra-kāra himself has elsewhere in his work emphasized some of these points.<sup>29</sup> That should suffice to prevent objections of the same kind as have been put forward against the Pāsupata and other positions from being brought up against B.'s causality of the Universe.<sup>30</sup>

### Interpretations of Śaṅkara and Rāmānuja.

While S. directs this *adhi.* against the Pāsupata and several other schools like the Tārūka, the Śeśvara-Śāṅkhya and the Yoga which look upon God as only the intelligent and efficient cause or Author of the world and refuse to make Him its material cause also,<sup>31</sup> R. restricts it to the Pāsupatas.<sup>32</sup> According to S. the inadequacy (*asāmañjasya*) referred to in the first Sūtra, lies in the very conception of a creator-God within the framework of Kevalanimittakāraṇavāda, as it exposes God to the charges of partiality and cruelty in being responsible for the inequalities in His creations.<sup>33</sup> According to R. the inadequacy of the Pāsupata referred to in the first Sūtra lies (i) in its making an absolute distinction between the efficient and the material causes of the world instead of accepting their complete oneness in B.<sup>34</sup> and (ii) in its dis-

28. बुद्धिमनीष्यप्रत्यक्षवशा भगवतो लज्जामहे बुद्धिमान्, मनोवान्, अहंवान् प्रत्यक्षवशानिति ।  
'यदारमको भगवान् तदारमिका व्यक्तिः । किमात्मको भगवान् ? ज्ञानात्मक ऐश्वर्यात्मकः शक्त्यात्मक' इति ।  
'सदैहः सुखगन्धश्च ज्ञानमाः सत्पराक्रमः ।  
ज्ञानज्ञानं, सुखसुखं, स धिष्णुः परमो मतः ॥"  
अविरोधो विरोधश्च मानेनैव हि गम्यते ।  
अत उक्तं समस्तं च वामुदेवस्य युज्यते ॥ (AV. ii, 2.adh.11)
29. भुतेस्तु शब्दमूलत्वात् । आत्मनि चैवं विविक्षाश्च हि । मनोविता च तद्गुणान् । विरक्तत्वात् । चेत् तदुक्तम्  
(BS. ii, 1.28-32)
- अरूपवदेव हि तत्प्रधानत्वात् (iii, 1.14)
30. नन्वीश्वरस्यापि कर्तृत्वं न युज्यते \*\*\* करोरेन्द्रियादिविकृतत्वाच्च न कर्तृत्वं । न हि कश्चित् शरीरादिविकृतः  
कर्तृत्वलब्धः । भूम्यावाधारादिभिरुत्पन्नं \*\*\* इत्ययं पूर्वपक्षोऽप्राधिकरणे निरस्यते (NS. ii, 1.28)
31. तस्मादप्रकृतिरधिष्ठाता केवलं निमित्तकारणमीश्वर इत्ययं पक्षोऽत्र प्रतिपिद्यते । सा चेयं वेदवाङ्मयविरक्तत्पनानेक-  
प्रकारा । केचित् साक्ययोग्यव्याप्ययाः कल्पयन्ति \*\*\* माहेस्वरास्तु भन्यन्ते \*\* तथा वैशेषिकादयोऽपि  
(S.BSB. ii, 2.37)
32. इदानीं पशुपतिमतस्य वेदविरोधादसामंजस्याज्ज्ञानादरणीयत्वोच्यते (R)
33. किं पुनरसामंजस्यम् ? हीनमध्यमोत्तमभावेन हि प्राणिभेदान् विदधत ईश्वरस्य रागद्वेषादिसकरोरस्मदादिवदनी-  
श्वरत्वं प्रसज्येत । कमपिस्त्वाददोष इति चेन्न; कर्मस्वरूपोः प्रवर्त्यप्रवर्तयितृत्वे इतरेतपाध्वदोषप्रसङ्गात् \*\*\*  
(S. BBB. ii, 2.37)
34. निमित्तोपादानयोर्भेदं, निमित्तकारणं च पशुपतिमाचक्षते (R)

torting the purity of the Vedic teachings about Sādhana by the introduction of spurious and questionable elements.<sup>35</sup>

Looking, however, to the words: *Patyur asāmañjasyāt* of the opening Sūtra, it seems the Sūtrakāra is thinking of some inadequacy (*asāmañjasya*) pertaining to Paśupati himself *per se* i.e. his metaphysical status and position which stands in the way of his being accepted as the supreme Jagatkāraṇa, as the *Jijñāsyā-Brahman* of the Sūtrakāra has been defined in Sūtra i, 1.2, rather than to any inherent defect in the conception of a creator-God or in not making Him the material cause also. This impression is confirmed by the smooth and natural way in which the subject of the proposition "Patyuh" in the wording of the opening Sūtra becomes connected in this interpretation without the importation of words like 'system' or 'doctrine' (*matam*) with the predicates of the following Sūtras also: [पत्युः] अधिष्ठानानुपपत्तेः । (पत्युः) अन्तवत्त्वमसर्वज्ञता वा

S.'s view that the *adhi.* is meant to refute the position taken by the Tārkika, Śeśvara-Sāmkhya, the Yoga and the Māheśvara schools that *Īśvara* is only the efficient cause of the world and not the material cause does not seem to be well-founded. For there is no express denial of the distinction between the *nimitta* and *upādānakāraṇas* in the wording of any of the Sūtras of this *adhi.* or in the drift of their arguments. Nor is there any clear and categorical establishment of the identity of the *nimitta* and *upādānakāraṇas* in one and the same creator, in the wording of the Sūtras of this *adhi.*

S. and Vācaspati have tried to overcome this difficulty by suggesting that the criticisms here are not aimed at the Vedāntic B. established in the Śrutis as *nimittakāraṇa* (also) of the world but against those who have pledged themselves to be guided exclusively by reasoning in determining the nature of God's causality of the world.<sup>36</sup> But the futility of the approach to God thro' pure reason alone to the exclusion of Śruti has already been established by the Sūtrakāra in i, 1.3 and ii.1.11-12 and there can be no justification to reopen the issue here. Moreover, there is hardly any evidence to show that the Pāśupata is such an exclusive votary and admirer of Kevalatarka (pure reasoning) as to be made the Pradhānamalla among the advocates of Kevalatarka. From what we know of the Śaiva or Pāśupata schoolmen, they are pri-

35. तथा निधेयमसाधनमसि मृदिकायदृक्कायत्वादिभ्यम् (R.BSB. II, 2, 35)

36. वस्तु नु दृष्टान्तबलेन कारणान्तरत्वेन निरूपयन्तं यथादृष्टमेव सर्वमभ्युपगम्यमित्यस्य निवेदनं (S.BSB. II, 2.37)

भाषानानेकमनुमानं नु, दृष्टकायम्येव प्रवर्तमानं दृष्टवित्तमेव नृपानि विधेयितव्यम् (Bhāmati II, 2 33)

marily interested in their own Śaiva—"Āgamas" on whose supreme authority they seek to establish Śiva or Paśupati as the efficient cause alone of the world.<sup>37</sup> The Śaivas are in fact so jealous of the status of their Āgamas that they have not hesitated to claim for them an equality of status with the "Śrutis" or the apauruṣeya-Vedas of the Vedāntins.<sup>38</sup> This should suffice to make us hesitate to accept S.'s explanation that the Paśupatas are being checkmated here with their own trump card of Kevalatarka in respect of their position that God is only the efficient cause of the world and not its material cause.

Apart from this, the thesis that B. is the undivided nimitta-cum upādāna cause (*abhinnanimittopādānakāraṇa*) of the world has already been established according to S.'s and R.'s own interpretation of the Sūtras, in the *Prakṛtyadhi*. (i.4.23-27) and in the *Ārambhaṇādhi* (ii.1.14-20). It would thus be superfluous to revert to the same topic again in this *adhi*. also. However, if the Sūtrakāra felt that the stand taken by the Paśupata (and some other schools) that God is not and cannot be the material cause also of the world was important enough to call for a special refutation here, he should have shown us in his criticism of that position what precisely will be the defects in their not making God the material cause also. But what we actually find in the Sūtras here is something entirely different and unexpected—a ruthless criticism of Paśupati's role as a responsible and intelligent Creator (efficient cause) of the world. This is clear from the gist of S.'s attack on the role of Paśupati as a creator-God arraigning Him for his partiality and cruelty in creating a world of inequalities and misery:—"If the Lord assigns to different people different positions, He will be like any one of us, subject to hatred, passion and so on. If we say that these positions high, intermediate and low are determined by the merit and demerit of living beings, this leads to interdependence. To suggest that mutual dependence is beginningless does not solve the problem. If imperfections lead to activity, as the Nyāya Sūtra states, then even God who is active is imperfect"<sup>39</sup> and so on.

These inadequacies lay the axe at the root of a Creator-God or God conceived as *nimittakāraṇa*. They will apply with as much force to S.'s and the Sūtrakāra's own B. in its capacity as *nimittakāraṇa* as to

37. It will be seen that M. shows a better appreciation of the Śaiva position when he says:

शैवाद्यगमसंप्राप्तदृष्टयेन फलेन तु । तद्भास्योपमयान्यच्च \*\*\* (AV. i.1.3)

Cf. ननु, पशुपतेरपि एवमागमेरनुमानेनैव जयस्कारणताप्रतिपादितैव, ततः को विशेष इत्यत आह—श्रुतीति ।

पाशुपतादितोऽपि श्रुतीनां प्रामाण्यस्य गुह्यत्वात् (NS. p. 420)

38. वयं देवशिवात्मयोर्मदं न परमामः (Śrīkaṇṭha, BSB. ii, 2.38)

39. S. Radhakrishnan, *The Brahmasūtras*, p. 390.



itva of Samsāra, and by making God confer rewards and punishments according to the merits and demerits of creatures on the authority of the Śruti, he would be bound to accept the identity of the efficient and the material causes of the world in B. out of respect for the authority of the same Śrutis.<sup>42</sup>

For, in the light of the evidence on this question, discussed in the earlier contexts of the Sūtras (See Vol. I. pp. 186-87; 307-13; 347-51; 361-63; 372-79; 393-398), it cannot be taken for granted that the Śrutis and the Sūtras recognize B. as the material cause of the world. Apart from that, there is another difficulty. The Creator-God in S.'s system is neither the Nirviśeṣa-B. nor the Jīvātman but the Saguṇa-B. This Saguṇa-B. is, however, the projection of the Jīvātman's Avidyā. It would, therefore, be illogical to make the same Saguṇa-B. take into account the Karma of those very individual souls by whose Avidyā It has itself been projected and brought into being, in ordering their lives as we find them.<sup>43</sup>

Commenting on the second Sūtra here, S. writes that the Pāśupata and the other schools cannot establish a proper relation between God, souls and matter in order to sustain their view of God's creatorship of the world. This relation can be neither *Samyoga* (contact) nor *Samavāya* (inherence). *Samyoga*, (being *avyāpyavṛtti*), can only relate things which have parts and are not ubiquitous. But according to the Tārkika, Pāśupata and the Yoga schools, God, Souls and Matter are all of them infinite in extent and devoid of parts. The relation of inherence is based on *ādhārādheyabhāva* as between entities proved to be incapable of existing separately from each other, as substance and quality. Such a relation cannot be asserted between God and the Souls and matter.<sup>44</sup>

S. is satisfied that his own 'Vedāntic' position is free from such difficulties, as it accepts the relation between God and the world and Souls to be one of identity (*tādātmya*)<sup>45</sup>. But then as there can be no relation of identity between Cetana and Jaḍa in any straight sense of the term, the *Bhāmātī* is forced to qualify S.'s statement by saying that the rela-

42. ननु, मम मते श्रुत्यनुसारेण कर्मसापेक्षत्वादीश्वरस्य रागाद्यप्रसङ्ग इति न स्वव्याघातः । परस्यापि तथा चेत् श्रुत्यनुसारेणोपादानतापि स्यादिति चेन्न (TC. p. 924)

43. त्वन्मतेऽपि विशिष्टचिद्रूपस्येश्वरस्य जीवभ्रान्तिकल्पितत्वेन जीवकर्मपि साधोपात् (TC. p. 924)  
निर्विशेषशुद्धस्याकल्पकत्वात्, आत्मनैव कल्पितत्वे आत्माश्रयात्, जीवभ्रान्तिकल्पितत्वेनेत्युक्तम् ।

(TCP. p. 924)  
44. न हि प्रधानपुरुषव्यतिरिक्त ईश्वरोन्मतेण संबन्ध प्रधानपुरुषयोरेषिता । न तावत् संबोधनसमयः संबन्धः । प्रधानपुरुषेश्वररागा सर्वगतत्वात् निरवयवत्वान्न । नापि समवायनसमयः । आश्रयाश्रयविभावाभिरुपणात् (S.BSB. ii,2.38)

45. ब्रह्मादिन कथमिति चेत्; न तस्य ज्ञातात्म्यनसमसंबन्धोपपत्तेः (S.BSB. ii,2.38)



tion of identity referred to by him is something indescribable—which can only be described as neither real nor unreal.<sup>46</sup>

This is not satisfactory. Anything *anirvacanīya* will have to be placed within the sphere of the erroneous. An all-knowing Creator-God can hardly be said to be entertaining erroneous notions in regard to its own relation to the world of matter and souls.<sup>47</sup>

If God is to actuate Matter and the Souls, He cannot do so through a relation of identity with them; for, nowhere is actuation of one thing by another seen to proceed from a relation of identity.<sup>48</sup> From S.'s point of view, the Sūtra *Sambandhānupapatteḥ* could have been dispensed with as the next one *Adhiṣṭhānānupapatteḥ* can as well accommodate within itself the criticism based on *Sambandhānupapatti*.<sup>49</sup>

Under the third Sūtra, S. argues that as the *Pradhāna* of the *Pāśu-patas* and the *Yogas* and the atoms of the *Tārkikas* are not open to perception, God in these systems cannot be regarded as their activiser (*adhiṣṭhātṛ*) from without.<sup>50</sup> This criticism is unsustainable. For neither the atoms nor the *Pradhāna* has been or can be deemed to be imperceptible to God Himself in any of these systems. They are imperceptible only to the human eye. That is not relevant to the question before us.<sup>51</sup> This disposes of S.'s elucidation of the preamble: *Karaṇa-vat*<sup>52</sup> in Sūtra 40.

In his C. on Sūtra 39, S. makes it clear that according to the *Pāśu-patas*, *Pradhāna* is the principle to be actuated and God is its actuator. The Sūtra seeks to refute God's authorship of the world. This is done by showing that in as much as *Pradhāna* and other principles are imperceptible (to God?) they cannot be actuated by Him. This is the same as saying He cannot actuate them. The proposition would thus be that God cannot be the creator of the world with the help of *Pradhāna* etc. as He cannot be their actuator. This way of arguing would expose one to the defect of *Sādhyaivīṣṭatā*.<sup>53</sup>

46. तस्य मते अनिर्वचनीयताव्यक्त्यन्यसंबन्धोपपत्तेः । (*Bhāmati*)

47. सर्वज्ञत्वेनैव तस्य स्वस्मिन् जगत्सादृश्यभ्रमाभावात् । (TC. p. 924)

48. 'यदेतस्य भ्रान्तत्वायोगात्' इति न प्रयोगानाधिकरणे भावत्वुक्त्येति भावः (TCP. p. 924)

49. सादृश्यसंबन्धेनाधिष्ठानत्वस्य स्वात्म्यदुष्टेयम् । (TC. p. 924)

50. अधिष्ठानानुपपत्तेरित्युत्तरपूर्वे एव प्रधानस्याधिष्ठेयत्वाभावावधारणां अन्यथासादोनामिवाभावव्यवस्थार्थं विवक्षितं शक्यत्वेन एतादृशवैयर्थ्यात् । (TC. p. 924)

51. इत्यत्रानुपपत्तिः सादृश्यपरिहृतिरित्येवमस्य । न ह्यन्यत्वं स्थापित्वेन च प्रधानसोपपत्त्याधिष्ठेयं न प्रसज्यते ।

(S.BSB. II, 2.39)

52. परमाध्यादेर्यत्र तत्र प्रत्यक्षात्मा च (TC. p. 925)

53. अत एव यदुक्तम्—यथा ह्यन्यत्वं चतुर्धाकरणं योकोऽधिष्ठितं, एवमन्यत्वेनैव प्रधानादीनां चतुर्वैयर्थ्याभावात् इति, तद्विरुद्धम् । ईदृशं त्रिं प्रधानादेर्यथासाधनं यद्वानुत्पन्नम् (TC. p. 925b)

54. यदुत्पन्नपत्तेः साम्यत्वेन, ईदृशत्वायोगात् (TC. p. 925b)

In the last Sūtra, S. has tried to confound the Pāśupata and other Theists with a dilemma. Does the omniscient Lord of Creation know the measure of Pradhāna, the souls and of Himself or not? If He does, they all become limited. So when all the souls become released from Samsāra and Jaḍaśṛṣṭi also ceases in consequence, God too will have to become *functus officio*<sup>54</sup> and cease to be God. We will then be landed in Śūnyavāda in the end. If God does not know the measure and the number of souls etc., He will cease to be all-knowing.<sup>55</sup>

The dilemma is easily rebutted. Assuming that all the souls get released some day, there will be no prospect of Śūnyavāda as threatened by S.; for the Cetanas will be surviving in release according to the Theists and the Jaḍas too will be there in essence though they may not bind the souls and God can surely continue to rule over them as before.<sup>56</sup> The prospect of Śūnyavāda is more likely to arise in S.'s own philosophy, where everything other than pure consciousness—i.e. to say Jīvas, Īśvara, the world of space, and time, the Vedas, the flow of anādikarma, creation and dissolution etc. have all to face sublation some day as they are all of them no more than "superimposed".<sup>57</sup>

Theism can certainly maintain that the number of souls is infinite and that God knows that it is so. Not knowing the exact numerical limit in respect of things which do not have a numerical limit cannot take away God's omniscience.<sup>58</sup> The *Bhāmātī* itself concedes the point.<sup>59</sup>

Nevertheless, Vācaspati has argued in support of S.'s interpretation that it is possible from the premise of the substantiality (*dravyatva*) of the Jīvas etc., to establish that there must be a limit to them, their number and so on.<sup>60</sup> But the premise that whatever has substantiality

54. सर्वज्ञैश्वरेण प्रधानस्य पुरुषाणामात्मनश्च इयता परिच्छिद्यते, न वा ? उभययापि दोषोऽन्यस्त, एव । पूर्वस्मिन् विकल्पे इयतापरिच्छिन्नत्वात् प्रधानपुरुषेश्वररूपानन्तवत्त्वमवश्यमावि । \*\*ततश्चेयतापरिच्छिन्नाना मध्ये ये ससारिणः ससारान्मुच्यन्ते तेषां ससारोऽस्तवान्, ससारिण चान्तवत् । एवमितरेष्वपि क्रमेण मुख्यमानेषु ससारस्य ससारिणा चान्तवत्त्व स्यात् । प्रधान च सविकारं पुरुषार्थं ईश्वरस्याधिष्ठेयं ससारित्वेनाभिमत, तच्छून्यतायामीश्वरः किमाधिष्ठियेत् । प्रधानपुरुषेश्वरणा चान्तवत्त्वे सति आदिमत्वप्रसव. आद्यन्तवत्त्वे च शून्यवादप्रसंगः (S.BSB. ii, 2.41)

55. अथापरो विकल्पोऽभ्युपगम्यते, तत ईश्वरस्य सर्वज्ञत्वाभ्युपगमहानिरपरो दोषः प्रसज्येत (S.BSB. ii, 2.41)

56. सर्वमुक्तावपि केनाना जटानां च नित्याना सत्त्वेन शून्यवादप्रसयात् । कार्याभावस्य चेद्वत्तात् (TC. p. 925b)

57. तत्र मत एव कल्पितस्य किन्मात्रादन्यस्य ईश्वरदेः कातादेः वेदादेः कर्मसृष्टिप्रत्ययादिप्रवाहस्य च कदाचिन्निःशेषनिवृत्त्यवश्यभावेन, शून्यवादापातात् (TC. p. 925b)

58. जीवादीनामसंख्यत्वेनाविद्यमानाया इयताया अज्ञाने सार्वज्ञ्याहनेनैव (TC. p. 925)

59. यस्यान्तोऽस्ति तस्यान्तवत्त्वाग्रहणमसर्वज्ञतायापादयेत् । यस्य त्वन्त एव नास्ति तस्य तदग्रहण नासर्वज्ञताभावादयति । नहि शाश्वतिपाणयज्ञानादयो भवतीति भावः (Bhāmātī ii, 2.41)

60. प्रधानपुरुषेश्वररूपमपि सख्याभेदवत्त्वमन्तवत्त्वं च इच्छेत्तादा, सख्यान्तवत्त्वे सति प्रमेयत्वादा अनुमातव्यम् । तत्त्वचान्तवत्त्वमसर्वज्ञता वा (Bhāmātī ii, 2.41)

is numerically limited is not a conclusive one; for atoms by all accounts, are numerically infinite.<sup>61</sup> If in spite of this, we are to conclude that there must be a limit to the number of souls because they are substances and use that conclusion itself as a further premise to establish that such substances as have a limit set to their number and such other attributes must have an end (*antavat*), the argument can be turned with equal force against S.'s own Brahman which is numerically "one".<sup>62</sup>

Vācaspati would fain brush aside this criticism saying that unlike the Pāsupata and other schoolmen who depend on reasoning, the Vedāntin holds that the nature of his B. and its "oneness" etc., are known only thro' Śrutis and that this makes a vital difference.<sup>63</sup> In the light, however, of the Advaita Brahman's Svaprakāśatva (self-luminosity) defined in terms of अवेद्यत्वे सत्यपरोक्षव्यवहारयोग्यत्वम् it is doubtful how far it would be maintainable that the nature of B. is directly *made known* by the Śruti.<sup>64</sup>

In S.'s interpretation of the concluding Sūtra: *Antavattvam asarvajñatā vā* (ii.2.41) one of the predicates "*antavattvam*" is connected with "Pradhāna, Jīvas and Īśvara" imported as the subject of the proposition. The other predicate '*asarvajñatā*' is then obliquely connected only with Īśvara (as suggesting that He would be losing His omniscience, in the event of the Pāsupata's accepting the other alternative of the dilemma with which he is confronted). This compares very unfavorably with the straight and simple way in which both the predicates (*antavattva* and *asarvajñatā*) are directly connected with the same subject '*Patyuh*' given in the opening Sūtra, in M.'s interpretation.<sup>65</sup>

R.'s interpretation of this Sūtra is still more devious. His interpretation is:—

"If the Lord is admitted to be under the influence of merit and demerit, He would, like the Jīvātman, have a beginning and an end and be deprived of His omniscience". This makes it necessary for us to understand the expression "*Vā*" (or) here, in the conjunctive sense which is unusual. (ii) Nothing of vital significance is added to the

61. न च इत्यस्यादिना जीवानां संख्यात्वं साध्यमिति धामय्युक्तं युक्तम् । परमात्मादो पदानी च स्युर्वासादो द्रव्योक्तत्वाच्च (TC. p. 925)

62. स्वभावात्तत्वाच्च (TC. p. 925)

63. अस्माकं त्रायममम्येत्वे तदादिनिश्चयतया नानुमानं द्रव्यतोति भावः (Bhāmata II, 2 41)

64. तन्मतेन्द्र्येष्टवत्स्वरूपवशात्तस्य इन्द्रियोऽतीतारेण, तस्याममारेष्टव्यमिति भावः (TCP. p. 925)

65. मम रीत्या, अनन्तरत्वात्तदनुग्रहेणैवैवमिति भावः, 'ममवैश्या वा,' इति वैश्यादेनामार्थेन नाभावादिदृश्ये सपरति, 'वैश्यादेनाम्' इति प्रत्येयव्याहारस्य, वैश्यादिरूपस्य चावोपात्तम् (TC. p. 925)

substance of the Sūtrakāra's criticism of the Pāśupata's stand by the addition of the second predicate *asarvajñatā* ca in R.'s interpretation of the Sūtra. It can, therefore, be dispensed with. (iii) A whole hypothetical clause embodying the implicant (*āpādaka*)—"If the Lord is under the influence of merit and demerit" has to be imported (through *adhyāhāra*) by R. to pave the way for the implicate (*āpādya*) that "He (Pāśupati) will come to have a beginning and an end like the Jivātmans...."<sup>66</sup> This also compares very unfavorably with M.'s interpretation of the Sūtra where the implicant is "given" in the wording of the first part of the preceding Sūtra : [पत्युः] करणवत्त्वे<sup>67</sup> and need not be imported by *adhyāhāra*, and which is sufficient to pave the way for the conclusion:

अन्तवत्त्वमसर्वज्ञता वा<sup>68</sup>

66. एतेन पूर्वज्ञ भोगादिभ्य इत्यनेनेस्वरस्य कर्मफलभोगप्रसंग उक्तः । ईश्वरस्य पुष्पपापरूपकर्मवत्त्वेऽङ्गीक्रियमाणे जीववत् सृष्टिसंहारास्पदत्वरूपान्तवत्त्वमसर्वज्ञता चाप्युक्त इति वास्तव्यस्य चार्थत्वमुपेत्य, अन्तवत्त्वासर्वज्ञतयो-  
रीश्वरे सामानाधिकरण्याददतां केपाचित् सूत्रार्थोऽपि प्रत्युक्तः । वा शब्दे चतुर्थार्थत्वस्यास्त्वारस्यात्  
अन्तवत्त्वादित्येव पूर्तौ विनिष्प्यासर्वज्ञताग्रहणे प्रयोजनाभावाच्च । आपादकस्याभ्याहार्यत्वाच्चेति  
(Ragh. TCP. p. 925)

67. सूत्रे, करणवत् इति मतुबन्त पदं भावप्रधानमनुवर्तनीयम् ।

68. मन्मते तु, पत्युःकरणवत्त्वे इत्यापादकं प्रकृतम् । (TCP. p. 925)

is numerically limited is not a conclusive one; for atoms by all accounts, are numerically infinite.<sup>61</sup> If in spite of this, we are to conclude that there must be a limit to the number of souls because they are substances and use that conclusion itself as a further premise to establish that such substances as have a limit set to their number and such other attributes must have an end (*antavat*), the argument can be turned with equal force against S.'s own Brahman which is numerically "one".<sup>62</sup>

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61. न च द्रव्यत्वादिना जीवानां संसृज्यत्वं साध्यमिति भ्रामत्युक्तं युक्तम् । परमाण्वादौ घटादौ च व्यभिचाराद प्रयोजकत्वाच्च (TC. p. 925)

62. स्वव्यापातकत्वाच्च (TC. p. 925)

63. अस्माकं त्वागमगम्येभ्यं तद्वाधितविषयतया नानुमानं प्रभवतीति भावः (Bhāmati ii, 2.41)

64. त्वन्मतेऽप्यवेद्यत्वरूपस्वप्रकाशत्वस्य ब्रह्मणोऽप्रीकारेण, तस्यागमावेद्यत्वादिति भावः (TCP. p. 925)

65. मम रीत्या, अन्तवत्त्वस्याद्यभूतप्रकृतेः शरीरधर्मिकत्वे, 'अमर्षं ब्रह्मा वा,' इति वैकल्पिकेनामर्षजनत्वेन सामानाधिकरण्यात् संभवति, 'जीवादीनाम्' इति धर्म्यध्याहारस्य, वैयधिकरण्यात् चायोगात् (TC. p. 925)

substance of the Sūtrakāra's criticism of the Pāsupata's stand by the addition of the second predicate *asarvajñatā ca* in R.'s interpretation of the Sūtra. It can, therefore, be dispensed with. (iii) A whole hypothetical clause embodying the implicant (*āpādaka*)—"If the Lord is under the influence of merit and demerit" has to be imported (through *adhyāhāra*) by R. to pave the way for the implicate (*āpādya*) that "He (Pāsupati) will come to have a beginning and an end like the Jīvātmans...."<sup>66</sup> This also compares very unfavorably with M.'s interpretation of the Sūtra where the implicant is "given" in the wording of the first part of the preceding Sūtra : [ पत्युः ] करणवत्त्वे<sup>67</sup> and need not be imported by *adhyāhāra*, and which is sufficient to pave the way for the conclusion:

अन्तवत्त्वमसर्वज्ञता वा<sup>68</sup>

66. एतेन पूर्वत्र भोगादिभ्य इत्यनेनैश्वरस्य कर्मफलभोगप्रसंग उक्तः । ईश्वरस्य पुण्यपापकर्मवत्त्वेऽङ्गीक्रियमाणे जीववत् सृष्टिसंहारास्यवत्त्वरूपान्तवत्त्वमसर्वज्ञता चापठत इति शास्त्रस्य चार्थत्वमुपेत्य, अन्तवत्त्वासर्वज्ञतयो-  
रीश्वरे सामानाधिकरण्यं वदता केपाचित् सुखार्योऽपि प्रत्युक्तः । वा शब्दे च शास्त्रार्थत्वस्यास्वारस्यात्  
अन्तवत्त्वादित्येव प्रतीतिं विगिष्यासर्वज्ञताग्रहणे प्रयोजनाभावाच्च । आपादकस्याध्याहार्यत्वान्नेति

(Ragh. TCP. p. 925)

67. सूत्रे, करणवत् इति यत्तुवन्तं पदं भावप्रधानमनुवर्तनीयम् ।

68. मन्मते तु, पत्यु करणवत्त्वे इत्यापादकं प्रकृतम् । (TCP. p. 925)

## CHAPTER XII

### THE ŚAKTA SCHOOL EXAMINED

#### 12. *Śāktādhikaraṇam* (ii.2, 42-45).

This *adhi.* is directed against the Śākta system which has intimate connection with the Śaiva. The Śāktas recognize Śakti, conceived as a female principle, as the sole 'creator' of the Universe. The school is also known as Vāmamārga after its worship of the female principle<sup>1</sup> with Tantric rites. The Śākta Āgamas are more commonly known as "Tantras".<sup>2</sup> Three shades of Śākta thought have been referred to M. in his AV., the Mahāvāma, Madhyavāma and Aṇuvāma. J. informs us that these also go by the names of Śākta, Sāmbhava and Aṇava schools.<sup>3</sup>

Śakti is all-in-all in the Mahāvāma school. She needs no partnership with Śiva to be the creator of the Universe. The other two schools make room for her alliance with Śiva to a greater or a less extent in the act of creation. There is thus propriety in considering this school after the Pāśupata.

The examination of the Śākta view of creation in this concluding *adhi.* of the *Sāmayapāda* assumes special significance from the point of view of the Theism of Bādarāyaṇa in which the Cit-Prakṛti holds an important position as the Abhimāni-Devatā or presiding deity of Jaḍa-Prakṛti—This has been well-brought out by M. in his C. on the Akṣa-

1. Cf. वायु सौन्दर्यम् (Trivikrama TD. i, 2.14).

2. J. in his NS refers to the *Bhuvaneśvarī-Tantra*, *Tripurā-Tantra*, *Bhairavī-Tantra* and *Kubjikātantra* of the Śāktas.

3. शाक्तशास्त्र त्रिविधाः—महावामा, मध्यवामा, अणुवामाश्चेति. एत एव त्रयं शाक्तसामवायवमन्दैरुच्यते (NS. ii, 2.42. p. 424)

See: Jadunath Sinha: *A History of I. Phil.* Vol. III. p. 93.

rādhi., the Prakṛtyadhi. and other contexts.<sup>4</sup> While the Theism of Bādarāyaṇa can thus accommodate Śakti as Cit-Prakṛti, it cannot agree to Śakti taking the place of B. as the Supremē Cause of all (Kāraṇa-kāraṇa). The Sūtrakāra has, therefore, drawn attention to the obvious limitation of Śakti as a creative principle as conceived by the Śāktas that by its very nature as a female principle it would require to be impregnated by a superior principle<sup>5</sup>; for no origination of life is possible from a female principle without impregnation by a male principle.<sup>6</sup> Instances of production of progeny by the male without the participation of the female are exceptions of the rule.<sup>7</sup> But there is no example of the origination of life by the female without the dominant role of the male.<sup>8</sup> M. has evidently adhered to the biological terminology here as the Śākta cult had crystallized into the worship and glorification of the female principle in evolution, having lost sight of the subordinate role of Śakti as 'creative energy'. His point is that by hypothesis Śakti presupposes One who is competent to direct it. If Śakti itself is conceived as an intelligent principle, it can hardly be the material cause, as has been shown on earlier occasions. The Theism of Bādarāyaṇa needs to refute Śaktipariṇāmavāda as much as Brahmapariṇāmavādā.

The second Sūtra: *Na ca kartuḥ karaṇam* refutes the position of the Madhyavāma school which admits Sadāśiva as an adjunct (*upasarjanam*) to Śakti in such creation. But the position given to Śiva is most inadequate as He is conceived to be without a body and sense organs. And without a body, Śiva could not have the necessary knowledge to help Śakti. Śakti by herself cannot have the power to create the body of Śiva in order that He may be able to help her. If she has such power, she may as well create the whole world by herself without waiting to take Śiva's help. It cannot be that she takes Śiva's help to be able to create His body. For Śiva himself, without a body of his own, cannot be of any assistance to her.<sup>9</sup>

The Aṇuvāma school offers to rescue Śakti from this predicament by providing Śiva with a body, sense organs, supreme knowledge and

4. See Vol. I, pp. 227-31; 305-7.

5. Cf. त्व देव शक्त्या गुणकर्मयोगो रेतस्त्वबायां कविरादधेऽनः (Bhāg. iii, 6, 28-29)

■ 'उत्पत्त्यसंभवात् (ii, 2.42) नहि पुरुषाननुगृहीतस्त्रीष्व उत्पत्तिर्दृश्यते (M.BSB. ii, 2.42) दृष्टा पुंभ्यः सदाशक्तिः स्त्रीभ्यो वा विज्ञेयतः (AV.) विज्ञेयतः प्राचुर्येण (NS.)

7. अयं च दोषो न पुरुषेषु स्त्रीरहितपुरुषमात्रादपि द्रोणादीनामुत्पत्तिर्दर्शनत् इत्युक्तमवाधारयेति (TPG.)

8. सा हि क्वचित् पुरुषमात्रात्, क्वचित् पुरुषानुगृहीताभ्यः स्त्रीभ्यो दृष्टा न पुनः क्वापि केवलाभ्यः स्त्रीभ्यो दृष्टा येनोक्तव्यात्तेष्वपिचारः स्यात् (NS. 423)

9. देहवता हि शिवेनापत्योत्पत्तौ शक्तेः सात्त्विकमात्ररणीयम् । न विदेहेन । तस्य प्रतीनवत् इन्द्रियविज्ञानादिविकल्पात् तदनुपपत्तेः । न च शिवदेहोत्पत्तौ केवलायाः शक्तेः क्षतिरस्ति; प्राणुस्तदोपात् । अन्यपात्रापि तयोपपत्तौ शिवाह्नौकरणवैयर्थ्यमित्येव । न च शिवसहितायाः । विदेहेस्य साहचर्यकल्याणानुपपत्तेः

(NS. p. 423-424b)



powers. The Sūtra *Vijñānādibhāve vā tadapratishedhaḥ* (ii.2.44) points out that if the Śākta can confer so much on Śiva to make him an effective helpmate of Śakti, he could as well make him the Supreme Creator and join hands with the Pāsupata and dispense with Śakti altogether instead of claiming an independent status for Śakti and probably also for Śiva.<sup>10</sup> It would be unphilosophical to claim the same status for Śakti and Śiva. And Śiva himself has already been shown in the Pāsupata-adhi. to fall in the category of *asvatantra* or finite reality.<sup>11</sup> If all that Śakti ultimately stands for is the concept of a presiding deity over Jaḍa-Prakṛti, she can safely be equated with Cit-Prakṛti of the Vedānta. But her jurisdiction over Jaḍa Prakṛti and the Jīvas would still be subject to the Supreme B.<sup>12a</sup> With this Vedāntic orientation, Śaktivāda can be acceptable.<sup>12b</sup>

The next Sutra: *Vipratishedhācca* is a general criticism of the deficiencies of all the three shades of Śākta thought that they are all of them in conflict with the teaching of Śrutis and Smṛtis.

M. is the first known commentator on the Sūtras of Bādarāyaṇa to regard this *adhi.* as a refutation of the Śākta system. This has been accepted by Nimbārka also; tho' his interpretation of the Sūtras here differs in respect of several details and the complexion of the objections raised. This is how Nimbārka renders the Sūtras: It is impossible that the world can be produced from Śakti without Puruṣa. If you say that Puruṣa is there in touch with Śakti, there is still no instrument—as all instruments are produced only after creation. If Śakti is endowed with

10. यदि शक्त्यनुग्राहकस्यैवरस्य, विज्ञानादिकरणमंगीक्रियते, तदा तेनैव जगदुत्पत्तिर्भवति, व्यर्थं शक्तेरपि पृथक् कर्तृत्वांगीकर्णं स्यात् । (TP. ii, 2.44) (इयोः समस्वातन्त्र्यानुपपत्तेः)

11. तथाचानेन प्रकृतपाशुपतस्याप्रतिषेधः कुतः स्यात्; अनुमतमेव स्यात् । तच्च निरस्तमिति भावः (TP. ii, 2.44)

12a. This is how Vādirāja in his TPG. has understood the meaning of the *Bhāṣya*: यदि विज्ञानादिकरणं तस्यांगीक्रियते, तदा तत एव सृष्ट्याद्युपपत्तेरीश्वरत्वादन्तर्भावः (M).

Read:— विज्ञानादिभावे वा तदप्रतिषेधः इति सूत्रस्य शक्त्यनुग्राहकस्यैवरस्य च विज्ञानादिकरणं यदंगीक्रियते तर्हि, मम योनिर्महद्ब्रह्म । (Gītā XIV. 3) इति गीतोक्तेः अस्मदभिमतेश्वरत्वादन्तर्भावेन, ईश्वरादेव सृष्टिरित्युक्ता स्यात् । तच्चोक्तविषया श्रुतिस्मृत्यनुकूलत्वादुपपन्नतरम् । अतस्तदप्रतिषेधः । ईदृशमन्त्रितमतस्याप्रतिषेधः इति भाष्यस्यपदमहिम्नैव संभवदन्तर्भावयनसन्धेयम् । अन्यथा, तत एव सृष्ट्याद्युपपत्तेः, इति किमिति ब्रूयात् ? (TPG. p. 87)

The interpretation of the *Bhāṣya* text as given by J. according to Vādirāja is a possible alternative to silence the Śākta, if he should insist on not going beyond Śiva as the (joint) Creator.

टीकाकारास्तु—ईदृशजगत्तत्त्वं पश्यतितत्त्वेरेषि परेण दुरभिमानेन कृते, ईश्वरमपि पामुष्यतमे श्रियदोऽस्तीति भावेन सूत्रयोजनिकान्तरमाहुः (TPG. p. 87)

12b. It may be mentioned in this connection that J. has himself made a reference to 'Kevala-Śāktas' as distinguished from those who may be described as 'Vaiṣṇava-Śāktas', within Vaiṣṇava Theism itself, in his C. on MGT. (xii.2). तत्रोच्यमाना भगवत्प्राप्तिः न केवलशाक्तेयानामिति भावेन भयोत्पादिकं भूत्यैव व्याचष्टे ।

We have thus two different interpretations of *Tadapratishedhaḥ* in the commentarial tradition of M.'s Sūtrabhāṣya.

inherent knowledge etc., there is no objection, because thereby the Śākta will be coming over to the doctrine of B." It will be seen that in Nimbārka's interpretation of the *adhi*, there is no awareness of a tendency in Śākta philosophy to seek rapprochement with Śaivism or forge an alliance of Śakti with Śiva to tide over the difficulties. M.'s interpretation brings to light these aspects of Śaktivāda in its historical development and highlights the Pūrvaapakṣas by taking us thro' these ramifications within the Śākta theory of creation: such as Kevalāśaktikāraṇavāda, Śivopasarjana-Śaktivāda, and Śivaśaktisamānakāraṇavāda, and comes to grips straightway with the crux of the problem posed by the Śākta theory. Nimbārka himself touches the same point as M. but not so explicitly—when he says "It is not possible the world can be produced from Śakti without Puruṣa". Why? What is wrong with or wanting in Śakti? The answer can only be:

नहि पुरुषाननुगृहीतस्त्रीभ्य उत्पत्तिः दृश्यते (M.)

### *Samkara's Interpretation*

S. sees in this *adhi*, a refutation of the Bhāgavata or the Pañcarātra doctrine of (i) Vyūhas<sup>13</sup> and (ii) the origination of the Jīvātman from Vāsudeva.<sup>14</sup> He has also stated that the Pañcarātra is hostile to the Vedic tradition as may be seen from the way in which it is reported in one of the Sambhītās that "not having found the highest bliss in the four Vedas, Śaṇḍilya studied this Śāstra".<sup>15</sup>

However, as S. himself does not find anything to object in the Pañcarātra teaching about the supremacy of Nārāyaṇa and the ways of worshipping Him as set out in them<sup>16</sup> and as there is sufficient evidence

13. अथापि स्यान्नैते सत्कर्षणादयो जीवादिभावेनाभिप्रेयन्ते; किं तर्हि ईश्वरा एवैते सर्वे ज्ञानैश्वर्यशक्तिसत्त्ववीर्यतेजोभिर्देववर्गधर्मरक्षिता अभ्युपगम्यन्ते \*\*\* तस्मान्नायं यथावर्णित उत्पत्त्यसम्बन्धोऽप्यप्राप्तोतीति—अत्रोच्यते। एवमपि तदप्रतिषेधः \*\* प्राप्नोत्येवायमुत्पत्त्यसम्बन्धो दोषः प्रकारान्तरेणेत्यभिप्रायः (S.B.S.B. II, 2.44)
14. यत्तुनिरिदमुच्यते—वासुदेवात् सत्कर्षण उत्पद्यते, संकर्षणाच्च प्रसृज्यते, प्रसृज्याच्चानिर्गच्छ इति। अत्र दुमः, न वासुदेव सज्जकाल्पमात्मनः सत्कर्षणसज्जकस्य जीवस्योत्पत्तिः सम्भवति, अनित्यत्वादित्येवप्रसृज्यात्। उत्पत्तिमत्त्वे च जीवस्यानित्यत्वादयो दोषाः प्रसृज्येरन्। ततश्च नैवास्य भगवत्प्राप्तिर्षोऽप्यः स्यात्। कारणप्राप्तौ कार्यस्य प्रविलय-प्रसृज्यात्। प्रतिषेधिष्यति चाचार्यो जीवस्योत्पत्तिम्—नात्माश्रुतेरनित्यत्वाच्च ताभ्यः इति। तस्मादसमर्पेण कल्पना (S.B.S.B. II, 2.42)
15. वेदप्रतिषेधश्च भवति—चतुर्षु वेदेषु पर श्रेयोऽस्तज्ज्वा शाण्डिल्य इदं शास्त्रमधिगतवान् इत्यादिदेवनिन्दार्थनात्। तस्मादसमर्पेण कल्पनेति सिद्धम् (S.B.S.B. II, 2.45)
16. तत्र, यत्तावदुच्यते, योज्यो नारायणः परोऽस्तज्ज्वात् प्रसिद्धः परमात्मा सर्वोत्पा स आत्मानमनेकधा व्युत्पादयित्व इति तत्र निराश्रित्येति। 'य एकस्मा भवति द्विधा भवति' (Chāṇ. vii, 26.2) इत्यादिश्रुतिभ्यः परमात्मनोऽनेक-धाभावस्याधिगतत्वात्। यदपि तस्य नारायण तदपि न प्रतिषिध्यते। श्रुतिस्मृत्योरोक्तव्यभिधानस्य प्रसिद्ध-त्वात् (S.B.S.B. II, 2.42)

in the Purāṇas<sup>17</sup> and in the Mokṣadharmā section of the Mahābhārata<sup>18</sup> of the Pañcarātra being held in high esteem, it would be reasonable to apply the principle of *Asati hyanumānam*<sup>19</sup> for accommodating those aspects of its teachings, which like the doctrine of Vyūhas and the genesis of the Jīva from Vāsudeva, belong to the domain of Pañcarātra theology and dogmatics. It is evidently for these reasons that the Kalpataru (C. on the Bhāmatī) prefers to adopt a more deferential and conciliatory attitude than S. and Vācaspati towards these teachings of the Pañcarātras which are the works of Nārāyaṇa himself. This is clear from the reasons given by the Kalpataru justifying the opening of a fresh *adhikaraṇa* for discussing the doctrines of the Pañcarātra:—They are the works of Nārāyaṇa himself. (i) His omniscience is established by the Vedas themselves (ii) He is not like Kapila or Patañjali—a mere individual self (but God Himself) (iii) His teachings have not been treated in the Purāṇas as having been intended to delude the undeserving, like those of the Buddha-Avatar.<sup>20</sup>

In view of these reasons, special deference is due to the teachings of the Pañcarātra. However, there is this difference in status between them. The Śrutis are the *breath of the Supreme* and, therefore, intrinsically valid. The Pañcarātras are compositions of Nārāyaṇa to which He has applied his mind. But in order to be vested with supreme authority, His intellectual equipment has to be viewed either in the light of remembrance in reproducing the truths taught in the Vedas as in the case of works like Viṣṇu-Smṛti or as partaking of the nature of direct perception of the truths because of His omniscience. In either case, the Śruti will have to be recognized as the basis of his remembrance or as the guarantor of His having direct knowledge of the truths thro' omniscience. In the circumstances, any statement occurring in the Pañcarātras to the effect that the Jīva is "produced" or "created", in conflict with the statements of the Śruti that the Jīvas have no beginning in time and are "uncreated" has necessarily to be subjected to

17. वेदेन पञ्चरात्रेण भक्त्या यजेन वैबहि ।

दुष्पोर्द्धं नान्यथा दुष्पो वर्षकोटिर्नरपि ॥ (Vardha Purāṇa, LXVI, 19)

18. पञ्चरात्रस्य कृत्स्नस्य वक्ता नारयणः स्वयम् । ज्ञानेद्येनेषु पात्रेऽथ सर्वेद्येनानिपत्ये ।

पञ्चरात्रविदो मुक्या यथात्रमपरा नृप । एकान्तभावोपपत्ता वायुदेव विमन्नि हि (Mbh. xii. 337, 63; 67)

इदं महोपनिषदं षट् वेदममन्वितम् । सांख्ययोगहानान्तेषु पञ्चरात्रानुवर्जितम् ।

इदं ध्येय इदं ब्रह्म इदं हितमनुत्तमम् । अष्टादशमार्गमिदं पञ्चरात्रमिदं तत्तथा । (Mbh. xii. 326, 100)

अविद्यन्ति प्रमाणं वै एतदेवावगमनम् (Mbh. xii. 332, 37) अष्टोत्तरे दम्बरे \*\* तानिः

ग्लोका (Brh. Up. iv, 5 11)

19. विरोधे त्वनपेक्षं त्वादमनि ह्यनुमानम् (PMS. I, 3, 3)

20. पञ्चरात्रानुर्वाणुदेवस्य वेदादेव सर्वज्ञत्वावयवात् एतन्नारायणादोता च मोक्षसाधू, पञ्चरात्रस्य च गुणार्थात् बुद्धादिदेवतावत् आत्मोद्धारमोक्षसाधनत्वान् न योदाद्यधिकरणवत्तत्वात् (Kalpataru, II, 2. 42)

The reading of the last phrase अनात्मत्वमवयवात् in the printed text of the MS. Press Edn. (p. 573), is incorrect.

a depreciation of sense in order to be attuned with its Upajīvyapramāṇa. In other cases of such discrepancy or conflict of views involving Upajīvyapramāṇavirodha, whatever conflicts with the Śruti in Pauṛuṣeya-works has to be peremptorily dismissed as vaporings of delusion (bhrāntam). Such a treatment cannot, however, be meted out to the statements in the Pañcarātras referring to the creation of Jīva. This special consideration to be shown to them is due to the prestigious position which has got to be given to them out of regard for their author (क्तुंगोरव) for reasons already set forth.<sup>21</sup> Accordingly, the Kalpataru sums up the conclusion as follows:—

सिद्धान्तस्तु—

बुद्धिपूर्वकृतिः पंचरात्रं निश्चितं श्रुतिः ।

तेन जीवजनितत्र सिद्धा गौणी नियम्यते ॥

अतः प्रमाणापहतविषये गौणं तद्वचनम्; न तु भ्रान्तम्; पूर्वोक्तयुक्तेरिति<sup>22</sup> (Op. cit. ii.2.42)

The above Sangrahasloka of the Kalpataru has been cited by Vyāsatīrtha in his TC (p. 928b). The prose passage cited above from the Kalpataru has been quoted by Rāghavendra Tīrtha<sup>23</sup> in his TCP (p. 928b).

Vyāsatīrtha's point in referring to the opinion of the Kalpataru in this context is to emphasize the fact at least one leading commentator of the S. school has not seen eye to eye with S. and Vācaspati in denying validity to the Pañcarātras<sup>24</sup> on the ground that they regard the Jivas as created *de novo* by Vāsudeva and are, therefore, opposed to the Śrutisiddhānta in this respect. If the Pañcarātras do really teach such a thing, they will richly deserve to be summarily rejected as a deluded teaching (bhrāntam). There will be no need for an Advaitic commentator like Amalānanda, in the circumstances, to put up any de-

21. In the words of the Ābhoga (C. on Kalpataru) the reason already stated is:— (पूर्वोक्तयुक्तेरिति) तत्कर्तुः सर्वज्ञत्वाद्यमविरोधादित्यर्थः (Kalpataru-Ābhoga. p. 534).

22. This is the emendation suggested by the Editor of the Ābhoga with which I concur. The printed text of the Kalpataru reads: पूर्वोक्तयुक्तेः which does not fit in. The Ms. used for the edition seems to have had the reading पूर्वोक्तयुक्तेः which is also not to the point or in keeping with the spirit of the nigamāna (conclusion) न तु भ्रान्तम् । The emendation suggested by the Editor makes proper sense.

23. The printed text of Rāghavendra's TCP reads अतः प्रमाणापहृते विषये गौणं तद्वचनम्; न तु भ्रान्तम् ।

This goes against the grain of the argument as developed in the Kalpataru and appears to be due to a scribal error. The Ābhoga too confirms the point that the original reading in the Kalpataru was प्रमाणापहृतविषये । This is clear from its further comment on the Prasāka: 'अतः प्रमाणापहृतिः' । न च प्रत्यक्षवेदमूलकत्वात् कथं विषयापहार इति वाच्यम् \*\*\* (Op. cit. p. 534)

24. Rāghavendra Tīrtha brings out this implication of the position taken by the Kalpataru: भाष्यभास्योक्तमप्राप्ताप्यमरोचमानः 'सिद्धान्तस्तु' इत्यादिना प्रमेयं संनग्राह्यं । तं श्लोकं पठति—बुद्धिपूर्वकृतिः । (TCP .p. 928b)

fence of the Pañcarātra or protest against their dismissal as deluded teaching, and suggest instead that the statement of such a thesis should be interpreted in a liberal (figurative) sense: गौणं तद्वचनं, न तु भ्रान्तम्  
Why this soft corner for the Pañcarātras?

Vyāsātīrtha also points out that to say as does the *Kalpataru* that statements in the Pañcarātra referring to the creation of the Jīva are to be understood in a figurative sense (*gauṇārtha*) will not make the Pañcarātra invalid on that account. We see from Sūtras such as *Gauṇyasambhavāt* (ii.3.3) that when there is a *prima facie* conflict between two Śruti texts one of them is explained in a figurative sense to avoid an irreconcilable opposition, without at the same time belittling the validity of any one of them. Similarly, in the present case, the validity of the Pañcarātra and the validity of the text therein which is taken in a *gauṇa*-sense will remain unaffected.<sup>25</sup>

From the standpoint of the Śrutis, the objection taken by S. against the origination of the Jīvas from Vāsudeva would seem to be one-sided. For, there are not wanting texts in the Śrutis referring to the 'creation' of the Jīvas from B. S. himself has cited one such text: सर्व एते आत्मानो व्युच्चरन्ति "as referring to the genesis of the souls," in this C. on BS. ii.3:17. He has, however, sought to explain such texts as pertaining to the souls' acquisition of upādhis in the form of bodies, sense organs etc.,<sup>26</sup> as the Śrutis do not recognize any other kind of 'birth' viz. *abhūt-vābhavanam*) for the Jīvas. There is no reason why the origination of the Jīva from Vāsudeva in the Pañcarātra, mentioned by S. could not be taken in the same sense of acquiring fresh upādhis of body and organs. For, we have equally clear and unambiguous evidence in the *Saṁhitās* of the Pañcarātra declaring the Jīvas to be beginningless (*anādi*)<sup>27</sup> and having no end (*ananta*). One such text has been cited by R. in his *Śrībhāṣya*:

अवेतना परायां च नित्या सततविद्म्या ।  
त्रिगुणा कर्मणां क्षेत्रं प्रकृते रूपमुच्यते ॥  
व्याप्तिरूपेण सवन्धः तस्याश्च पुरुषस्य च ।  
स ह्यनादिरनन्तश्च परमार्थेन निश्चितः ॥

25. With this deferential note contrast S.'s तस्मादसद्वर्तया वदन्ता (BSB. ii, 2.42)

26. न चेदमेवाप्रामाण्यम् । 'गौण्यसम्भवात्' इत्यादी युतेष्वपि ध्वन्यन्तरिरोद्धेन गौणार्थतया वदन्मागतवान् (TC. p. 923)

This foils the attempt to retrieve S.'s position from the *Kalpataru*'s *seuz pas*.

27. We have another in: यन् प्रभूता जयन् प्रभूतो बोधेन बोधान् व्यमतां भूमात् (T.A. x, 1.1)

28. यदि स्वचिदस्योत्पत्तिप्रत्यक्षत्वं, नश्यत् एवोपाधिवन्ध्यामेवम् । उपाधुत्पत्त्यागतिः नश्यत्वेन च प्रत्यक्ष इति (SBS. ii, 3.17)

29. "The Jīvas are described as beginningless, infinite and as pure consciousness and bliss" (Dasgupta. *Hus. of I. Phil.* iii, p. 51 in the Chapter on the Pañca-rātras).

30. प्राप्तिरूपेण V. I as in NS. p. 423).

and another by M. in his AV:

अनादिकर्मणा बद्धो जीवः संसारमण्डले ।

वासुदेवाज्ञया नित्यं भ्रमति \* \* \* ॥

These are sufficient to show that the presumption that the Pañcarātra is committed to the theory of the creation of the Jivas *de novo* by or from Vāsudeva is incorrect. The criticism of that doctrine made on the basis of such an assumption is therefore inadmissible.

The same holds true of the 'production of the mind from the Jīva (Saṁkaraṣaṇa). Ś. says in his commentary on the Sūtra: *Na ca kartuḥ karaṇam* (ii.2.43) that an instrument is not seen to be produced from an agent. Here he seems to be thinking of their causal relation in terms of *upadānōpādeyabhāva* or transformation. It is not necessary to understand it in such a way. An agent (*kartṛ*) can very well make an axe for himself and cut a piece of wood with it. If the point of the criticism is that a thing which is an instrument in a given act is not seen to be produced by (from) that same agent while he is functioning in the capacity of performing or originating the act in question,<sup>31</sup> the objection will not be applicable to the Pañcarātra view of the genesis of the mind. For in the Pañcarātra view also, the mind which is the instrument in the act of knowing or producing knowledge is not produced by the Jīva when he is actually acting in the capacity of a knower.<sup>32</sup>

S. has further argued that the Śrutis and Smṛtis refer to the origination of the mind only from the Supreme B. and not from the Jīvātman and that, therefore, the Pañcarātra view which derives the mind from the Jīva (Saṁkaraṣaṇa) is unscriptural.<sup>33</sup> It may be pointed out that the Chān. Up. (vi.5.1) refers to the subtlest elements of the food eaten by the self every day being formed into the mind-stuff<sup>34</sup> This disposes of S.'s objection that the Śrutis do not support the view that the mind is fashioned by the self. The NSSVC makes it clear that the Pañcarātra view regarding the mind being fashioned by the Jīva has

31. The *Bhāmati* concedes both these points: यद्यप्यनेकशिल्पपर्यवदातः परन्तु कृत्वा तेन पलाशं छिनत्ति, यद्यपि च प्रयत्नेन इन्द्रियायमनःसन्निकर्षलक्षणं ज्ञानकरणमुपादायात्पार्थं जानाति (Bhāmati ii, 2.43)

32. पञ्चापत्तेः ज्ञानलक्षणक्रियाकरणस्य मनसो ज्ञातृत्वावस्थापन्नादेव जीवात् जन्मानभिधानादिति (NSSVC. ii, 2 p. 143)

The same can be extended to cover the objection against the genesis of ahamkara from manas: एवमभिमानस्पर्शक्रियायां करणस्य धनोवृत्तिविशेषस्याभिमानत्वावस्थापन्नादेव जनानभिधानाच्च न विरोधरूपो दोषः (NSSVC. ii, 2 p. 143)

33. न चैवमूतां श्रुतिमपलभामहे (S.BSB. ii, 2.43)

34. अन्नमशितं त्रेधा विधीयते, तत्र यः स्थविर्यो धातुः तत्पुरुषो भवति, यन्मध्यमः कृन्नाशं, योऽर्जितः तन्मनः (Chān. Up. VI, 5.1)

reference only to this kind of its quotidian build-up. It also answers an objection raised by the *Bhāmātī* in this connection.<sup>35</sup>

While the *Pañcarātra* doctrine of *Jivotpatti* can be explained in terms of *Parādhīnaviśeṣāpti* in becoming clothed with physical body and senses etc., it is S.'s concept of *Jīva* that is really inconsistent with the permanence of the *Jīva*. For in S.'s philosophy, the *Jīvātman* implicated in *Samsāra* is the composite being (*viśiṣṭa*) and is as such impermanent. It is the 'pure self' (*śuddham*) obliquely indicated by the term *Jīva* that can really be treated as 'permanent' from the *Advaita* point of view. But then this pure being that is so indicated by the expression "*Jīva*" is not the same as the empirical self as such.<sup>36</sup> It is irrelevant and immaterial to the permanence of the empirical self that pure consciousness is permanent.<sup>37</sup>

S. has argued that by admitting that the *Jīva* is created from *Vāśudeva*, the *Pancarātra* would be making it impossible for the *Jīva* to survive in *Mokṣa*; for the effect is swallowed up in its cause when it gets back into it. The same difficulty will be there in his case also. For transmigration affects in S.'s philosophy, like the dirt on the mirror, the reflected self which is an impermanent and composite entity while the consciousness surviving in *Mokṣa* would be the pure one which is not, however, the one that is really undergoing transmigration. Thus the two states of transmigration and release will not stand correlated to the same individual.<sup>38</sup> Tho' the *Jīva qua* pure consciousness, delimited by *Avidyā* or as reflected therein, may be beginningless, the empirical ego circumscribed by *antaḥkaraṇa* has to be admitted in S.'s philosophy as being 'created' during each period of 'creation' and has further been treated as being 'born' every time the ego (*ahamārtha*) emerges into waking life from deep sleep.<sup>39</sup>

35. एतेन, बहुलं मामत्याम्—सकलजोऽकरणः कथं शृङ्गान्धं मनःकरणं कुर्यात् ? अकरणस्यापि काले निर्माणमावध्याभ्युपगमे, कृतं करणनिर्माणे । अकरणादेव सकलकार्यसिद्धिरित्येतत्पूत्राभिप्राय इति, तदपि निरस्तं भवति । न ह्यत्र मनसो जीवात् आदिवासीनमन्याभिप्रेतम् ; अपि तु, मत्प्रत्यहं मनसो जीवाग्मनन इवेव । तत्र चाकरणात् हेतुरसिद्ध एवेति भावः (NSSVC. II, p. 143)

36. परमस एव विनिष्टरूपो जीवोऽनित्यः । जीववन्दनस्य ब्रुद्धं नित्यमिति चेत् । जीववन्दनस्यसादोवत्त्वेन जीवानित्यतादायकस्यात् (TC. p. 928)

37. *Cl.* मयि नष्टेऽपि मत्तोऽन्या काचित्प्रतिबन्धिता ।  
इति तदाप्यर्थे मलः कस्यापि न भविष्यति ॥ (R.BSB. I, 1.1)

38. त्वन्मते सत्त्वस्य दर्पणमाश्रित्यादिवदनित्यविनिष्टप्रतिबिम्बवत्त्वेन, कथमोऽप्योर्ध्ववर्धिरूपदोषावतरेण ।  
(TC. p. 928)

39. अविद्यावच्छिन्नवर्तमानस्य वा, तदप्रतिबिम्बवर्तमानस्य वा जीवस्यानादित्वेन, अलं कल्पविधिप्राप्तमप्यस्य प्रतिमं प्रतिबिम्बस्य चोत्पत्तेरुपपत्त्येव न कर्तृत्वाद्योपायत् त्वन्मते एव कृतह्याद्यानागात् (TC. p. 928)

The other criticism regarding the production of the mind from Jīva will also recoil on the Advaita position. For according to S. the Śruti

अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणि

attributes the fashioning of names and shapes after tripartition of the three elements of Tejobanna to the Supreme self which has established a rapprochement with the individual self by professing identity with it. This would entail the consequence that the mind and the other things are created from the Jīva-self. This would expose it to the same criticism of *Na ca kartuḥ karaṇam* as S. has levelled against the Pañcarātra—that an instrument is not seen to be produced from or by the (same) agent.<sup>40</sup>

R. and M.<sup>41</sup> have both maintained that according to the esoterics of Pañcarātra theology, the words *Jīva*, *manas* and *aḥmākāra* denote the Vyūha-forms of the Supreme Being and are not to be understood (exclusively) in the sense of the self, the mind and *antaḥkaraṇa*. Thus understood, the origination of Samkarṣaṇa, Pradyumna and Aniruddha will mean the “apparition” (*prādurbhāva*) of those Divine Forms from one another as referred to and not the ‘genesis’ of that which did not exist before (*abhūtvā bhāvarūpotpattiḥ*). These words *Jīva*, *Manas* and *Ahāmākāra* denote the forms of the Supreme Being; for the Supreme Being is the highest principle which governs the whole basis of application of names to things of finite reality.<sup>42</sup>

Referring to the other aspects of the Pañcarātra teaching criticized by S., Otto Schrader observes. “This doctrine seems to be gradually disappearing from the Samhitā literature—owing, we believe, to the difficulty of connecting *aḥmākāra* with such an absolutely pure being as a Vyūha.<sup>43</sup> We have come across only a single passage which openly endeavours to explain the teaching in its entirety viz. the *Lakṣmītantra* (vi.9-14). The idea here expressed is that Samkarṣaṇa etc. are as it were the soul (*Jīva*), mind and organ of self-assertion of the playing (creating) *Vāsudeva*. But the original meaning of the doctrine must have been rather that the Vyūhas are something like tutelar dei-

40 एव जीवान्मनस उत्पत्त्यसम्भवदोषोऽपि परेषा पक्ष एव । तैः ‘अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणि’ इत्यादिश्रुत्या ब्रह्मणो जीवरूपेणैव मनजादिवत्सद्वृत्तस्य वस्तव्यत्वात् (TC. p. 928)

41. जीवमनोज्ञकारस्त्वनामविच्छावाः सकर्षणप्रद्युम्नानिरुद्धा इति तेषामेव जीवादिशब्दैर्दृष्टिमानमविच्छिन्नम् । यथा बाकासप्राणादिशब्दैः ब्रह्मणोर्दृष्टिमानम् । (R.BSB. ii, 2.41)

\*\*\*\*\* साक्षादरेकवचित् । सकर्षणादिनाम्नेव नित्याचिन्त्योऽस्मिन्नित्यतः । अहं उक्तोऽन्यवानुस कथं दुष्टत्वमुच्यते? (Madhva AV. ii, 2.45)

42 This point has been fully brought out in the course of the *Samanvayādhya*.

43. The difficulty would be no less in the case of the material principle of mind. This cannot therefore be the explanation. Moreover, understood in the sense of *adhiṣṭhātṛ*—Forms of Brahman there will be no difficulty at all in any of the cases.



ties of the said principles. This is indeed the teaching of the *Viṣvak-sena Samhitā* which declares (*loc. cit.*, pp. 125ff) about Samkarṣaṇa: "He is acting as the superintendant of all the souls and about Pradyumna: He is the superintendent of the mind. About Aniruddha no similar statement is made; still, being declared to be the creator of the *Mīśravarga*, that is the souls dominated by *rajas* and *tamas* shows that He was actually looked at by the author of the *Samhitā* as the *adhiṣṭhātṛ* of *ahamkāra*. In the same *Samhitā*, the superintendence of Samkarṣaṇa is described as follows: Then Samkarṣaṇa the Divine Lord wishing to create the world made Himself superintendent of the principle of Life and severed it from nature and after having done so, obtained the state of *Pradyumna*".<sup>44</sup> (*Introd. to Pañcarātra*, pp. 39-40).

The very fact that S. has himself referred to this special interpretation of the *Pañcarātra* doctrine of the genesis of Samkarṣaṇa (*Jīva*) Pradyumna (*Manas*) and Aniruddha (*Ahaṁkāra*) in terms of manifestation of the Divine forms of those names shows that the doctrine was an integral part of *Pañcarātra* theology which had come down from very early times. There is reason to believe that the literature of the *Pañcarātra* included its own complement of *Śruti* texts of the *Ekāyana Śākhā*. The *Prakaṣārtha Vivaraṇa* C. on S.'s *BSB* has actually identified one such text cited by Ś. in his C. on II.2.44:

ईश्वरा एवैते सर्वे ज्ञानैश्वर्यशक्तिबलवीर्यतेजोभिरैश्वर्यधर्मैरन्विताः । वासुदेवा एवैते सर्वे निर्दोषा निरक्षिप्ताना निरवद्याश्च as a *Pañcarātra Śruti*.

This aspect of *Pañcarātra* teaching cannot therefore be treated as hostile to the spirit of the teaching of the *Śrutis*. Among well-known *Śruti* texts also there are references to the numerous manifestations of the Supreme: अयं वै हरयोऽयं वै दश च सहस्राणि बहूनि अनन्तानि च

(*Brh. Up.* II.5.19)

अजायमानो बहुधा विजायते (T.Ā. iii.13.1b)

इन्द्रो मायाभिः पुरुरूप ईयते

मुक्ता ह्यस्य हरयः शता दश (RV. VI.47.18)

As may be expected, S. has set forth his objections to the manifestations of Vāsudeva being conceived as emerging from one another in the manner described. He writes: If these four manifestations are viewed as having the same attributes but not as constituting one and the same being, it will lead to the fault of uselessly assuming more than One Supreme Being, as any one of these four could do the work

44. Cf. the phrasing in M.'s *Abh.* TN: प्रद्युम्नतामुपपद्यते इतितां च देवो (I. 7)

of the rest. The assumption of four different Lords would conflict with the acceptance of Vāsudeva as the *only one Supreme Being*. It would be illogical to hold that all the four Forms have the same attributes and yet they spring from one another in a particular way. Unless there is some supereminence in that form which acts as the source of the other manifestations it will not be possible for the latter to have them as their source. The relation of cause and effect. presupposes some superiority or a speciality on the part of the cause over the effect'. The clay is for instance more extensive than its product the jar. Without a similar superiority or speciality we cannot speak of the Vyūhamūrtis emerging from their respective 'sources'. But the difficulty is that the Pancarātra dogma refuses to admit any difference founded on supereminence of the attributes of knowledge, power, etc. either between any of the Vyūhamūrtis or of all of them from the Para-Vāsudeva. They look upon every one of the Vyūha-forms as alter egos of the Supreme Vāsudeva without any distinction of attributes or power. S. also comes down upon the Pancarātra with one more criticism that there is no reason why these Vyūha-forms or manifestations should be *limited to four only*.<sup>45</sup> Under the concluding Sūtra he has also charged the Pancarātra with gross self-contradiction in treating the eminence of knowledge, ruling power, capacity, strength, valor and glory of the Lord as "qualities" (गुणः) in some places and elsewhere as 'selves' or "Vāsudevas."<sup>46</sup>

It is surprising to find that R. who treats the last two Sūtras of this adhikaraṇa as a vindication of the Pancarātra doctrine should have not replied to any of these objections of S. in his C.—except the one of hostility to the Vedas. With his own belief that B. is different from its attributes (धर्मभिन्नेवाद), R. probably found it difficult to meet S.'s objection against the Pañcarātra position: गुणिन्यः खत्वात्मन्यो जानादीन् गुणान् भेदेनोक्त्वा, पुनर्भेदं ब्रूते—'आत्मान एवैते भगवन्तो वासुदेवा' इति

(Bhāmātī 11.2.45)

His commentator Sudarśana has however attempted to answer these criticisms of S. regarding Guṇagūṇitvakalpanā etc. from R.'s point of view.

45. यदि तावत् परस्परमिश्रा वासुदेवादयः चत्वार ईश्वराः तुल्यधर्माणि, नैवापेक्षात्पत्न्यस्तोति, तदोऽनेकेष्वरकल्पना-  
नयंक्यम् । सिद्धान्तहानिश्च-भगवानेवैको वासुदेवः परमायतस्वमित्यभ्युपगमात् । अथ एकस्देव भगवतः  
चत्वारो व्युहस्तुल्यधर्माः तेषां तदवस्थ एवोत्पत्त्यसम्भवः । नहि वासुदेवात् सकर्षणस्योत्पत्तिः सकर्षणाच्च  
प्रदूम्नस्य प्रदूम्नान्चानिर्दृश्यः । अतिगताभावात् । न ह्यसत्यतिशये कार्यं कारणमित्यवकल्पते । न च  
पञ्चरात्रसिद्धान्तिमिवागुदेवादिव्येकस्मिन्सर्वेषु न आनेश्वर्यादित्वात्तन्मयैकः कश्चित् भेदोऽभ्युपगम्यते । न चेते  
भगवद्गुहाः बहु सत्त्वायामवतिष्ठेरन् । (S.BSB. 11, 2. 44)
46. विप्रतिषेधश्चास्मिन् शास्त्रे बहुविध उपलभ्यते गुणगुणित्वकल्पनादित्याद्यः— 'आनेश्वर्यमक्तिवत्तत्त्वमिति जाति  
गुणाः; आत्मान एवैते भगवन्तो वासुदेवा' इत्यादिदर्शनात् । (S.BSB. 11, 2.45)

As for M., we have already seen that he does not concede the point that the present adhi. has anything to do with the Pañcarātra system or any of its doctrines in any manner. All the same, he has taken the opportunity in his AV of showing the irrelevance and untenability of S.'s objections against its doctrines of Vyūha and Jivotpatti.<sup>47</sup>

J. has given suitable answer to many of the foregoing objections of S. The Lord's manifestations are not different from one another in substance or in their attributes. There is no gradation (*tāratamya*) in their status. They are all equal to one another in every respect. They partake of the same unitary essence.<sup>48</sup> Thro' His inscrutable powers the Supreme Being (*Vāsudeva*) chooses to manifest Itself at Its own pleasure thro' various forms. Theirs is a distinction of reference and not of essence. Such a thing is rendered possible by the ontological category of *Viśeṣa* which is a *sine qua non* for bridging the gulf between substance and attributes and hold them in an integrated mould. *Viśeṣa* is implicit in the concept of B. as *Saccidānandātmaka*, where the trinity of *Sat cit* and *ānanda* cannot possibly be other than the essence of B. *Viśeṣa* has thus been very aptly defined by M. as:

भेदहीने त्वपर्यायशब्दान्तरनियानकः ।

विशेषो नाम कथितः सोऽस्ति वस्तुष्वशेषतः ॥

It is borne out by the Śruti:—

एकैवानुदृष्टव्यं नेह नानास्ति किञ्चन

This doctrine of unity in diversity has its *locus classicus* in the *Ahikūṇḍalādhikaraṇa* of the BS. (iii.2.28) and in the Śruti cited above.

S's accusation of self-contradiction against Pañcarātra philosophy in respect of the *Guṇaguṇibhāva* relationship between *Vāsudeva* and His lordly attributes provides striking evidence that the doctrine of *Viśeṣa*s and *Saviśeṣābheda* was integral to the Pañcarātra conception of the Supreme B. in relation to its manifestations and attributes and that it has been preserved in its original form as handed down from its Upaniṣadic nuclei (Cf. *Neha nānāsti kimcana; Evam dharmān pṛthak paśyan \*\*\*; Ekadhaivānudraṣṭavyam; Satyam jñānam anantam brahma*) in M's philosophy of Brahman as a *Saviśeṣa*-personality with *Viśeṣa* acting as its self-linking pivot.

47. पंचरात्रनिषेधापेक्षेनान्वाचसत्ते यदि । भूतान्प्रतिविरुद्धं तदत्र माह स भार्ये ।  
कथमेवात्र दोषः क उत्पत्तिर्ज्ञोऽयं इत्यपि । इहोक्त्वा, न चापूत्रभावास्तत्रागि कथ्यते ।  
अनादिकर्मणा बद्धो जीवः सत्तारमन्त्रेन । वानुदेवाग्रा नित्यं भ्रमतीति हि तदत्रः ।  
सर्वपणादिनाम्नैव निरायतिचोदयस्तिरः । मूह उक्तोऽन्वयानुस कथं दुष्टत्वमुच्यते ?  
पंचरात्रादिति कुतो द्वेषः क्षात्रित्ववर्तने ? इत्यपि पंचरात्रस्य बोधायनसि न सत्यम् ॥

48. Cf. स भाग्येन भाग्यान्मुदृष्ट्यान्त्येव विनापयति भगवतमेव धर्मात्

(Śruti cited by M. BSL. i 1.9)

Given the inscrutable powers of the Lord there is no question of how He could be having only four Vyūhas. He could be four or more and yet manage to keep intact His oneness of essence and fulness of attributes.<sup>49</sup> S.'s objection that unless there is some supereminence in one form as distinguished from the other, there cannot be a causal relation between them may be true enough of empirical facts but it cannot be applied to facts connected with B. as we see from the Śruti:

पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । (Brh. Up. v, 1, 1.)

His criticism that the manifestations of the Divine cannot be limited to four betrays ignorance of the teleology of the Vyūha-doctrine. The Pañcarātras, as pointed out by M., speak of four kinds of creation—Suddha, Parādhīna-Viśeṣāpti, Kevala and Mīśra. Suddha-Śṛṣṭi is the emanation (prādurbhāva) of requisite forms of the Divine from the Mūlārūpa (original) without the least modification or change of qualities, body or organs. Its purpose is to resume the cosmological process after the prolonged period of Mahāpralaya. Accordingly, at the end of the period of Mahāpralaya the Supreme Being assumes out of His own free Will, His first manifestation as "Vāsudeva" thro' which He bestows the bliss of Mokṣa on the souls eligible to receive it then. At His Will, the goddess Lakṣmī who is ever-free, takes the form of 'Māyā' and places her services at His disposal. The Lord then assumes His second form of Saṁkarṣaṇa to direct the work of Saṁhāra in which He is followed by His consort manifesting herself as Jayā. The third form of the Lord as Pradyumna directs the process of the creation and evolution of the world with the 'Kṛti' form of Lakṣmī at His side. The fourth Vyūha form is Aniruddha whose sportive activity sustains (sthiti) the created world with Śānti as His consort.<sup>50</sup> Thus, the first four Vyūhas have a definite teleological purpose in view.<sup>51</sup>

49. S. himself asserts the possibility of numerous forms for B.: स एकाव नवति द्विधा भवति इत्यादिश्रुतिभ्यः परमात्मनोऽनेकधाभावस्याधिगतत्वात् । (S.BSB. II 2 42)

How then can he deny this power to Vāsudeva who he is prepared to concede with the Pañcarātra is the Paramātmā: तत्र यथावदुच्यते—योगी नारायणः आत्मानमनेकधा व्यूहावस्थित इति तत्र निराक्रियते \* \* \* (S.BSB. II.2.42)

50. F.O. Schrader notes (Op. cit., p. 38) how the statements in the Saṁhitās regarding the cosmic activities of the Vyūhas are of a somewhat contradictory nature. He notes that according to Viṣṇakṣena Saṁhitā, Saṁkarṣaṇa takes away all this, Pradyumna creates the totality of moveable and immovable beings and Aniruddha with his Śakti supports and protects the whole world the infinite egg. This agrees with M.'s version in Mbh. TN.

51. See M. Mbh. TN. I.2-8.

According to F. O. Schrader the Mahāsanat Kumāra Saṁhitā refers to Śānti as the Śakti (consort) of Saṁkarṣaṇa. In the idiom of Pañcarātra theology, "Śakti" is personified as consort: सत्यत्वात् सत्यया भार्याः (M).

Besides this primary Vyūha, the Pañcarātra Samhitās speak of numerous other manifestations (the term Vyūha itself meaning a self-expression) assumed for the benefit of different Adhikāris at different times:

एकभूतिश्चतुर्भूतिरयवा पंचभूतिकः ।

द्वादशादिप्रभेदो वा पूज्यते सज्जनहंरिः ॥

(MGT. ix.11)

There is thus no question of the Vyūhas of the Supreme being limited to four only.

Leaving aside the arguments for or against the Vyūha doctrine and Jivotpatti, we may consider how far S.'s and R.'s interpretation of the Sūtras of this *adhi.* are commensurate with the wording of its Sūtras. If this *adhi.* had been intended to expose the logical and the philosophical untenability of the above-mentioned doctrines of Pañcarātra, as contended by S. (or to defend them against unfair criticism as R. would have it) the second Sūtra here *Na ca kartuḥ karaṇam* becomes unnecessary as the objections to the creation of the Jīva from Vāsu-deva and of the mind from the Jīva could both be comprehended by the first Sūtra itself: *Utpattayasambhavāt*. If a separate Sūtra was deemed to be absolutely necessary to deal with the second point viz. the origination of the mind from the Jīva, it should have been worded more properly and pointedly as *Kartuḥ karaṇasya*. That would achieve not only brevity and trenchancy by saving an ostentatious negative at the beginning but also the luxury of importing a (fresh) predicate *utpadyate*<sup>52</sup> or *utpadyamānam dṛśyate* (as in S.) when the predicate of the first Sūtra itself *utpattayasambhavāt* could be connected with *Kartuḥ karaṇasya* with perfect ease and felicity. As a principle of Sūtra-interpretation, it is proper to avoid *adhyāhāra* where thro' association with a word from a previous Sūtra (*anuṣaṅga*) connection is possible. The fact, therefore, that this Sūtra is worded as *Na ca kartuḥ karaṇam*, instead, must show that it is intended to suggest a different topic for discussion.<sup>53</sup>

52. स्वन्ते 'उत्पत्त्यसम्भवात्' इति सामान्योक्तैव जीवोत्पत्त्यसम्भवं न कर्तुं कर्त्तव्यत्वं न स्यादिति विवक्षितं स्वत्वात् द्वितीयपुरुषवैषम्यम् । किञ्च 'कर्तुं करणस्य' इति च श्रुतमीदम् । उत्पत्त्यसम्भवादित्यनेनानुपपन्नत्वान्नसम्भवात् (TC. p. 303 b)

53. यथान्वाक्यधेयं 'हृत्पदं' इत्येतदप्याह्वयम् । यन्माहात्म्यानुषंगो म्यानात् (TC. p. 303 b)

To avoid importation of a predicate R. tries to read the nom. *karaṇam* in the the Sūtra as a genitive: कर्तुं योकात् करणस्य — धनसः उन्मत्तिर्न मयर्हति (मयसो वदन्तो हृत्पति.पूजते) — *Vedāntadīpa*. II 2.40

This is also a liberty taken with the wording of the Sūtra.

Coming to S.'s and R.'s interpretation of the third Sūtra, they strike us as cumbersome, on the face of it. For in order to sustain it, they have to import the expression संकर्षणादीनाम् (of Samkarṣaṇa and others) by adhyāhāra. This contrasts unfavorably with M.'s interpretation of the adhi. and the present Sūtra therein as a refutation of the Śākta doctrine—wherein the phrase *Vijñānādibhāve vā* stands automatically connected with the word *Kartuḥ* understood from the preceding Sūtra (नच कर्तुःकरणम्) <sup>54</sup>

From S.'s point of view, the longwinded *Tadapratishedhaḥ* in the third Sūtra can safely be replaced by a simple word *Saḥ* signifying *utpattayasambhavaḥ*. In M.'s interpretation, on the other hand, this phrase is significantly used for more than one reason. Having conceded the plea of the Pāñcarātrika that the terms Samkarṣaṇa, and others are not to be understood in the sense of Jīva etc. but as Brahman, it would naturally follow that the Pāñcarātrika would view them as different manifestations of the same B. In the circumstances S. is not justified in repeating the objection of the impossibility of origination (उत्पत्त्यसंभवप्रतिषेधः). The arguments based on supereminence of cause and Tāratamya between cause and effect cannot be applied to the 'manifestations' (प्रादुर्भाव) of the Lord. Otherwise, S. himself could not, with propriety, speak of the Self becoming threefold, fivefold, sevenfold, a hundred and elevenfold and so on. The Upanisads themselves speak of B. as "bliss" itself and of "Brahman's bliss," as if the two are different. Why should it appear unaccountable to S. if the Pāñcarātras sometimes similarly refer to strength, valor and glory of the Divine Forms and at other times speak of these qualities as the selfsame Vāsudevas?

When, after having gone thro' S.'s criticism of the Pāñcarātra doctrines of Vyūha and Jīvotpatti, one weighs the evidence let in by R and M. in respect of these impugned doctrines, one is constrained to admit that they were right in telling S. अनभिज्ञो भवान् भागवतप्रक्रियायाः (You are not correctly informed of the niceties of Bhāgavata theology). The way in which S. has exploited Sāṅdilya's innocent *arthavāda* in favor of the Pāñcarātra-Śāstra, to their utter detriment and the vulnerable nature of most of his other criticisms<sup>55</sup> make us feel that he has been less than fair to the great Bhāgavata tradition. Among modern

54. तृतीयप्रश्नि मम, 'विज्ञानादिभाव' इत्यत्र द्वितीये प्रकृतस्य "कर्तुः" इत्यस्यान्वयः । तत्र तु, "संकर्षणादीनाम्" इत्यप्याहारः (TC. p. 939 b)

55. चतुर्थोक्तस्तु विप्रतिषेधोऽसिद्धः । ज्ञानादीनां गुणत्वेऽपि 'एव धर्मान् पृथक् पश्यन्' इत्यादिश्रुतिभिः स्वरूपत्वात् । अन्यथा 'आनन्दो ब्रह्म' 'आनन्दं ब्रह्मणः' इति श्रुत्योऽपि विप्रतिषेधः स्यात् (TC. p. 929)

scholars R. D. Karmarkar has been the first to openly criticize S.'s stand in respect of this *adhikaraṇa*.<sup>56</sup>

*Rāmānuja's Interpretation.*

R. has gone halfway with S. in interpreting the first two Sūtras as embodying the objections to these two doctrines and the last two as answering them and vindicating the validity of the Pañcarātra system. This has been accepted by Thibaut as satisfactory; for "it would be natural to defend a doctrine which in spite of objections has to be viewed as the true one" (Introd. SBE. Vol. xxxiv. p. lii). If pressed to its logical conclusion, this finding of Thibaut would lead to the acceptance of the position that the Sūtrakāra was a Vaiṣṇava Theist who believed Viṣṇu-Vāsudeva to be the Supreme B. of the Vedānta. While this will add considerable weight to the manner in which the Supreme position of Viṣṇu-Vāsudeva has been shown by M. to be upheld in the Sūtras and woven into their texture right from the opening Sūtra *Athāto Brahmajijñāsa*<sup>57</sup> to the very end, followed by an appropriate place for the next important principle—the Śrītatva or Cit-Prakṛti also therein (iii.3.41; iv.2.7) it would still leave us wondering why R. should at all have agreed to implead the Pañcarātra, coming up with a solitary defence of the Vyūha doctrine without much relevance to Pāda-saṅgati. The validity of the Pañcarātra as part of the source—materials of Bādarāyana's system ought to have been affirmed in the third Sūtra itself of the Samanvayādhyāya devoted to the establishment of Svapakṣa or "the true view" of the Sūtrakāra—where it would be in place. We have seen how M. has done this<sup>58</sup> under BS. i.1.3.

Coming to the merits of R.'s interpretation of the present *adhi.*, it may be pointed out that he himself has shown by citing clear evidence from the *Paramasamhitā* and other *Pañcarātra* texts that the system

56. "We think that this section is directed against the Śāktavāda and Keśava in his second interpretation has explained the Sūtras accordingly. It seems that Śaṅkara who wanted to discredit the Pañcarātra system first explained the section as refuting the system. The hurried manner in which he explains this section, the very weak arguments such as that abuse of the Vedas is found in the Pañcarātra system that are brought by him against the Bhāgavatas and the many doctrines held by the Bhāgavatas which Śaṅkara is forced to admit as not being taken up for discussion—all this clearly shows that Śaṅkara was not quite at ease in his explanation of this *adhikarāṇa*". (R. D. Karmarkar, *Comparison of the Bhāṣyas of S. R. Keśava Kashmiri and Vallabha on Some Crucial Sūtras of Bādarāyana*, 1920. p. 62.

Dr. Belvalkar who thinks that "S.'s explanation of the Sūtras falling under this *adhi.* is not, after all, so very objectionable", (On. cit. p. 206) has neither elaborated his point nor has he taken any notice of Karmarkar's views cited above.

57. Cf. स्वयं सयवता विष्णुर्होत्रेयत्तु पुण्येति न । 'म विष्णुराह' इत्यने देवनास्तस्य दत्तानां ॥  
See also: M. C. on BS. i.1.1; 20, 22, 23, 24, 27; 2, 11, 23;  
3, 8, 24.

58. See Vol. I, pp. 80-81 and f.n. 2 and 3.

fully recognizes the eternal and uncreated existence of the Jīvas and (Acit) Prakṛti and cannot, therefore, be found fault with as representing that the Jīvas are created by Vāsudeva and have, therefore, a beginning in time.<sup>59</sup> R. has also shown in his *Śrībhāṣya* that the genesis of Jīva-Samkarṣaṇa from Vāsudeva, of Manas-Pradyumna from Samkarṣaṇa and of Ahamkāra-Aniruddha from Pradyumna pertains to the esoterics of the *Pañcarātra doctrine of Vyūhas* and has nothing to do with the genesis of the Jīva, the mind and ahamkāra, as such.<sup>60</sup> The charge of hostility of the *Pañcarātras* to Vedic lore has also been laid to rest by R. as an unjustifiable distortion of a simple *arthavāda* of which parallels are not wanting in the *Upaniṣads* themselves.<sup>61</sup>

It would thus be clear that such irresponsible allegations against the *Pāncarātra* doctrines, arising from ignorance or misunderstanding of the esoteric aspects of its theology and dogmatics can hardly justify the luxury of a separate *adhikaraṇa* to repudiate or to defend them in a *Pāda* which is devoted exclusively to the refutation of a hostile system.<sup>62</sup>

The way in which S. himself has appropriated one *Sūtra* from the *Vaiśeṣikādhikaraṇa* (ii.2.11) as a separate *adhi.* for defending his *Brahmavāda* against a possible criticism of a particular position of the *Vedāntin* by the *Vaiśeṣika*<sup>63</sup> will not justify a similar attempt by R. here; for both are equally out of place from the point of view of strict *Pādasāṅgati*. As J. points out in his review of R.'s interpretation, the *Sūtrakāra* has already provided for the validity of the *Vedāntic Smṛtis* like the *Pāncarātra* in the *Na Vilakṣaṇatvādhikaraṇa* (ii.1.4-5) in the preceding *Pāda* of this *Adhyāya*.<sup>64</sup> If the real significance and purpose of that *adhi.* had been grasped, there would be no need at all for R. to open a second line of defence of *Pañcarātra* here.

59. विप्रतिषिद्धा हि जीवोत्पत्तिः तस्मिन्नपि तन्त्रे यथोक्त-परमसहितायाम्-

'For Quotation See P. 110 ante, एव मर्वास्वपि सहितायु जीवस्य निष्पत्त्यवचनात् जीवोत्पत्तिः पचरात्रे प्रतिषिद्धैव (R. BSB. ii. 2.42)

60 अत्र सत्कर्षणादीनामपि परस्परं ब्रह्मण स्वेच्छाविग्रहस्यत्वात् 'अजायमानो बहुधा विजायत इति' श्रुतिसिद्धत्वावधारितत्वात् स्वेच्छाविग्रहसमूहस्यजन्मनोपमिधानात्। तदभिधायि शास्त्रप्रमाणास्माप्रतिषेध इति। तत्र जीवमनोऽङ्कारतत्त्वानामधिष्ठातारः सत्कर्षणप्रयुम्नानिष्ठा इति तेषामेव जीवादिशब्देरभिधानमविरुद्धम्। यथा आकाशप्राणादिशब्देर्ब्रह्मणोपमिधानम् (R. BSB. ii.2.41)

51. यच्च तेषां विदुषोऽपि-सांख्ये वेदेषु निष्ठा मलममान.शाण्डिल्य. पचरात्रशास्त्रमधीतवान् इति वचनात् वेदविग्रहे. वेदं तन्मिति, सोऽप्यनाघातवेदवचसामनावलिततद्रूपवृत्तन्यायकसापाना श्रद्धापात्रविजृम्भितः। \* \* यथा 'प्रातः प्रातरनुवं ते वदन्ति पुरोदयाञ्जुहति' \* \* यथाच भूमविद्याप्रक्रमे नारदेन-"ऋग्वेद भवोऽप्येभि \* \* (Chān. Up. vii, 1, 2) इति वक्ष्यमाणभूमविद्याप्रसंगस्य कृतम् (R. BSB. ii.2.42)

62 पचरात्राप्रामाण्यसाधकायां प्राप्तायामेव हि तत्रिरासाय प्रयासः सार्थकः स्यात्। न च व्यधिकरणानि द्वयपानि तच्छक प्रापयितुमीशते। न हि छलोत्तराभ्येतानवधिकरण प्रयोजयन्ति (NS. ii.2. p. 428)

63. See Pages 40-45 ante.

64. See Vol. I, pp. 335-37.



R.'s way of construing the expression *Vijñānādi* in the phrase *Vijñānādibhāve*.....(ii.2.44) as that which is of the nature of intelligence (*Vijñānam*) and is also the first cause of the world (*paramakāraṇam ca*) is roundabout.<sup>65</sup> The addition of *ādi* to *vijñāna* does not seem to reinforce the argument in any way. This word *vijñāna*, so far as we know, is not found used for B. anywhere else in the Śruti and the Sūtras. It is surprising that Thibaut should have failed to notice this point while observing that it appears to him that "the explanations of *Vā* and *tat* implied in R.'s comment are more natural than those resulting from S.'s interpretation" (*Op. cit.*, p. lii). Without the least circumlocution, the Sūtrakāra could have scored his point, as R. conceives of it, with a crisp answer: न; प्राज्ञत्वात् delivered with devastating effect in place of तदप्रतिषेधः ।

65. According to R. विज्ञानादि denotes B. in the sense that B. is of the nature of intelligence (विज्ञानम्) and is also the first cause (आदि) of the world: विज्ञानरूपं जगदादिभूतं च भवतीति विज्ञानादि ।  
 "सत्यं ज्ञानमनन्तं ब्रह्म तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः \* \* इति ज्ञानस्वरूपस्य ब्रह्मणः परमकारणत्वप्रतिपादक-वेदान्तैककण्ठस्योक्तनार्थं च विज्ञानं आदि\_चेति व्याख्यातम्  
 (*Śrutaprakāśa*).

## PĀDA III

### INTRODUCTION

The subject matter of this Pāda is removal of internal conflicts and contradictions in scriptural statements in respect of the Aparatattvas or inferior reals comprising the world of matter and souls viz. the *adhibhūta*, *adhidaiva* and *adhyātmic* principles and the Jīvas, which have their accredited places in Bādarāyaṇa's system under his technique of Samanvaya of Śāstra in B. on the basis of *Paramamukhyavṛtti* in B. (with *Mukhyavṛtti* elsewhere).<sup>1</sup> If such conflicts within the realm of the Aparatattvas are left unresolved, they are sure to impugn the said Samanvaya and weaken the Sūtrakāra's concept of B. as the sole author of the eightfold dispensations of the Universe and as the abode of infinite perfections. The various *adhi*'s in this Pāda (and in the next) as interpreted by M. may be seen to converge smoothly on this main point and reinforce the majesty of B. postulated by the Sūtrakāra in the first four *adhi*'s. It is only by making clear the true nature and extent of the direct and the indirect dependence of every Aparatattva on B. and the order and the manner of these processes that the Jijñāsu can be made to realize the full force and significance of Divine Majesty, as it is implicit in the Sūtrakāra's insistence on authorship of the Cosmos being admitted as an intrinsic attribute (*svarūpalakṣaṇa*) of B.<sup>2</sup>

1 समन्वयाध्याये सर्वधृतीनां 'कल्पनोपदेशात्' इत्यादिन्यायेन परममुख्यमुख्यवृत्तिभ्यामभ्युपगते परमात्मतदन्यरूपे अयं द्वयेऽन्यतरस्मिन् जीवादिरूपेऽयं प्रामाण्याप्राप्तौ, परमात्मपुण्यगुणत्वाद्ययं ज्ञात्वा सप्रसंगादित्यर्थः। तया च, विरुद्धधृत्योः प्रामाण्याया विरोधेन तयोरेकं व्यवस्थापनाय पादद्वयारंभो युक्तः (Ragh. TPB. ii.3.1)

2 ब्रह्मणोऽप्यवज्ञात्कारणत्वनिश्चयो ब्रह्मोपज्ञगत्ववस्त्वनिर्णये, तस्य कार्यत्वादिनिर्णये च सति स्यात्। नान्यथाः। न च तद्विषयाणां वाक्यानां मित्यो व्याघाते तत्स्वरूपनिर्णयो भवति। अतोऽप्रतिदेवादिवस्तुतत्त्वावधारणार्थं एवार्थं मित्यो विरोधपरिहारः (NS. p. 430-31 b)

There are nineteen *adhis* in this Pāda. These can be brought under four units (*peṭikās*). The first unit of 3 *adhis* removes the conflict of Śrutis regarding the genesis (*utpatti*) of the chief *adhibhūta-tattva* viz. Ākaśa, and Mukhya-Prāṇa (and of Prakṛti, Kāla, etc. by *upalakṣaṇa*). The inquiry is incidentally extended to the Supreme Sat or B. even tho' it is not an Aparatattva. This is because there is a similar conflict of texts in respect of its 'origination' (from 'Asat') which has to be resolved at some stage and the present context is quite propitious for such inquiry.<sup>3</sup> The fourth, fifth and sixth *adhi*s constitute a unit showing by resolving certain contradictions that while being the primary source of all origination in the world of *adhibhūtas* etc., B. acts thro' the medium of the latter in the origination of their evolutes. The seventh, eighth, ninth and tenth are connected with the similar contradictions in respect of dissolution and merger (*laya*). From the eleventh to the nineteenth *adhi*, the discussion centres on resolution of conflict of statements pertaining to the Jīvātman—his 'genesis', status, size, properties, agency and relationship to B.<sup>4</sup> As the number of topics connected with the Jīvātman are very many and important, M.'s Bhāṣya mentions him first, in indicating the Pādārtha:—

जीवपरमात्माधिभूताधिदैवेण श्रुतीनां परस्परविरोधमपाकरोत्यनेन पादेन

(M. BSB. ii.3.1)

The scheme of *adhi*-s and the nature of their topics according to S and R will be clear from the discussion of their respective *adhi*-s.

3. अनुत्पन्नत्वेन प्रसिद्धयोर्विद्यन्मस्तोक्ष्यतिसमर्पणेऽनेनैव न्यायेनानादितया प्रतिद्वन्द्व्यणोऽभ्युत्पत्तिः स्यादिति संकायाः स्मृतस्य ब्रह्मानुत्पादस्योपेक्षानर्हत्वान् प्रसंगस्यत्या निरूपणमिति समाधानसमवात्

(Vādirāja TPG. p. 93)

4. एकादशमारम्भकोनविकृतिपर्यन्तानि जीवविषयत्वेनैका पेटिका । तन्वाधिरूपनवर्क यथाप्रम जीवस्य सादित्वा-  
गुत्वानेकदेहस्थितत्वेऽवमिप्रत्वान्तत्वज्ञानानन्दादिरूपत्वपतत्रकर्तृत्वेश्वराण्यत्वतत्प्रतिबिम्बरूपप्रमेयनवकप्रति-  
पादकम् (TC. p. 986 b)

## CHAPTER XIII

### GENESIS OF AVYAKṚTA-ĀKĀŚA

#### 1. *Vīyadadhikaraṇam* (ii, 3, 1-7)

The Sūtrakāra opens the Pāda with the resolution of the conflict of texts regarding the 'origination' (*utpatti*) of Ākāśa, the principal *adhibhūta-tattva*. As 'origination' marks the first stage of life, it takes precedence over other determinations. The discussion on Ākāśa is extended (by *upalakṣaṇa*) with true philosophical insight, to others like Jīva Prakṛti and Kāla and it is established that they too have their genesis from B.<sup>1</sup> The justification for such extension is clear. It would be unphilosophical to hold that Prakṛti, Kāla, etc. have no genesis whatsoever. The grounds of breakdown of promissory statement (*pratijñāhāni*), non-exclusion from the 'all' (*avyatireka*), being limited in power on account of liability to modification (*alpaśaktitvānu-mānād utpattimattvam*) etc. upon which the Sūtrakāra rests his argument for holding Ākāśa to be a created product are applicable to Prakṛti, Kāla and others, with the same force. As there is no separate *adhi.* establishing their genesis from B. in the Sūtrakāra's work, they have a right to be brought within the scope of the present *adhi.* The case is different with Mātariśvan, Jīva and others where a fresh *adhi.* is called for by reason of *adhikośamkā*, in their cases, as will be seen later.<sup>2</sup>

1. विद्यत्स्य नाकाशमाध्वपर, किं नाम, 'अथ ह वाच नित्यानि पुरुषः प्रकृतिरप्यत्र काल' इत्यादिभूतिविधान-विषयाणां परमात्मतिरिक्तानां प्रकृत्यादीनामुपलक्षणार्थं ज्ञातव्यम्। (NS. p. 431 b)
2. विद्यत्स्य प्रकृत्यादीनामुपलक्षणार्थं ज्ञातव्यम्। न तावत् प्रकृत्यादयो अन्यरहिता एवामुपपत्ता इति युक्तम्। 'प्रति-ज्ञाहानिरव्यतिरेकाच्छब्देभ्यः, यावाद्धिकारं तु विषयो लोकवत्' इत्युक्त्वात् प्रतिज्ञाहान्यादीनामत्रापि साम्यात्॥ अन्यथा, तेषामनैकान्तिकत्वापात्तात्। नाप्यविधीतजन्यानः, भूतिविधानस्य दक्षितत्वात्। न चाधिकरणान्तरं तत्पर-मस्तीति। तस्मादत्रैव विद्यत्स्येन तेषामुपलक्षणं युक्तम्। मातृरिखप्रभृतिषु पुनरधिकारकानिपरायाधिकरणान्तर-रम्भ इति। (NS. p. 431 b)

According to M. the predicate *anutpattimat* (is without genesis) is to be supplied after the subject (na) *viyat*. The complete sūtra would thus read: *Na viyad anutpattimat (tathā) āsruteḥ: Ākāśa* (space or ether) is not without genesis; for there is no Śruti text predicating of it *such non-genesis as is opposed to the genesis which the Sūtrakāra has in mind for it.*<sup>3</sup> The predicate *anutpattimat* is adapted by *anuvṛtti* from the overall sense of 'utpattayasambhava' referred to in ii.2.42. To suit the exigencies of the present context, this adapted term is given the necessary touches of grammar to put it in predicative relationship with 'Viyat'.<sup>4</sup>

It deserves to be pointed out in this connection that in this context "Ākāśa" according to M. is to be understood in both the senses of that word—viz. '*Avyākṛtākāśa*' or Space and '*Bhūtākāśa*' or elemental ether. This in itself must be deemed to be a remarkable advancement in Vedāntic thought, if we consider Thibaut's comment in the footnote to his translation of S.'s bhāṣya on the Sūtras: that "*the Vedāntins do not clearly distinguish between empty space and an exceedingly fine matter filling all space which, however attenuated, is yet one of the material elements and as such belongs to the same category as air, fire, water and earth.*"<sup>5</sup> M. has shown himself well aware of this distinction and its scientific significance.<sup>6</sup>

The 'abhimāni-devatās' of space (i.e. Cit-Prakṛti) and of ether (i.e. the deity Gaṇeśa) are also taken to be denoted by the term *Ākāśa*.<sup>7</sup>

3. This has been well brought out by Vādirāja: यथा सूत्रकारस्योपसिद्धमिदं तद्विरोधितानुत्पत्तिसंभूतत्वात्। (TPG. p. 90)

4. Cf. अव्यक्तत्वं सत्त्वादिष्वत्र मनुष्यसंज्ञेन विप्रसिद्धत्वेन च सर्वत्रापि इत्यर्थः (Vādirāja TPG. p. 90). The BD gives an easier explanation: अव्यक्तत्वं सत्त्वादिष्वत्र इति सूत्रप्रवृत्तानुत्पत्तिर्बोधानुत्पत्तिमत् इति पदमनुवर्त्य न विपरिद्धि प्रतिज्ञाभावात् व्याप्यते (BD. II.3.1) The AC. (p. 343) is far from helpful in its comments on this point.

5. Tr. of S.BSB. G Thibaut, SBE Series, Vol. XXXVIII (Vol. 2) p. 3. fn. 1.

6. Cf. अवकाशमात्रमाकाशः कथमुत्पद्येज्यसा? (AV. II.3.1)

Cf. Also: अत्र देवो नास्ति, इदानीं काशो नास्त्येवमप्यहोतृत्वात्, देवकालयोः परस्परनिवृत्त्यनन्तरि तयोपरिच्छेदसिद्धिः । देवकालयोः स्वापत्तौ निषेधे विरोधेन, अविरोधान् निषेधोपपत्तिरत्र देवकालान्तरयोरावयवत्वाच्च (Vyāsatiṛtha Nym. I. 5).

मृताकाशमविरुद्धाया देवकालपरिच्छेदभावात् तार्किकाभिमतसिद्धि एवास्याहोतृत्वात् (TC. p. 932)

7. अत्र, भूतो मूले च विद्यच्छब्देन भूताकाशो तदभिमानिनो वेति अनुत्पद्यन्त्ये (TDP. II.3.1)

Cf. also: the position taken earlier in the *Anandamayādhī*:

'तस्मादाकाशमूर्तिश्च प्रोक्तायाः अनुविद्याम्।

मूत्र मृताभिमानो च तद्विरोधनिवर्तकः।

हरिश्चाकाशव्यवस्थेः मूत्रतो हरिश्च च' (AV. 1.1.6 adM.)

This distinction enables M. to fix the meaning of *utpatti* and *anutpatti* Śrutis,<sup>8</sup> bearing in mind the supreme truth of B.'s authorship of all finite reality as taught in the Śrutis themselves<sup>9</sup> and which cannot be whittled down in any circumstances. For this purpose, he clarifies the concept of creation by propounding, for the first time in Indian philosophy, the distinction between creation in the conventional sense of *ābhūt-vābhavanam* (creation *de novo*) and creation in the true philosophical sense of 'Parādhīnaviśeṣāpti'.

J. expounds the concept of Parādhīnaviśeṣāpti as follows:—

‘आत्मन आकाशः संभूतः, स इदं सर्वमसृजत’ इत्यादियुक्ति विभक्तत्वादियुक्ति चाश्रित्य यदि-  
हाधिकरणे विद्यतो जनिमत्स्वमुदितं, तत्पराधीनातिशयलाभलक्षणं प्रतिपत्तव्यम् । अपूर्वविशेषोप-  
जनने हि विशिष्टाकारोपजनोऽवश्यंभावी । विशिष्टाकारश्च वस्तुस्वरूपाभिन्न इति तत्संवायमुपजना  
भवति । देवदत्तः शरीरी जातो, विद्वान् जात इति, घटः संयुक्तो जातो विभक्तो जात इति च  
अवस्थितस्वरूप एव वस्तुनि विशेषावाप्तिमात्रेण जननव्यवहारो दृश्यत एव (NS. p. 431)<sup>10</sup>

According to this exposition Parādhīnaviśeṣāpti signifies, in the context of creation, the acquisition by the thing or being that is said to be created or born of a new characteristic or its entering into a fresh phase of becoming or a new kind of relationship as a result of such genesis. Such acquisition is dependent on the will or power of a superior power—in this case of God. This is the only kind of genesis that can be conceived for space, Time, Prakṛti, Jivas, the Vedas and other (eternal) verities according to M.

The production of a pot from clay is of a different order. Tho' there is no room for production *de novo* in the sense of production of what did not at all exist before in any form in the theory of Paripāma-vāda which is M.'s (and the Sūtrakāra's) theory of causation,—M. has

8. Śrutis which refer to Akāśa as having been created by B.—such as *Ātmana ākāśas sambhūtaḥ* (Taṭt. Up. ii, 1) and Śrutis which refer to Akāśa as beginningless, all-pervasive and eternal like

अनादिवायमाकाशः

आकाशवत् सर्वगतश्च नित्यः

The first is an unidentified Śruti quoted by M. in his BSB. The second also unidentified has first been quoted by S. in his BSB. (ii, 3.4).

9. इदं सर्वमसृजत (Taṭt. Up. ii.6) Also बह्व सर्वस्य प्रभवः (Gita x.8)

10. The genesis of Akāśa established in this *adhi.* on the basis of Śrutis like “From the Ātman Akāśa is produced, He creates all this” is to be understood in the sense that a thing acquires dependently on another a new characteristic. When this new characteristic is acquired, the birth of the qualified entity is necessarily brought about. The configuration of the qualified thing is not different from the essence of the thing. Hence the birth of the qualified entity is the birth of the thing itself. We say for example “Devadatta has become embodied. He has become a learned man, the pot has become conjoined, separated and so on. In these instances, there is the usage referring to the person or thing as being “born” or becoming something, tho' there is only the acquisition of a new characteristic by the person or thing which otherwise keeps its essence intact.”

brought out clearly in his AV. in his interpretation of the present adhi., where exactly lies the point of departure between genesis in the sense of Parādhīnaviśeṣāpti and genesis in the other sense of Abhūtāvābhavanam, within the framework of Parīṇāmavāda itself,<sup>11</sup> and where he differs from and disagrees with S. and others in his interpretation of the adhi. What distinguishes the latter from the former is:—

\* \* \* \* \* जन्मनःस्थूलताभवः ।

पूर्वशब्दविलोपश्च \* \* \* \* (AV)

उपादानधर्मिणो घट्यन्तरात्मना परिवर्तःस्थूलताभवः । अत एव पूर्वशब्दविलोपश्च । पूर्वशब्दनिवृत्तौ शब्दान्तरप्रवृत्तिश्चेत्यर्थः (NS. p. 434b)

To explain: When milk turns into curd, we have transformation of the given substance into another. The former name is dropped and a new one is given to it. The position is different when we speak of the genesis of Avyākṛta-Ākāśa or space at the time of world-creation when it has necessarily to come into contact with 'Mūrtadravyas'. But in doing so, space undergoes no extension or increase in dimension nor forfeits its name or acquires a new one. The same holds true of the 'birth' of Jīvas when they get embodied by God's will. A sound theory of creation has to take note of these facts. The Sūtrakāra's conception of B. as the author of the eight dispensations of finite reality emphasized in i.1.2 and again in iv.4.17 has got to be accepted as the sheet-anchor of his philosophy by every student of Vedānta philosophy. It would follow from this that in the philosophy of Bādarāyaṇa all finite reality has to be accepted as being subject to B.'s creation<sup>12</sup> (and other dispensations) in a sense consistent with Its Majesty. At the same time, the beginninglessness of Space, Time, Prakṛti, Jīvas and such other verities has also got to be accepted on *a priori* grounds and on the evidence of Śrutis. These two facts have to be reconciled. M. has amply shown in his AV. in his interpretation of the Viyadadhikaraṇa the logical impossibility of regarding Space as having been 'created' by B. in any sense of 'creation' other than 'Parādhīnaviśeṣāpti', as set out before:

अवकाशमात्रमाकाशः कश्चन्यतेऽप्यथा ? (AV. ii.3.1)

His commentator J. explains this:—

Space is that which provides room for bodies to exist. It cannot be conceived as having been produced in time. The difficulties in the

11. ननु परिणामवादे घटादेरप्येवंशोक्तत्विदं दक्षिणतत्ररूपस्यैव मुदादेष्यात्तात्पर्यपरिहृतः । परैरेतं परिणामवाद एवागोचरो नारमवादः । अतो विवादमावात् स्वार्थोन्निवारणः । यथा न स्वयं तथाकार्यं एव विवर्तयितुं स्यादपिपत्तिः । (NS. p. 431)

परिणामवादमिहः स्वात्मभूतात्मकानामप्युपगमात् अतो विमिश्रितं दृष्टवितुं स्थूलतयाप्युक्तम् (NS. p. 434 b)  
At least in regard to the Jīva, most Vedāntins have to concede this point in substance.

See S. उपाधुतात्माशोक्तत्वि, तदप्रमेये च प्रत्यय इति (BSB. ii.3.17)

and R. जीवस्य सृष्टिचरत्वं धीकृत्त्वानुपपन्नानविकार्याभिरात्म (Vedāntadīpa. ii.3.18)

12. परमेष्ठिनोऽप्युक्तं धर्मं जनिमत् (NS. p. 434 b)

way are obvious. We cannot conceive of the antecedent non-existence of space anywhere, prior to the production of space. The locus of such an antecedent negation of space will have to be 'space' itself: Space, is presented to our understanding as existing in its own locus (*svāśraya*). The prior non-existence of space, if admitted, will also have to be referred to the same locus—which will be contradictory.

Production of Ākāśa will necessarily require a causal stuff out of which it can be produced. If Prakṛti were to be that stuff, the question will have to be repeated in respect of Prakṛti itself. If Prakṛti exists without being produced it will disrupt the grounds of *Pratīgnāhāni*, *avyatireka* and others on which the Sūtrakāra claims (ii.3.6) that all finite reality is to be treated as having its genesis from B. If Prakṛti, then, is to be treated as having a genesis in the sense of *Parādhīnaviśeṣāpti*, space too can be credited with the same kind of genesis. We cannot make B. the causal stuff of which Prakṛti is produced; for B. is not subject to change or modification of any kind and all transformation and change in the causal stuff are, in the last analysis, brought about by some superior force or agency external to the transforming substance and exercised over it. Such a thing is impossible in respect of B. the One Independent principle. So no transformation of B. as Ākāśa is possible.<sup>13</sup> Space then can neither be treated as having been created *de novo* nor as being absolutely uncreated. The former is logically impossible and the latter is repugnant to the supreme purport (*mahātātparya*) and teaching of the Śrutis. The right solution is to accept that Space, Time, Prakṛti, Jīvas and other verities are created in the special (i.e. Pickwickian) sense of having *Parādhīnaviśeṣāpti*.

The "creation" of Ākāśa would be equally impossible to explain if it is conceived as a mere abstraction—an absence of occupying bodies, as in Buddhist philosophy. Such a view would lead to the adverse consequence that when such "Ākāśa" had not yet come into being (i.e. produced) the entire cosmos was teeming with bodies. That would be a reversal of our received notions of what constitutes *Sṛṣṭi*

13. 'अव्ययः' पराधीनविशेषाप्तिर्जन्येत्यनगीकारे अवकाशभावात्प्रागप्य इति चागीकारे, कथमसावुत्पद्यते? तस्योत्पत्तिर्नोपपद्यत इति मावत्। सोपादाना हि सर्वां सृष्टिर्दृष्टा। न चाकाशस्योत्पत्तिस्तनुपादानमस्ति। न च ब्रह्मण उपादानत्वमुपपद्यत इति प्रकृत्यधिकरणे निदिष्टम्।

यस्य कोत्पत्तिः तस्य प्रागभावेन भाव्यम्। न चाकाशस्य प्रागभावः संभवति। अनुपपन्नप्रतीतिकत्वात्। अभावो हि प्रतीयमानोऽप्यार्थेति प्रतीयते, ननु निराशयः। न चाकाशाभावस्याश्रयप्रतीतिरुपपद्यते। यदेवेहेति निदिश्यते तस्यैवाकाशत्वात्। उपादानाश्रिताभाववादेऽपि तदभावात्प्रागभावप्रतीत्युपपत्तिः। अनवकाशस्य ब्रह्माकाशस्य पूर्वावस्था, प्रागभावश्चोपपत्त इत्यपि ब्रह्मचोऽनुपादानत्वेन प्रत्युक्तम्। प्रतियोग्याश्रय एवाभावस्याश्रयः न चाकाशस्याश्रयोऽस्तीति तदभावोऽपि निराशयोऽस्तिवति चेन्न। निराशयत्वे कार्यत्वानुपपत्तेः। किंच, प्रतीतावकाशः स्वाश्रय इत्यतः तदभावोऽप्यैवाकाशाश्रयः प्रतीयेतेति विरुद्धमापद्यते। प्रकृतिराकाशस्य कारणमिति कथितम्। तन्मते, प्रकृतेरजन्मत्वप्रसङ्गः। अथ तत्र पराधीनविशेषाप्तिर्जन्यागीकार्यते, तदा असमाविशोत्पत्तिके विषयादावप्येवमेवागीकरोमिति। (NS. p. 431-432 b)



and Pralaya respectively.<sup>14</sup> The theory is also open to other difficulties. The negation cannot be subsumed under any of the classifications of *abhāva*—antecedent, posterior, absolute or reciprocal.<sup>15</sup> It could not be brought under the first two heads as there will be no *Ākāśa* left in the world, after creation has been completed—when there cannot be any antecedent or posterior negation of occupying bodies once such bodies have come to stay after they have been created. Antecedent and subsequent negations subsist in their ground. If then *Ākāśa* is to be equated with the absence of moveable bodies, the ground of the antecedent or the subsequent negation will have to be viewed as *Ākāśa*. As long as there happens to be some moveable body somewhere in the world, *Ākāśa* cannot be equated with the absolute negation of moveable bodies lest so long as the world lasts there should be no room for *Ākāśa* therein. The possibility of equating *Ākāśa* with reciprocal negation of bodies is equally ruled out. Reciprocal negation between a cloth and a pot will partake of the essence of the cloth or the pot as the case may be in *Dharmisvarūpabhedavāda*; while it will be considered to be subsisting in either of them, as the case may be, in *Dharmabhedavāda*. In either case, the consequence of accepting such a view of *Ākāśa* would be that the perceiver of the pot or the cloth will be getting the impression of *Ākāśa* in perceiving the pot or the cloth. Unless the existence of Space (*Ākāśa*) is admitted in its own right, one cannot even give an intelligible answer to the question *where* one bird should be flying when another is also on flight. To say that one of them will be flying *where the other is not* is to admit *Ākāśa* as the space which is the abode which serves to mark off the presence or absence of one of the birds.<sup>16</sup> We are thus forced to admit space in its own right as the abode of both moveable bodies and their absence and, therefore, as something other than mere absence of occupying bodies. And in this capacity, it cannot, for reasons already given, admit of creation in the sense of *abhūt-vābhavanam* and can do so only in the sense of *Parādhīnaviśeṣāpti*.

Advaitic commentators like S. have taken it for granted that the creation of *Ākāśa* etc. taught in the *Sūtras* is only in the sense of *Abhūt-*

14. सर्वस्यापि मूर्ताभावस्य सृष्टादुत्पत्त्यमीकारे प्रत्येकस्य तदभावाद्यमुपपत्त्यः स्यात्, नहिन्तामता जन्माद्यमकालं यदि च सृष्टेः पूर्वं प्रत्ये तदाकाशः, सर्वस्य मूर्तद्रव्याभावस्याभावोऽप्यस्ति, तर्हि किं तदा मूर्तेर्निर्दिष्टं तदवधारिष्यते? यद्युत्पत्तिकाकालाभावः प्रत्येकं भवेत्, तदा मूर्तमप्युत्पत्ता भवेदेव । अभावाभावस्य भावान्तरेकात् । सृष्ट्युत्पत्तौ मूर्तभावः न स्यात् । एवं च, सर्वप्रत्ययविवरितवैः स्यात् । अधिकं च प्रत्येकं मूर्तकृतोत्पत्तिः । (NS. 432 b)
15. अपि च, किं मूर्तद्रव्यस्य प्रागभाव आकाशः, किं प्रत्यक्षं, यदात्मानमात्रं, अपरात्मानमात्रं, न प्रत्यक्षिणीः सृष्ट्युत्पत्तौ निराकालत्वप्रमाणम् । प्रागभावप्रत्यक्षाभावयोस्तादात्मन्यप्येवं तदाकाशकृतस्य तदभावात् पातते । न ततोऽयः । इति च कदाचिन् मूर्तमदभावे तदत्यन्ताभावानुपपत्तेः । न चतुर्थः । यदात्मानमात्रो हि न तदधिष्ठो वेति, तदाकाशकृतप्रमाणम् । (NS. p. 432)
16. यो मूर्तद्रव्यापि तदभावाभावामीकारे तदाकाशं तदतिरिक्तावातामीकृत्य एव । एतस्मिन् पक्षेऽपि पक्षेऽपि द्वितीयेन पक्षेऽपि तुल्यं पक्षिण्यमिति वाच्यम् । यदापी नाति तर्हि तर्हि वेदाधिकरणेन एकाव पक्षिणीः भावः परस्य च भावा विधेयत्वे तदर्थान्तरमवधारयन् । न एव च प्रत्येकं जातं इति कथं तदन्त्युत्पत्तिः । (NS. p. 432b-32)

vābhavanam. Theirs is obviously a superficial view which fails to take note of the many crucial points connected with this question.<sup>17</sup> The concept of Parādhīnaviśeṣāpti, which M. has brought to bear on the evaluation of the Doctrine of Creation in the Theism of the Vedānta, is of great scientific value. It gives us a new insight into the whole problem of creation and solves many of its difficulties which have been left untouched by S., R. and others. The possibility of the doctrines of Parādhīnaviśeṣāpti and 'Eternal Creation' in Theism being the two sides of the same coin cannot be ruled out.

The genesis of Abhimānidevatās of space is likewise a case of Parādhīnaviśeṣāpti. The abhimānidevatā of space is Cit-Prakṛti or Ramā (Śrītattva)<sup>18</sup>. She receives her impulsion from B. to evolve Mahat and other Tattvas from Prakṛti. This is her genesis.<sup>19</sup>

Bhūtākāśa or the element of ether is in a different category. As applied to Bhūtākāśa, the statement of the Śruti that Ākāśa is born from B. is to be taken in the other sense of *utpatti* viz. *abhūtvābhavanam*.<sup>20</sup> M. holds that Bhūtākāśa possesses the property of dark color and is perceptible to supermundane vision.<sup>21</sup> There is also the evidence of the Smṛti that it is one of the component elements of our physical body and is as such susceptible to transformation.<sup>22</sup> It is a product of Tāmasa-ahankāra.<sup>23</sup> We have also another text which speaks of Prāṇa and the five elements departing from the soul in part and merging in the adhidevas and in part following the soul in its onward journey after death. This is possible only in the case of Bhūtākāśa. Space or avyākṛtākāśa is unlimited and its parts cannot go from

17. इहाकाशस्योक्तं जन्म घटादेरिवाभूत्वाभवनतक्षणमिति केचिदास्थिताः। तन्निपाकरिष्यन् स्वमतं तावदाह—  
'पराधीने'ति (NS. p. 431 b)

18. अभ्याकृताकाशस्य तदभिमानिषित्यकृतेष्व 'स इदं सर्वमसृजत' इत्यादिभृत्युक्तोत्पत्तिः। पराधीनविशेषाद्विपर।  
(TC. p. 931)

19. पुरुषाव्यक्तकालानां रमैकाभिमानिनी  
सिन्धुत्वविशेष तत्साक्षात् भगवदिच्छया।  
प्राप्तैव स्पष्टमुदिता.... (AV.)

20. उत्पत्तिवचनानां असितवर्णभूततदभिमानिणरीरविषयत्वम् (NV) तत्र भूतं स्वरूपत एवोत्पत्तिमत्। रूपित्वात्  
(TP. ii.3.3)

21. भूतमप्यसितं दिव्यदृष्टिगोचरमेव तु  
उत्पद्यते.... (AV. ii.3.1)  
आकाशो नीलमोदेति (NV) भावमवितोरयेदोर् नीलिमेत्युक्तिः (TPB)

22. भूताकाशं तु—'सर्वं पचमिष्यद्विष्टम्' 'पचभूतात्मके देहे' इत्यादि स्मृतेर्देहाकारेण विकारि (TC. p. 932)

23. भूतं तु—आत्मन आकाशः समुत्, इत्यादिप्रकरणानुपहीतयुतिभिः  
तामसाच्च विकृताणां भगवदीयचोदितात्।  
शब्दमात्रमभूत् तस्माद्यमः शब्दं तु शब्दजम्॥ (Bhāg. iii.27.34)  
इत्यदि स्मृतिभिश्च तामसाहकारकार्यम्। (TC. p. 933 b)

one place to another.<sup>24</sup> There are thus sufficient reasons to accept "Ākāśadvaitavāda"<sup>25</sup> and distinguish space or *avyākṛtākāśa* from ether or *bhūtākāśa*.<sup>26</sup>

That would resolve the conflict of *utpatti* and *anutpatti*—Śrutis in respect of "Ākāśa".<sup>27</sup> Accepting the concept of genesis in its more comprehensive and penetrating sense of *Parādhīnaviśeṣāpti*, it can be applied to *Avyākṛtākāśa* and its *abhimānidevatā* as well as to *Bhūtākāśa* and its presiding deity *Vināyaka*, who acquires a physical body.<sup>28</sup>

In the light of these findings, the third Sūtra *Gauṇyasambhavāt* (ii.3.3) has been interpreted as follows: The texts which refer to Ākāśa as unoriginated (*anādi*, *anutpattimat*) contradict many others which speak of the origination of Ākāśa from B. Moreover, genesis in the sense of *abhūtvābhavanam* is perfectly true of *Bhūtākāśa*. The presiding deity of *Bhūtākāśa* viz. *Vināyaka* (who is also denoted by the term Ākāśa) can justifiably be referred to as having a genesis thro' his becoming embodied. As regards the other two: *Avyākṛtākāśa* and its presiding deity, which are also denoted by the term Ākāśa, both of them can be accepted as having a genesis from B. thro' *Parādhīnaviśeṣāpti*. Thus the "utpatti-Śrutis" score over the *anutpatti-Śrutis* in that they cover a wider ground and are applicable to all the four denoted by the term Ākāśa.

The Śruti which says that Ākāśa is without genesis and is beginningless is first of all absolutely inapplicable to *Bhūtākāśa*. If it is still to be called uncreated it can only be in a figurative sense of its going back to impenetrable immemorial antiquity. Without such diminution

24. मृतिकाले जहत्येनं प्राणा भूतानि पंच ब ।

मागतो मागतस्त्वेनमनुगच्छन्ति सर्वशः ।

इति ब्रह्माण्डे (Q. M. BSB. iii.1.4)

इत्यादि स्मृतिभिः भूताकाशं गत्यादियोग्यभाषवत् । अवकाशस्तु न गत्यादियोग्यभाषवान् । नहि प्रदेष्टविशेषः एवदृष्टं त्यक्त्वा प्रदेष्टान्तरं गच्छति । (TC. p. 933 b)

25. The phrase "आकाशइतम्" is first used by J. in his NS and by Vyāsārtha in his TC न चाकाशइतत्वे मानाभावः (p. 932).

26. Read: नन्वव्याकृताकाशे प्रमाणमेव नास्ति, कस्यानृत्यादिहन्त इत्यत्र बाह्—साक्षात्

अव्याकृतं हि गगनं साक्षिगोचरम् ।

प्रदेष्ट इति विज्ञेयं नित्यं नोत्पद्यते हि तत् ।

(तथापि मूर्तसंख्यपक्षत्रयविशेषमुक्त्वा)

(AV.)

27. नन्वेतदेव भूताकाशमिति चेन्न । स्पष्टािरूपितव्याकृताव्याकृतत्वपरिच्छिन्नत्वापरिच्छिन्नत्वमुक्तं गत्यात्-  
क्रिय, उत्पत्त्यनुत्पत्तिभ्योः विरोधोऽप्याकाशइतमवगमयति । स्वस्थया अविरोधोपपत्तो अनुत्पत्तिभूतेरीश्वर-  
वत्कल्पनायोगात् । न च प्रदेष्टस्योत्पत्तिरुपपद्यते इत्युक्तं प्राक् । ननु, मूर्तइतरेव गोचरसमर्थारित्युक्तम् । सत्यम् ।  
व्याख्यातं तत् भाष्यइत्यादि, विवृतं चास्माभिः ।

(NS. p. 433 b)

28. अत आकाशमन्योक्तः, उद्देवोऽत्र विनायकः । देहोत्पत्त्या समुत्पन्न इति मूल्याभिधेयत्वे ॥ (AV.)

of meaning, it is applicable only to three other "Ākāśas"—Avyākṛtā-  
kāśa, its Abhimānidevatā and the abhimānidevatā of Bhūtākāśa, in the  
sense of Paradhīnaviśeṣāpti. Thus the utpatti-Śruti covers all the mem-  
bers contemplated while the anutpatti-Śruti covers one less. For this  
reason, the anutpatti-Śruti has to be treated as Gauṇī (partial)—ekade-  
śanīyatvam guṇayogaḥ (TD).

The fifth Sūtra shows that the expression "having no origination"  
tho' primarily true of B., is applied to Ākāśa in a figurative sense, just  
as the term B. tho' primarily denoting the Supreme Being is also figura-  
tively applied to the fourfaced Brahmā.<sup>29</sup>

The sixth Sūtra: *Pratijñāhānir avyātirekāt śabdebhyaḥ* draws at-  
tention to the adverse consequences which would follow if the texts  
saying that Ākāśa is not originated is not understood in a figurative  
sense, as insisted upon in Sūtra ii.3.3. The Śruti confronts us with a  
categorical statement that B. is the author and creator of everything  
in finite reality. "Ākāśa", in either or in all its accepted senses (as  
given before), does certainly fall within "the all" (*sarvam*) that is  
other than B. (*avyātirekāt*) and is created by It. As J. explains: B.  
and Ākāśa cannot both be regarded as "unoriginated" in the absolute  
sense of the term. Such a stand will compromise the position of the  
Śruti that B. has created "all this" finite reality. The expression "*anut-  
pattimat*" (being unoriginated) must, therefore, be held to be applica-  
ble primarily only to B. and only secondarily to Ākāśa and others. There  
is no substance in the objection that there is no specific mention of  
Ākāśa in the Śruti text which says B. created *all this* and that by rea-  
son of such non-mention of Ākāśa here it may as well be deemed to  
be an uncreated substance, without prejudice to the Śruti in question.  
The fact remains that Ākāśa is included in the "all" and there is no  
justification to restrict the connotation of "all" so as to exclude Ākāśa  
from the purview of the promissory statement "He has created *all this*".  
If it is still contended that there is only a vague reference to "all this"  
as created and that it is not clearly seen that B. alone is without origin  
and that Ākāśa has an origin, we have only to refer the objector to  
the existence of many clear texts such as "B. alone existed in the be-  
ginning; nothing else existed in the beginning."<sup>30</sup> By using the expres-

29. एकस्यैवाकाशस्य गौणमूलत्वापेक्षानुत्पत्तिमत्त्वमुत्पत्तिमत्त्वं चेत्कृतव्यवस्था युक्तैव। अनुत्पत्तिमन्त्रस्य  
ब्रह्मणि मुख्यार्थस्यापि आकाशे (ब्रह्मसन्दर्भत्) अमुख्यत्वोपपत्तिरिति। (TP. ii.3.5)

30. यदि ब्रह्माकाशयोश्चोऽनुत्पत्तिमन्त्रोऽप्युच्यते, तर्हि ब्रह्मैवं सर्वमनुजत इति प्रतिज्ञाविरोधः स्यात्।  
अतो ब्रह्मण्येव मुख्योऽनुत्पत्तिमन्त्रोऽप्युच्यते। न च वाच्यमन्त्राकाशसन्दर्भत्वात् तस्य मुख्यानुत्पत्तावपि  
न प्रतिज्ञाहानिरिति। आकाशस्यापि सर्वमध्यपतितत्वात् सकोऽपे कारणाभावात्। तस्याप्याकाशब्रह्मणोः सादृत्वा-  
नादित्वे स्पष्टं न प्रतीयेते इति चेन्न। आत्येव्यादियुक्तीनां स्पष्टं तदावकाशां सद्भावात्। (TP. ii.3.6)  
आत्मा वा इदमेक एकाग्र आसीत्। असदेवेदमग्र आसीत्। इदं वा जपे नैव किञ्चनासीत्, इत्यामुत्पत्तिमुक्ति-  
स्पष्टं सादित्वम्। (TP. ii.3.6)

sion *śabdebhyaḥ* (and because of the presence of "texts") in the Sūtra (ii.3.6) the Sūtrakāra himself wishes it to be understood that in view of the opposition to several texts, the stray references to *Ākāśa* as unoriginated deserves to be taken in a secondary sense.<sup>31</sup> The present Sūtra is only a clarification of the reason viz. the incompatibility of the *anāditva Śruti* (*asambhavāt*) adduced earlier in Sūtra 3 and should not, therefore, be deemed to be redundant.<sup>32</sup>

The concluding Sūtra: *Yāvadvikāram tu vibhāgo lokavat* shows that inference also helps us to determine that everything in finite reality is, in the last analysis, amenable to creation which will enable us to understand without any difficulty that the Śruti text which speaks of *Ākāśa* as being unoriginated has necessarily to be understood in a secondary sense as pointed out in Sūtra ii.3.3. The text of Sūtra 7, embodies the necessary Vyāpti in support of the inference. The predicate and the reason are implicit in the Vyāpti: *Yo vibhaktas sa vikriyamāṇaḥ*. The subject (*Viyat*) comes from the opening Sūtra and the illustration is given thro' *Lokavat* (as in the world<sup>33</sup>) i.e. as in the case of a pot or the like. The phrase *Yāvadvikāram* is an adverbial compound. 'Yāvat' signifies delimitation by emphasis. 'Vikāra' signifies whatever is subject to modification (*Karmaṇi ghaṇ*). 'Vibhakta' denotes whatever is subject to limitation of capacity. The Vyāpti is that whatever is subject to limitation of capacity (*alpaśaktimat*)<sup>34</sup> is subject to modification and, therefore, to origination. It should be noted that according to M.'s interpretation 'Vibhaktatva' here does not mean being divisible. This should be clear from J.'s comment in introducing the quotation in M.'s bhāṣya—*द्रव्यत्वादविभाग इत्यभिप्रेक्षितं आह—विभाग इति*

(TP. ii.3.7)

Applying this Vyāpti, M. concludes: *विभक्तत्वाच्च विकारित्वं यत्नं (विद्यतः)*<sup>35</sup> In other words, in so far as *Ākāśa* is of limited power (*vibhaktatvāt*) it is a created product (*vikāri*) or in other words: created (*utpattimat*)<sup>36</sup>. Conversely, B. in so far as it is of unlimited power (*avibhaktam*) is not

31. बहुभूतिविरोधे चैवस्या अमुष्मत्त्वं निवर्तयति भावः । (TP. ii.3.6)

32. अनेनासंभवादित्युक्तमेव विवृतं भवति (TP. ii.3.6) 'असंभवत्वा' इत्युक्तविबुधित्वान् अस्य न पीनस्यम् (TDP.)

Raghūllama makes another fine point:  
असंभवप्रतिपादितः भूतिबाहुल्यस्य मन्देभ्य इत्यनेनास्ते तद्विवर्तककृतत्वात् । अत्र एव भाव्ये तत्र अगोचरत्वाद्-  
त्याजोदाहृता इति भावः । (TPB. p. 250)

33. लोकात् इति मत्तमन्त्रात् वतिः (BD)

34. विभागयदेन कर्माप्यननेनात्यवस्थितवानुष्पते । तस्य 'अयमिह नवतो न' इति विभक्त्यमानतात् (Ragh. TDP)

Also विभागो ह्यत्यवस्थितः स्थाय तदस्ति अनादने । इति ब्रह्महितायाम् (M. BSB. ii.3.7)

35. विद्यत इति विपत्तिभावेनेहानुवर्तते । (BD)

36. तथाच न केवलं मन्देभ्यः किन्तु विषयः विभक्तत्वात् अत्यवस्थितवानुमानाच्च विहासिकमुपनिषत्प्रसंगेन युक्तः  
न्यायमित्यर्थः (BD)

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subject to modification (*avikāri*) and therefore absolutely unoriginated (*anutpattimat*). J. puts the inference succinctly:—

अद्वैतो प्रयोगो भवतः—

वियदुत्पत्तिमत् विभक्तत्वात्, घटादिवत् ।

ब्रह्म नोत्पत्तिमत् अविभक्तत्वात्, व्यतिरेकेण घटादिवत् इति । (TP)

The inference can readily be extended to other verities like *Prakṛti*, *Puruṣa*, *Kāla*, etc. which are all of them of limited power and, therefore, subject to modification in terms of *Paradhīnaviśeṣāpti*.

### *Śaṅkara's Interpretation*

According to S. the genesis of *Ākāśa* established in this *adhī* is in terms of *abhūtvābhavanam*. The same is the view of R. and others. These commentators have not probed into the need for accepting creation in the sense of *Paradhīnaviśeṣāpti*, as defined in the foregoing section. But a probe seems to be really called for in the light of a more scientific examination of the question of the impossibility, not to say the inconceivability, of the creation of Space<sup>37</sup> and other relevant grounds as well as facts revealed by the traditions of Vedic and Upaniṣadic thought about the acceptance of eternal verities like, *Prakṛti*, *Puruṣa*, *Kāla* etc. Even if Vedāntism is faced with one other principle like *Avdīyā* or the 'Prakāras' of B., it cannot resolve them into *Brahma-caitanya*, by any stretch of the imagination. The problem would remain very much alive and nothing can be gained by refusing to recognize facts and coming to grips with them, in a spirit of constructive thinking.

S. starts his *Pūrvapakṣa* with the second *Sūtra*<sup>38</sup> and interprets the first, third, fourth and fifth *Sūtras* as embodying the position of *quasi-Siddhāntins* and concludes by refuting the *Ekadeśins'* view by presenting the considered *Siddhānta* in *Sūtras* 6 and 7.

The *Pūrvapakṣa* is—In *Taitt. Up.* (ii. 1) we are told that *Ākāśa* is the first principle to be created while *Chān. Up.* (vi.2.3) refers to *Tejas* as the first to be created. There is thus mutual contradiction on this point between them.<sup>39</sup> The *quasi-Siddhānta* then puts forward a solution of the alleged contradiction in *Sūtras* 3, 4 and 5. The solution

37. "If space is created, it must have been previously non-existent. The non-existence of space cannot, however, be imagined by any mental effort. If the non-existence of space is absolutely un-conceivable, then necessarily its creation is absolutely inconceivable (Herbert Spencer, *First Principles*, p. 27)."

38. तत्र पūrvapakṣमूवं 'अस्ति तु' (Bhāmati ii.3.2)

Dr. Radhakrishnan's comments on *Sūtras* 1 and 2 here, that the *prima facie* view is presented in *Sūtra* 1 and the answer to the objection in 2, do not reflect the correct position (*The Brahmasūtra*, p. 397).

39. न चोभयोः प्रपञ्चस्य सपञ्चति (S. BSB. ii.3.2)



in the Śrutis relating to the creation of Ākāśa has been made out by S., to sustain his Pūrvapakṣa is not satisfactory. For, while the Taitt. text speaks of Ākāśa as produced first—the other principles emerging thence in a serial order from one another, the Chān. Up. text simply makes no mention of Ākāśa. This is not the same as conferring beginninglessness on it and without such a clear statement there can be no direct contradiction between the two texts. The absence of reference to Ākāśa in Chān. Up. is not antagonistic to the other statement in the Taitt. Up. about Ākāśa's having been created first. It simply means that the Chān. text is not concerned with the order in which the Tatvas have been created. That order can be gathered from other specific statements elsewhere. This principle of taking over details omitted in one source from another and combining them is recognized in the Sarvavedāntādhikaraṇa (iii.3.1) and this should be sufficient to meet the present situation too, without undue apprehensions.<sup>47</sup> As S. believes in the Mithyātva of the Universe, which means its absolute negation with reference to all the three periods of time, there is no question of any real genesis of Ākāśa or of anything else and it will be an exercise in futility to set about fixing priorities among non-existent things.

It is true as S. points out in the last sentence of his C. on ii.3.2 'वायोरग्निः' इति च पृथगाम्नात् that a contradiction arises between the statements: 'It created Tejas' (Chān. Up. vi.2.3) and 'From air fire was produced' (Taitt. Up. ii.1 ) But this is discussed and set at rest in the Tejodhikaraṇam (ii.3.10). It does not, therefore, call for a discussion in the present adhi. It may be recalled that S. has raised this question of the conflict of Śrutis in the order of creation—some making Ākāśa the first to be produced and others giving the first place to Prāṇa, Fire, etc. under Sūtra i, 4.14. Having thus raised the point there, we expect it to be settled there itself and not brought up here. That apart, having raised the issue of priority of creation as between Ākāśa and Tejas from B. as his Pūrvapakṣa in ii.3.2, he has concentrated all his efforts in this adhi. on establishing the point that Ākāśa is not without a genesis. This makes it clear that the conflict of texts about Ākāśa with which this adhi. is concerned is simply over the question whether Ākāśa is produced at all or whether it is an absolutely unoriginated tattva (anādi) and that it has nothing to do with the other question whether Ākāśa or Tejas was the first in creation. S. should, therefore, have based his Pūrvapakṣa directly and pointedly on Śrutis which refer to the genesis of Ākāśa on the one

47. तत्र विरोधेन पूर्वपक्ष इति तावदपुनश्च । आद्ये ह्याराधन्योत्पत्त्यनुक्तिमात्रम् ; न त्वनादित्वोक्तिः । न ह्यनुक्तिः तैत्तिरीयस्योत्पत्त्युक्त्या विरुद्धा । आद्ये क्मानुक्त्यापि, तैत्तिरीयोनद्वयं स इदं सर्वमनुजत इत्यादिवाच्यं शास्त्रेनाविरोधाच्च । पुनस्तैत्तिरीयस्य ह्याराधन सर्ववेदानाधिकरणविदः (TC. p. 934 b)



is: no genesis need be admitted in reality for Ākāśa (Sūtra. 1). The Taitt. Up. passage ascribing genesis to Ākāśa can be explained away as a figurative statement (*gaunā*)—even as in common parlance we speak of space being made or created *here or there* for X or Y (Sūtra 3).<sup>40</sup> As Ākāśa is all-pervasive and has no parts, its creation is impossible. Whatever originates springs from intimate, non-intimate and efficient causes. Such causes are inconceivable for Ākāśa.<sup>41</sup> There are also other texts which attribute omnipresence and eternity to Ākāśa, likening B. to it: *Ākāśavat sarvagataśa nityaḥ* (c). The reference to origination has, therefore, to be treated as figuratively intended in respect of Ākāśa and literally meant in respect of the other tattvas. This is not uncommon. In the Ānandamaya section of the Taitt. Up., we find the expression Brahman used in a figurative sense with reference to food, vital air, mind and vijñāna and in its primary sense with regard to ānanda.<sup>42</sup> In this way, the alleged contradiction between the two Śrutis can be resolved. Thus concludes the Ekadeśin.<sup>43</sup>

The genuine Siddhānta is given in Sūtras 6 and 7. Sūtra 6 points out that if as suggested by the quasi-Siddhāntin Ākāśa is not to be regarded as an effect of B. the famous promissory statement (*pratijñā*) in the Chān. Up. (vi.1.1) and elsewhere that by knowing the One everything else is known will be violated.<sup>44</sup> The import of this promissory statement is that everything is non-different from B. as its effect. When the cause is known, the effect is known. The next Sūtra shows that Ākāśa is an effect in so far as it has a separateness about it. We see in the world that all created things are distinct and separate from each other. Whatever is thus divided and has difference from others is an effect. Whatever is not divided from another is not an effect. Ākāśa is seen to be different from other elements like the earth. Therefore, it must also be an effect like the earth, fire, etc.<sup>45</sup>

### Criticism.

Tho' the conclusion that Ākāśa is no less subject to creation by B. is correct, in principle, the manner in which the apparent contradiction

40. उत्पत्त्या लोके 'आकाशं द्रुह, 'आकाशो जात' इति श्रुत्यादिना योः प्रयोगो भवति, एवमुपपत्तिप्रतिपत्तिरिति शब्दो द्रष्टव्यः (S. BSB. ii.3.3)

41. जनकान्यनवनिमित्तकारणैर्व्यभिचिनः सर्वानुपपन्नान् उत्पद्यते । द्रव्यस्य वैकल्याणिकमनस्कं इत्थं जनकानि-कारणे भवति । न चाकाशस्य एकत्रातीतमनस्कं च द्रव्यनिरासकमिति यस्मिन् जनकानिकारणे व्यपन्नजनकानिकारणे च उत्पत्तये आकाश उत्पद्यते । तदभावात् उत्पत्त्युद्भवत्वं निमित्तकारणं दूषयति (S. BSB. ii.3.3)

42. This is an unbreaceable Śruti (मनसिदृष्टि) cited by S.

43. यदेकस्यापि बहुदम्बत्वादायि योः प्रयोगः, ज्ञानदे च मुख्यः (ibid)

44. उत्पत्त्या प्राप्तं यदयः समवयवमिति (ibid)

45. व्यतिरेके हि यदि पृथक्विधानेन सर्वं विज्ञानं सतीति प्रतिज्ञा होयेत (ibid)

46. वास्तविकं विचारमात्रं दृष्टे \* \* \* अत्रानेक विधानो लोके दृश्यते । न त्वविवृतं किञ्चित् कुतश्चित् विमलमनसि । विद्यावत्वाकाशस्य पृथक्प्रादुर्भावस्य । तस्मात् कोऽपि विचारो भविष्यति ।

(S. BSB. ii.3.7)

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in the Śrutis relating to the creation of Ākāśa has been made out by S., to sustain his Pūrvapakṣa is not satisfactory. For, while the Taitt. text speaks of Ākāśa as produced first—the other principles emerging thence in a serial order from one another, the Chān. Up. text *simply makes no mention of Ākāśa*. This is not the same as conferring beginninglessness on it and without such a clear statement there can be no direct contradiction between the two texts. The absence of reference to Ākāśa in Chān. Up. is not antagonistic to the other statement in the Taitt. Up. about Ākāśa's having been created first. It simply means that the Chān. text is not concerned with the order in which the Tat-tvas have been created. That order can be gathered from other specific statements elsewhere. This principle of taking over details omitted in one source from another and combining them is recognized in the Sarvavedāntādhikaraṇa (iii.3.1) and this should be sufficient to meet the present situation too, without undue apprehensions.<sup>47</sup> As S. believes in the Mithyātva of the Universe, which means its absolute negation with reference to all the three periods of time, there is no question of any real genesis of Ākāśa or of anything else and it will be an exercise in futility to set about fixing priorities among non-existent things.

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47. तत्र विरोधेन पूर्वपक्ष इति सावयुक्तम् । आद्योक्ते ह्याकाशस्योत्पत्त्यनुत्पत्तिमायम् ; न त्वनादित्वोक्तिः । न ह्यनुक्तिः । वैतरीयोत्पत्त्युक्त्या विरुद्धः । आद्योक्ते क्मानुक्तावपि, वैतरीयोक्तस्य 'न इदं यत्नमनुव्रत' इत्यादिवा प्राह-  
स्वेनाविरोधान् । भूतन्त्रोक्तोपहासश्च सर्वेदान्ताधिकरणविदः (TC, p. 934 b)

hand and others which put it down as beginningless (*anādi*) and uncreated. That is what *M.* has done.<sup>48</sup>

S. has adopted the curious procedure of giving preference in the opening Sūtra to a pseudo-Siddhānta, intercepting it with the regular Pūrvapakṣa for the *adhi.* in the second Sūtra and going back again to the pseudo-Siddhānta and expatiating on it in three more Sūtras and finally establishing the genuine Siddhānta in the last two Sūtras. It is difficult to accept the suggestion that some quasi-Siddhānta is being set forth in four out of the seven Sūtras of this *adhi.* and refuted in the end.<sup>49</sup> There are no decisive marks or indications of any such intention in the wording of these Sūtras such as the use of the expression "Eke" pointing to a partial view of some others (*Ekadeśins*). In the wording of Sūtra 2 there is no indicatory "Cet" to warrant our putting it down as embodying only a Pūrvapakṣa. The requisite Pūrvapakṣa can always be accommodated outside the Sūtra in the absence of clear indicatory marks such as चेत् or इति चेत् pointing to the presence of a separate Pūrvapakṣa Sūtra entirely or in part.<sup>50</sup> We have seen how it is quite possible to treat all the Sūtras here (and elsewhere<sup>51</sup>) as presenting the Sūtrakāra's Siddhānta view that Ākāśa is subject to genesis.<sup>52</sup>

The way in which S. brings up the thesis of *Ekavijñānena sarva-vijñānam* (by knowing the One all else is known) in order to show that Ākāśa must be regarded as an effect of B. is not sustainable. We have already seen in connection with the interpretation of the Prakṛtyadhi. and the Ārambhapādhi., that the thesis of *Ekavijñānena sarva-vijñānam* is out of tune with S.'s Vivartavāda and that the wording of the original Upaniṣadic text *Ekena mṛtipiṇḍena vijñātena sarvaṃ mṛmayam vijñātam* (*Chān. Up. vi.1.4.6*) accords neither with Vivartavāda nor with Parīṇāmavāda of B.

Even conceding to Ākāśa a beginningless status such as is given to Bhāvarūpājñāna, the thesis of *Ekavijñānena Sarvavijñānam* can be maintained from the Advaitic point of view by looking upon Ākāśa as

48. किञ्च, 'अनादिर्वायमाकाशः, आकाशवत् सर्वगतश्च नित्यः, स यथानन्दोऽन्तर्माकाशः, आकाशः समूहः इत्यादिवादि-  
नादित्युक्तो. स्पष्टविरोधेन पूर्वपक्षमभवेनास्पष्ट्युक्तिविरोधेन च न युक्त (TC. p. 934 b).

It will be seen that R. has adopted a different ground of Pūrvapakṣa from S.'s.

49. किञ्च, आद्येन सिद्धान्तैकदेशमित्यत्र प्रकृत्य, द्वितीयेन विरोधपूर्वपक्षमुक्त्वा, पुनः तृतीयादिभिरेकदेशमित्यत्र विज्ञि-  
ष्योक्तौ न हेतुर्पुनः। (TC. p. 934 b-934)

50. किञ्च, चेदित्यादिपूर्वपक्षचिह्नस्य, नेत्यादिसिद्धान्तचिह्नस्य, 'एके' इत्याद्येकदेशमित्यत्र चिह्नस्याभावेन न सूत्राणि  
छिन्ना पूर्वपक्षवादिपक्षेन युक्तम् (TC. p. 934)

51. See Vol. I, p. 350.

52. आद्ये-सूत्राधिकरणानुवृत्तमूल्यत्वमयम् न विदन्नुत्पत्तिमत् इति विवक्षितं नञा निषिद्धम्, अश्रुतेरित्यनेन त्वानु-  
त्पत्तिधर्म्यावहेतुमुक्त्वा तृतीये आद्योक्तहेतुमिदमप्यस्य तत्पुनरेवोपलब्धिरित्येवं मन्त्रो मिदानीमूत्रत्वमवे...  
(TC. p. 934)

## GENESIS OF (AVYAKṚTA) ĀKĀŚA

something superimposed on B. like Bhāvarūpājñāna so that it need not be shown that Ākāśa is an effect of B. (ब्रह्मकार्यं वियत्) To reduce *kāryatvam* (being an effect) to a superimposition will be going against the spirit of the Viśayavākya: अस्मिन् आकाशः संभूतः and the Sūtras. Surely, the Śruti and Sūtra are not conceiving of the evolution of Ākāśa, Vāyu, Agni, etc. as mere superimpositions. If that be so, there being no proof of any creation or genesis of Ākāśa and others they would all be mere superimpositions like Avidyā—whose order and priorities would cease to be anybody's concern. By the same token, the denial of utpatti to B. in the Sūtra: *Asambhāvastu sato anupapatteḥ* (ii.3, 9) would not be denying any real genesis to B., but only superimposition which is not the purport thereof as we see from S.'s own C.: *No khalu Brahmanas sadātmakasya kutaścid anyatas sambhava utpattir āsamkitavyā. kasmād? anupapatteḥ* (S. BSB. ii.3.9). In the same way, the denial of origination to the Jīva in the Sūtra: *Nātmā āsruteḥ*..... (ii.3.17) would make no sense unless it refers to denial of real genesis in the accepted sense of production. Otherwise, as in S.'s philosophy the "Jīva" is a viśiṣṭa or qualified being and in that sense superimposed, it would be denying his character as a superimposition.

Moreover, in S.'s interpretation the fact that everything in the universe is to be accepted as 'created' has to be deduced by implication from the terms of *Ekaviññānena sarvaviññānam* being otherwise inappropriate (*anyathānupapatti*). This is not only a circuitous proceeding but the interpretation of the Pratijñā is itself open to question. On the other hand, the Śruti text (Sa) *idam sarvam asṛjata* (Taitt. Up. ii.6) goes directly to the root of the matter and establishes at one stroke without beating about the bush, that everything in finite reality (*yad idam kimca*) has its genesis from B. It is this viśayavākya that should have been cited as Pratijñā in ii.3.6 as it does not admit of any other interpretation.<sup>53</sup>

S.'s argues in the last Sūtra that everything which has a separate-ness about it from another is a created thing. Whatever is divided is an effect. There is difference and separateness among all objects of the world. Ākāśa is different from the earth and others. Hence it must be an effect. The Ātman is immune from the purview of this argument as he is self-established while Ākāśa is not.

Be that as it may, the Sūtrakāra's B. is *Śāstrayonī*. There is real danger of S.'s interpretation of *Yāvadvikāram vibhāgaḥ* rendering the

53 (म) इदं सर्वसृजत (Taitt. Up. ii.6) इति प्रतिज्ञया साक्षात् सर्वव्यपिक्रिदो एकविज्ञानमविज्ञानार्थात्-  
दुक्तिरयुक्ता। (TC. p. 935 b)

Supreme Brahman liable to genesis, as B. too is distinguished from the world of unrealities (*net neti*<sup>54</sup>).

*Rāmānuja's Interpretation.*

R. bases his Pūrvapakṣa on the opening Sūtra and rebuts it in the second. The three subsequent Sūtras are taken to raise a further contention that the text declaring Ākāśa to be a created product may be understood in a figurative sense. The last two Sūtras refute this further contention.<sup>55</sup> However, R. reads Sūtras 3 and 4 as a single one and splits no. 6 into two Sūtras, treating *Ṣabdebhyaḥ* as a fresh one. Apart from this, he extends the *adhi.* upto and inclusive of *Asambhavaṣṭu sato 'nupapatteḥ* (ii.3.9) unlike S. and M., who recognize separate *adhi.s* for *Mātarīśvan* and *Sat*.

R. also relies on *Ekavijñānena sarvavijñānam* under the Sūtra *Pratijñāhanir* (ii.3.6) to establish the genesis of Ākāśa. But he grants that in his system Jīvas and Prakṛti are eternal verities without a beginning. If for reasons already shown, Ākāśa as space is also recognized as a beginningless reality besides them, the principle of *Ekavijñānena sarvavijñānam* is not likely to suffer in any way.

R. renders *vibhāgaḥ* in Sūtra 6 as "having a genesis" (*utpattiḥ*) and not in S.'s sense.<sup>56</sup> The *Śrutaprakāśa* has criticized S.'s interpretation of *vibhāga*. R. is inclined to treat *vibhāga* as the predicate in the *vyāpti*—Whatever is liable to modification (*vikāra*) has a genesis (*vibhāga*). He distinguishes two kinds of modification—one which is partial as in the case of the self and the other complete as in the case of Ākāśa:

ज्ञानसंकोचविकासलक्षणो जीवस्यान्यथाभावः। वियदादेस्तु स्वरूपान्यथाभावलक्षणः  
(*Śrībhāṣya*, ii.3.18)

The first one is equivalent to genesis in terms of *Parādhīnaviśeṣāpti*. When the rationable of the inconceivability of the creation of space comes to be realized, M.'s plea for making a fresh appraisal of the doctrine of creation in the light of the concept of *Parādhīnaviśeṣāpti* in respect of eternal verities is sure to rouse wide philosophical interest.

54. सप्तमे-विभागसन्दोक्तो भिन्नत्वरूपो हेतुरप्ययुक्तः। आरोपितस्य धर्मिणस्तत्त्वमानमतारस्य तस्याधिष्ठानेऽनृतत्वावृत्तेरिव ब्रह्मण्यपि सत्त्वात्। दृष्टोहि श्रुत्योऽस्वारोपिनादृष्ट्यात् धर्मिणस्तत्त्वमानसत्ताको भेदः। सत्यस्य च तत्त्वान्मोक्ष्यभावात्। (TC. p. 935 b)

55. विद्युत्पद्यते न वेति सङ्गमते। किं युक्तम्? न विद्युत्पद्यत इति। न धनुं निरवयवस्य सर्वगतस्याकामस्योत्पत्तिः निरूपयितं शक्यते। एवं प्राप्तेऽभिधीयते-अस्ति तु आकाशस्योत्पत्तिः \* \* पुनश्चोदयति-गोच्यसंभवाच्छब्दग्राह्यं \* \* परिहरति-प्रतिज्ञाहानिरप्यतिरेकात् \* \* (*Śrībhāṣya*).

56. आरागस्य ब्रह्मणो विभाग उत्पत्तिरप्युक्तैव (R. *Śrībhāṣya*)

## CHAPTER XIV

### THE GENESIS OF MUKHYA-PRĀṆA.

#### 2. *Mātarīśvādhikaraṇam* (ii.3.8)

This *adhī*. resolves the conflict of texts regarding the genesis of the deity Mukhya-Vāyu or Mukhya-Prāṇa—the chief *Abhimānidevatā* of the element of air. It cannot be taken to discuss the genesis of the element itself as, in the first place, there is no divergence of views about its origination and secondly the previous *adhī*. has shown that even a much higher *tattva* viz. *Avyākṛtākāśa* which is beginningless and eternal is also subject to creation in the special sense of *Parādhīnaviśeṣāpti*. In the circumstances, there is no possibility whatsoever of any reasonable doubt arising about the genesis of the element of air which is much lower down in the grade. We shall revert to this later.

Mukhya-Prāṇa holds the supreme position among *Jīvas*.<sup>1</sup> The parables in several *Upaniṣads* about the incontestable suzerainty of Prāṇa over the other *Indriyābhimāni-devatās* are well-known.<sup>2</sup> As the origination of air can be easily established thro' *upalakṣaṇa* from the establishment of the origination of *Bhūtākāśa* (also) in the *Viyadadhi*, M. feels that the present *adhī*. should be confined to the deity. As the inquiry into the *adhibhūta* principles includes the inquiry into their presiding deities also,<sup>3</sup> there is no bar to the present inquiry being conducted with reference to the deity.

1. भूतानि वेष्टा मन्त्राश्च मुख्यप्राणादिर्द्वयत् ।  
मुख्यप्राणः परमात्मा न पर कारणान्वितः ॥

2. Cf. *Chān. Up.* V.1.1-15; *AA.* ii. 1. 4; ii.1.6; *Brh.Up.* i.3, 23; *Praśna Up* ii 1; ii; iii. In *Jaiminiya Br.* iii. 1.1-2 Vāyu is said to be the "entire deity" that there is and that the rest are all half-deities.

3. भूतविचारपरमूलाभ्येवाधिदेवविचारपरणीति भावः । (*Ragh. TPB.* ii. 3. 1)

The doubt about Mukhya-Vāyu's origination arises from the conflict of texts in this way. We read:

(a) From Ākāśa Vāyu is produced (*Taitt. Up.* ii, 11) He (Vāyu) is their calf (child) (*Chan. Up.* iii. 15, 2).

(b) Vāyu is indeed eternal ( ) This is that deity—the beginningless one which is reputed to be the purifying one. ( ).

These conflicting testimonies cannot, however, be resolved on the basis of the solution of the conflict of texts given in respect of (Avyākṛta)-Ākāśa in the previous *adhi.* thus dispensing with the need for a fresh *adhi.* to discuss them,—as R. has done, making this Sūtra form part of the Viyadadhikaraṇa itself. R. would be right if it were merely a question of the genesis of the element of air. But as M. has shown, the present inquiry is concerned with the chief deity of Vāyu which stands on a different footing. There are four *adhikāśaṅkas* (supervening doubts) about this case which distinguish it from the position of Avyākṛta-Ākāśa. M. has cited some Śruti texts in this connection which leave no room for doubt that Mukhya-Prāṇa has a special status in the world of Jīvas, in respect of eternality and intelligence calibre. The Śrutis referred to are:—

(1) "There are the eternal and the non-eternals (among the finite reals). Tejas, waters and earth and Ākāśa, these are the non-eternals. Vāyu is indeed the eternal; for by Vāyu are all the other elements guided."<sup>4a</sup>

(2) "There are the unintelligent ones and the intelligent ones in the world. Tejas, waters and the earth and Ākāśa are the unintelligent ones. Vāyu indeed is the intelligent one. By Vāyu are all the five elements known."<sup>4b</sup> It is to be noted here that tho' the eternal and the non-eternals, the intelligents and the unintelligents have all been first referred to in the plural, *Vāyu has been mentioned selectively as the one outstanding eternal and outstanding Cetana among them.*<sup>5</sup>

(3) "Dear One, the gods who along with the Sun-god had formerly gained wisdom and had become purified by their devotion to Vāyu have

4a अथ ह नित्याश्चानित्याश्च । तेजोऽन्नप्राण्यकाश्च इति तान्यनित्यानि । वायुर्वाच नित्यो वायुना हि सर्वाणि भूतानि नैनोप्यन्ते ( )

4b अथ ह चेतनाश्चचेतनाश्च-तेजोऽन्नप्राण्यकाश्च इति । तान्यचेतनानि । वायुर्वाच चेतनो वायुना हि सर्वाणि भूतानि विभाव्यन्ते ( )

5. Cf. यद्यपि नित्या इति प्रतिज्ञानुयायित्वा बहवः प्रदर्शनीयास्तथापि नित्यानां बहूनां मध्ये मुख्यवायोऽतिनियत-नित्यत्वमिति प्रदर्शनायैकवचननिर्देशः । एवं च नित्य इत्यस्य विशेषेण नित्य इत्यर्थः (BD)

now somewhere in a secret place fixed their minds on the same Vāyu—the wise one sought for shelter by those afflicted by the ills of life.”<sup>6</sup> (RV. vii.91.1).

(4) “He who has no origin no middle (age) and end—who knows no rising no setting” ( ).<sup>7</sup>

These Śruti texts contain data that give rise to a supervening doubt (*adhikāśaṁkā*) over the conclusion established in the previous *adhi*, that the beginninglessness of Vāyu herein referred to: *Sā vā eṣa devatā anādir yo 'yam pavata iti* cannot be disposed of as a figurative description as in the case of *Ākāśa*—irrespective of its being taken in the sense of *bhūtākāśa* or of *Avyākṛtākāśa*. In the case of *Bhūtākāśa*, its presiding deity (*Vināyaka*) is also *nitya* in essence (*svatūpeṇa nitya*) like Vāyu and has likewise genesis thro' embodiment. That being so, the exaltation of Vāyu over the deity of *Bhūtākāśa* cannot be satisfactorily accounted for. This may very well lead to a supervening doubt that it must be due to the fact that his beginninglessness (*anāditva*) referred to in the Śrutis cited must be taken in the primary sense and not in a figurative sense as in the case of the *Abhimānidevatā* of ether. Such an *adhikāśaṁkā* would give rise to a fresh *Pūrvapakṣa* on behalf of Vāyu which will have to be tackled thro' a fresh *adhikaraṇa*.<sup>8</sup>

Turning to *Avyākṛtākāśa*, *Vāyudevatā* would be on a par with it so far as the aspect of its eternality of essence is concerned and both will be subject to genesis thro' *Parādhīnaviśeṣāpti*. Such *Parādhīnaviśeṣāpti* is common to the presiding deity of space also— notwithstanding the fact that there is no question of embodiment in their cases. Taking then only the aspect of *Parādhīnaviśeṣāpti* into account, it will hold true for all the three—*Avyākṛtākāśa*, its *abhimāni* and Vāyu. The Śruti declaring Vāyu to be *anādi* would still offer a difficulty which would call for a further discussion and a distinctive solution. Hence the need for a fresh *adhikaraṇa*.<sup>9</sup>

■ कुविदय नमसा ये वृद्धासः पुरा देवास अनवद्यास आसन् ।  
ते वामदे मनवे वाधितायावासपशुवर्ष सुयेण ॥ (RV. VII. 91. 1)

7. यस्य नादिर्न मध्यं नान्तो नोदयो न निम्नोदः ।

Tho' this particular Śruti cited by M. is untraceable, we have a striking parallel to it in:

स्तोचन्ति ह्यस्या देवताः न वायुः । सैषा अनस्तमिता देवता यत् वायुः (Brh. Up. i, 5, 22)

8 आकाशदेवताया विनायकस्यैव वायुदेवतायाः स्वरूपेण नित्यत्वं देहेत्यस्यादिना जन्मादिमत्त्वमिति व्यवस्था-  
नुपपत्तेः मूढैवानुत्पत्तिरित्यधिवासक्या पूर्वपक्षिते व्यवस्थादियेनेन सिद्धान्तितम् । (NS. p. 433)

9 अनुत्पत्तिस्तु तत्प्रापिका । पराधीनविशेषवत्त्वमात्रं त्वव्याकृतावाप्तस्य तदभिमानिप्रकृतेरत्र सममेव (NV) भूतकान्-  
तदभिमानिनोरिव पूर्वाधिकरणेज्याहतावाप्ततदभिमानिनोरपि नियच्छन्देन विवक्षितत्वात्, तयोश्च परीरादितोऽ-  
प्युत्पत्त्यतमवेन, पराधीनविशेषवत्त्वमात्रेण व्यवस्थाया वाच्यत्वेन, अस्याः पूर्वाधिकरणसिद्धव्यवस्थावैलक्ष्या-  
भावात् । अत एवाधिकरणावैयर्थ्यास्तोक्तविधौ व्यवस्थामोकावैति भावः  
(Raghu. NV. B. ii. 3. adh.)



Thirdly, the R̥gvedic verse: "Kuvīd aṅga namasā ye vṛdhāsah...." endows Vāyu with the special merit of being worshipped by all the other gods. This clearly presupposes that he is unborn and uncreated.<sup>10</sup> This is confirmed by the other text which denies rising and setting to him—which is tantamount to saying that he is unborn.<sup>11</sup>

As M. rightly points out in his NV. in elucidating the *adhikāśamkā* here, if one should persist in recognizing a genesis in the primary sense even for such a being as Vāyu who has no rising and setting it would go against all experience<sup>12</sup> and logic:

ततोऽधिकमेतत्तर्बमनुभूत्यादिविरुद्धत्वं वायुत्पत्ताविति (NV)

This point has been well explained by Raghūttama in his NVB.<sup>13</sup>

Thus the genesis of Vāyu cannot be accepted as it is entirely opposed to experience, logic and the evidence of many Śrutis. Therefore, the Pūrvapakṣa concludes that such Śruti texts as ascribe a genesis to Mukhya Vāyu in the primary sense stand automatically invalidated. The Samanvaya of the entire body of Śrutis and Śāstras in B. as the author of all finite reality established by the Sūtrakāra has thus to fall to the ground.<sup>14</sup>

### Siddhānta

M. refutes this Pūrvapakṣa with what is undoubtedly the most penetrating philosophical argument:

वायोरेवानुत्पत्त्यनुपपत्तेः । पराधीनविशेषवत्त्वमात्रं ह्युत्पत्तिः । तदभावे उभयोः स्वातन्त्र्यं विरुद्धमेव (NV. ii.3. adh. 2)

The point is this: M. asks 'Does the Pūrvapakṣin hold that only *Mukhya-Vāyu* is without origination or that God or B. is also *unoriginated*? The first view is impossible to take for anyone who is a follower of the Śruti; for the Śrutis with one voice proclaim that God is eternal and uncreated.

न चास्य कश्चिज्जनिता न चाधिपः (Śvet. Up. vi.9)

The second would lead to the unenviable and impossible position of having to accept *two independent reals*. For the Pūrvapakṣa stands already committed to the position that Mukhya-Prāṇa is uncreated. As creation in the last analysis means Parādhīnaviśeṣāpti, the denial of

10. अनेन, वायोऽहमस्मिन्तोऽवयोरेवानावात्, कुतो जन्म सम्भवतीत्याह—यतो नोदयो न निम्नोच इति । (BD. ii.3.8)

11. एवमिदं च वातत्वं गोकारेऽनुभवव्याप्तेः स्यात् (TP. ii.3.8)

12. मुक्तवत्त्व—आधुनोत्पत्तिमान् परमनित्यत्वात्, परमनित्यत्वात् इत्यादिरुपः (NVB)

14. अतोऽप्यनमनुमुनिपुत्रितवदुवाचिविरोधेन वायास्तत्त्वयोषादुत्पत्तिमुक्तिर्यमात्रमेवेति न जगत्कारणे बहूनि युक्ति-मन्वयो मुक्त इति (पूर्वपक्षः) (TP. ii.3.8)

creation or genesis of Mukhya-Vāyu would be the same as the affirmation that he is not dependent on any other being—in other words, that he is an independent reality. As the Pūrvapakṣin here is not a Nīrīś-varavādī he must also accept God or B. as an independent Being. This would at once lead to an impasse created by the acceptance of two Independent Beings which is repugnant to logic, empirical and transcendental alike.<sup>15</sup>

As M. points out, with his inexorable logic, owing to the very nature of the situation two independent beings will both be reduced to a position of mutual dependence if they are to submit to each other's will. If they will not or do not submit to each other's behests, there will be no supremacy for either of them,—in which case, in so far as neither of them can compel the other to submit to his behests, the independence of both of them will be void of meaning.<sup>16</sup>

The conflict of Śrutis in respect of Mukhya-Prāṇa is then resolved by M. by showing in what distinctive sense the *anāditva* or beginningless existence predicated of Vāyu-devatā in the Śrutis is to be understood, in a secondary sense (*gauṇārtha*), in consistency and conformity with genesis in its primary sense of Parādhīnaviśeṣāpti with special reference to his becoming embodied. The special aspect of *Viśeṣanīyatva* and *atiśayacetanatva* affirmed of Vāyu in the *anāditvaśrutis* is to be understood, says M., in the sense that in addition to his eternality of being (*svarūpānāditva*) which he shares in common with other Nitya-padārthas like *Avyākṛtākāśa*, the other Jīvas and the *abhimānidevatā* of *Bhūtākāśa*, Mukhya-Prāṇa has the unique distinction of retaining undiminished and intact, even in the state of Mahāpralaya, the special power of his genius called *Prātibhajñāna*<sup>17</sup> which is competent to visualize, even in the absence of a physical body (in Mahāpralaya), the past and the future like the present.<sup>18</sup> The principles of resolution of the conflict of *utpatti* and *anutpatti* Śrutis applied to *Ākāśa* are extended (by *atideśa*) to *Mātariśvan* in this *adhi*. by the words: *Etena vyā-*

15. तदभावे उभयोः स्वातन्त्र्य विरुद्धमेव (NV) यस्यात् वायोरुत्पत्तिः पराधीनविशेषलाभात्त्वा विवक्षिता अत्र तदभावे पराधीनविशेषलाभाभावे, उभयोर्वायुविष्णोः स्वातन्त्र्य स्यात् । न च तदस्त्विति वाच्यमित्याहु-विरुद्धमेवेति । उभयोः स्वातन्त्र्य विरुद्धमेव, न तु केनापि प्रकारेण घटनीयमित्यर्थः. (NVB)

16. तत्कथमित्यत्र जाह-उभयोरिति । वायुविष्णोरन्योन्यानुरोधे उभयोरपि पराधीनत्वप्राप्ते, अननुरोधे तु, वायो-रोरवरनियामनत्वाभावात् इत्यस्य च वायुनियामकत्वाभावात् न तयोः सर्ववर्त्यमित्यर्थः. (NVB)

17. Rāghavendra calls it योगधितव्यातिशयवृत्तिरूपज्ञानम् । (NSP. p. 356). It is in the nature of a Vṛtijnāna endowed with the excellence accruing from Yogasiddhi.

18. एवं प्रत्येकान्तेऽपि प्रतिभातपरिवरः । मुख्यवायुनित्यसम. शरीरोत्पत्तिकारणात् । परतन्त्रविशेषेण जनिमानेव बन्धितः ॥ (AV. ii. 3.8)

शरीराभावेऽपि प्रातिभेनेव ज्ञानेन विषयीकृततोषानाण्डो यतः तस्मात् नित्यसम इति बन्धितः । 'शरीरोत्पत्तिकारणात्' 'पराधीनविशेषेण' इति हेतुहेतुमद्भावः (NS. p. 433-34b)

*khyāta*<sup>19</sup> with special reference to this distinctive merit and characteristic of Mukhya-Prāṇa.<sup>20</sup> Vyāsātirtha sums up the position in his characteristically trenchant manner: मुख्यवायोरनं भूताकाशाभिमानिविनायकदिवत् स्वरूपादित्वेऽपि स्वरूपातिरिक्तज्ञानसादित्वरूपमनित्यत्वम्; प्रलयेऽपि प्रतिभातपरत्वात् । नापीश्वरवत् स्वातन्त्र्यरूपं परात्परनित्यत्वम्; परतन्त्रत्वात् । नापि चित्प्रकृतिवत् देहादिनित्यत्वरूपं परनित्यत्वम्; देहोत्पत्तेः सत्त्वात् । किंतु, स्वरूपातिरिक्तज्ञानस्यापि नित्यत्वमिति विशेषं वक्तुमिदमधिकरणमिति द्रष्टव्यम् (TC. p. 936)<sup>21</sup>

In the concluding part of his Bhāṣya here, M. clarifies the respective grades of Nityatva enjoyed by the different tattvas under the aegis of the Supreme Being, so that the place and position of Mukhya-Prāṇa may be clearly understood: "The world consists of four orders of existence, the indestructible, the highly indestructible, the destructible and the highly destructible. The last are the products of earth and other elements. The destructibles are the elements themselves. The indestructible is Vāyu. The absolutely indestructibles are Puruṣa, (Jīva-caitanya) Prakṛti and Kāla.<sup>22</sup> The Supreme Being is absolutely eternal, the highest of the high, supporting these four orders of existence in the world. It reveals Itself in different ways and sustains the four orders of existence. It redeems the souls from the cycle of births and arranges the reals in these groups, enters into them, dividing its own self as Bimba among the souls which are its Pratibimbās and transcends them by Its own intrinsic Majesty.<sup>23</sup> Hence the Supreme is the

19. This means that all the reasons given in the previous *adhī* are shown to be applicable to Mātariśvan in establishing the intended conclusion:

सोत्रेण 'एतेन' इत्यनेन पूर्वाधिकरणोक्तः सर्वोऽपि हेतुः विवक्षित इत्याह (TC. p. 936 b) एतेन अयुतेरित्यादि प्रागुक्तहेतुजातेन (TDP).

The manner of their application has been shown by Raghu. TPB. pp. 197-98.

20. शानाविस्मृत्या वायावपि व्यवस्थातिदेशः. (NV) शानस्य वृत्तिरूपस्य स्वरूपातिरिक्तत्वाविस्मृत्या अपरितोषेन वायावपि शरीराद्युत्पत्तिस्वरूपानुत्पत्तिरूपानुत्पत्तिभ्यां आकाशपदवाच्यदेवतासमानयोगक्षेपे प्रवाह्यो वृत्तिज्ञाने स्वरूपातिरिक्तत्वमादाय व्यवस्था समवतीति हेतोः 'एतेन' इत्यतिदेशो युक्त इत्यर्थः (Raghu. NVB. ii.3.8)

21. With this idea of Vāyu's Prātibhajñāna one may usefully compare a similar distinction ascribed to Brahman in the well-known Purāṇic passage:

ज्ञानमप्रतिपि यस्य वैराग्यं च जगत्सर्वं ।

ऐक्यं चैव प्रमत्तं सहस्रं चतुष्टयम् ॥

as also: 'अयं वै ब्रह्म, योग्यं पवते' इति बहुवचनग्रहणे (BD. ii.3.8)

22. Only Vādirāja and the AC explain tho' somewhat differently what the terms Prakṛti and Kāla are intended to signify here. Vādirāja's explanations are more elaborate and go into complex details. Both however agree in taking Prakṛti in the sense of Mahālakṣmī and Kāla in the sense of Her three forms of Śrī, Bhū and Durgā. For more details according to Vādirāja see his TPG, p. 39. The BD refers to an explanation of the TD but the corresponding passage is not to be found in the printed edn. of TD (ii, 3, 8).

23. नित्यः परमनित्यश्च तपानित्यः परस्वप्ना । चतुर्थं जगत्सर्वं परानित्यं तु पापिवम् ।

अनित्यानि नु भूतानि नित्यो वायुर्ब्रह्म ।

परानु नित्यं दुष्यं प्रदिशति काल एव च । एतच्चतुष्टयं विष्णु स्वयं नित्यः परात्परः ।

प्रतिष्मृष्टं व्यूहवागावतांश्च च जगदेव ।

पारस्पर्यमिदं देवो नित्यानंदकृतधामः ॥ इति श्रीं (M. BSB. ii.3.8)

highest of the high (*Parātparanītya*). It is of the essence of bliss infinite.

### *Śaṅkara's Interpretation*

S. considers that the *adhi.* resolves the conflict of texts regarding the origination of air. In the context which treats of origination of tattvas air is not mentioned in the *Chān. Up.* (vi.2) while in the *Taitt. Up.* (ii. 1.) it is mentioned as having been produced from Ākāśa. In view of this contradiction, the *Pūrvapakṣa* argues that the *Taitt.* text should be understood figuratively, also because another text *Brh. Up.* i.5.22 refers to air as the deity which never sets. The *Sūtra* shows that air is as much a created product of B. as Ākāśa is, for identical reasons.<sup>24</sup> The reference to *Vāyu* as "not setting" is only for purposes of *Apara Vidyā* (lower knowledge) where lesser principles are glorified for purposes of meditation as B. The *nītyatva* (eternality) of air referred to is, therefore, to be taken as purely relative (*āpekṣika*).

### *Criticism*

There is no necessary contradiction between the mention of the genesis of air in *Taitt. Up.* (ii.1 ) and its non-mention in *Chān. Up.* (vi.2).<sup>25</sup> This point has already been made clear with reference to a similar contradiction in respect of the genesis of Ākāśa fancied by S.<sup>26</sup>

As both Ākāśa and *Vāyu* are purely elements (*bhūtas*) according to S., a separate *adhi.* is not called for by way of *atideśa* (extension of reasoning) to establish that, like Ākāśa, *Vāyu* also has to be accepted as a created product of B. for the same reasons as have been gone into. This can be left to be understood by the simple device of *upalakṣaṇa*.

Anticipating such an objection S. has tried to justify the need for a separate *adhi.* to discuss the case of *Vāyu* on the basis of an '*adhikāśaṅkā*' (further doubt) which cannot be covered by the previous ruling. But then as *Vāyu* admittedly abides in Ākāśa, it cannot be put on a par with Ākāśa. That should suffice to rule out the possibility of any *adhikāśaṅkā*.<sup>27</sup> S. has no doubt pointed out that there is

24. एतेन विद्युद्व्याख्यानेन मातरिवापि विद्युदाश्रयो नामुच्यते। तत्राप्येत यथायौ पक्षा रचयितव्याः प्रसिद्धान्तोद्यत् यावद्विकारं च विधायाभ्युपगमात् उत्पद्ये नानुचितं सिद्धान्तः (S. BSB. ii.3.8)

25. नहि भूतविषये श्रुतिविरोधोऽस्ति। तत्तिरीययुक्तताकाशात् नानुचितं श्रूयते। छादोच्ये तु तेन—पूर्वेन नृत्पिचितं चेन्नैवम्; उक्त्यनुक्तयोर्विरोधाभावात्। (TP. ii 3.8)

26. See P. 137 ante

27. नृत्पयत्वेऽप्याधिकरणस्य आकाशाद्रानुचित्यकाशने नायावाकाशसाम्यस्याप्यभावेन नृत्पयत्विक्काशनाभावेनाति-देशायोपायः (TC. p. 339 b)

scope for *adhikāśankā* as there is a passage in the *Bṛh. Up.* which after mentioning in one place that both *Vāyu* and *Ākāśa* are "immortal" (*Vāyuśca antarikṣam caitad amṛtam Bṛh. Up. ii.3.3*) has thought it fit to make a special mention in another place of *Vāyu* as "not given to setting" *Saiśā anastamitā devatā yad Vāyuh*" (*Bṛh. Up. i.5.22*). He has also stated that in the *Samvarga-Vidyā* (*Chān. Up. iv.3.1-8*) and in other places *Vāyu* has been glorified which may lead to a presumption in the minds of the dull-witted that *Vāyu* may be without genesis.<sup>28</sup>

Here S. has completely overlooked the fact that in this case it is the deity *Vāyu*, the *abhimānidevatā* of air that has been referred to in the Upaniṣadic passage and not the material element of air. This important fact should make a very real difference to the position. It ought not to have been forgotten in trying to make out an *adhikāśankā*. But if it is properly taken into account, the theme of the *adhi.* will have to be the genesis of *Mukhya Vāyu* the deity and not air as such.<sup>29</sup>

Without any inconsistency, the present *adhi.* can, therefore, be taken as exclusively concerned with *Vāyu* the deity and its genesis and the preceding *Viyadadhi* and the two succeeding ones about *Tejas* and *Āpaḥ* can be referred to both the material elements and their presiding deities. There are clear indications in the *Śrūtis* discussed in the *Teja-adhi* and *Ābadhi.*, that the deities are also referred to by the attribute of "seeing" (*īkṣaṇa*).<sup>30</sup>

### Rāmānuja's Interpretation

R. is also of opinion that the *Sūtra Etena Mātariṣvā vyākhyātāḥ* deals only with the genesis of the element of air. But he sees no need to devote a fresh *adhi.* for the purpose as there is no supervening doubt justifying it. But he has not stated his reasons for thinking so. His commentator *Sudarśana Sūri* has, however, put in against the point made by S. that too much store cannot be set on the description of *Vāyu* as "not setting" as it carries much the same meaning as the other description of *Vāyu* and *Ākāśa* as "immortal" in another passage which S. has himself cited in support of the *Ekadeśi* view under ii.3.4.

28. ननु, बायोपाकासस्य च तुल्ययोग्यत्वात्प्रकरणे श्रवणाद्यवयवयोरेकमेवाधिकरणमुपपन्नविषयमस्तु, किमतिदेशेनासति विशेष इति; उच्यते—मत्त्वमेवमेतत् । तथापि मन्दिषिवां मन्दिषावृत्तानां निवृत्त्यर्थांश्चमतिदेशेन चिन्त्यते । सर्वपंचविद्यादिषु ह्युपास्तव्या बायोर्महाभागत्वश्रवणात् । अस्तमयप्रतिषेधादिभ्यश्च भवति नित्यत्वान्नका कस्यचिदिति (S. BSB. ii.3.8)

29. यद्यपि वायुबालारिणं चेतदमृतम् (*Bṛh. Up. ii.3.3*) इति द्वयोऽप्यमृतत्वमुक्तत्वा 'सैषा अनस्तमिता देवता यत् वायुः' (*Bṛh. Up. i.5.22*) इति बायोविनिश्चयानस्तमितत्वोक्तितरधिकार, तथापि सा देवताविषया । स्वन्ते त्विदं मूर्तविषयम् (TC. p. 937 b)

30. न बास्याधिकरणस्य देवताविषयत्वे प्रकरणाविरोधः । उक्तरीत्या विद्यदधिकरणे तत्तत्तन्मूर्तत ततोऽप्येतत् तद्वत्तन्मूर्त वा वायु एतन्न 'इति बाव्यद्वयविषय उतराधिकरणेन च देवताया अपि प्रकृतत्वात् । परन्तुर्देवताभावविषय, पूर्वमूर्तरूपं बायवविषयमिति चेदः (TC. p. 937 b)

## GENESIS OF MUKHYA—PRĀṆA

But this reply does not seem to be adequate to dispose of the special point made by the *Bhāmāṭī* in further support of S.'s contention in his *Pūrvapakṣa*. *Vācaspati* has pointed out that after jointly referring to *Vāyu* and *Ākāśa* as "immortal" (*amṛtam*) in *Bṛh. Up. ii.3.3* the *Upaniṣad* again singles out *Vāyu* in *Bṛh. Up. i.5.22* and praises it as, the deity which "does not set".<sup>31</sup> This, in *Vācaspati*'s view, amounts to a repetition (*abhyāsa*) of the special distinction of *Vāyu* and is entitled to be treated as ■ mark of import (*tūtparyālinga*). It cannot be brushed aside as a figurative statement meant to be understood in a relative sense of "long-enduring" (*cirakālāvasthāyitvābhiprāyaṃ*).

The point raised by *Vācaspati* is certainly a crucial one tho' he himself quietly ignores it in deferring to the *Siddhānta* view. But we cannot help feeling that S. *Vācaspati* and R. have all ignored the most important point that in the passage of the *Bṛh. Up. (i.5.22)* the epithet "deity" (*Devatā*) has been used with special intent to show that it is the deity *Vāyudevatā* that is meant and not the element.

If due weight is given to this point, it will be seen where precisely the pivot of the *adhikāśaṅkā* justifying the present *adhikarṇa* lies. Credit goes to M. for having located it and brought out the *adhikāśaṅkā*s vividly before our eyes.

R.'s admission that there is no *adhikāśaṅkā* here, would make the present *Sūtra Etena Mātariśvā vyākhyātāḥ* itself unnecessary as the origination of air can be left to be gathered by *upalakṣaṇa* from the origination of *Ākāśa*.<sup>32</sup>

The only purpose of retaining this *Sūtra* as part of the *Viyādadhī*, according to R. is to enable *Sūtra 10—viz. Tejo atas tathāhyāha* to refer back to *Mātariśvan* by the expression "ataḥ" used therein (no. 10).<sup>33</sup> This, if true, would be a poor compliment to the *Sūtrakāra*'s resourcefulness.<sup>34</sup>

31. यद्यप्यसौ भूयस्त्वमर्षस्य भवति, नात्मत्वं, दूरत एवोपचिखत्वम्, ह्यतः योः पवनस्य नित्यत्वप्रसङ्गः । 'वायुश्चात्तरिखमेतदमृतम्' इति द्वयोस्मृतत्वमुक्त्वा, पुनः पवनस्य विशेषमाह—'तैषानस्तमिता देवता यदाम्' इति । तस्या-  
दभ्यासाच्चापेक्षिकं वायोरमृतत्वम्, अपि त्वोपपत्तिकमेवेति प्राप्तम् (*Bhāmāṭī* ii.3.8) पवनस्य विशेषेणेति-  
मुक्त्वान्तरिखमित्यर्थः (Kaipataru)

32. अधिकाशकाभावे पूर्वव्यायेनैव सिद्ध्या \* \* अस्य सूत्रस्य व्यर्थत्वात् (TC. p. 937b-937)

33. विद्यन्तात्तरिखनोः पृथग्योगकरणं तैजोऽतः तथा ह्याह (ii.3.10) इति मातरिखपरामर्शायेम्  
(Śrībhāṣya ii.3.8)

34. विद्यत्तुल्यन्यायतया मातरिखनोऽमुपलक्षणतयोत्पत्तिरिदानीमुत्तरसूत्रपरामर्शायास्तार्थं पृथक् सूत्रकरणस्यानु-  
चितत्वात् (TCP. ii.3.8)

## CHAPTER XV

### BRAHMAN IS ABSOLUTELY WITHOUT ORIGATION

#### 3. *Asambhavādhikaraṇam* (ii.3.9)

The two preceding *adhi*'s having established the origination of eternal verities other than B. such as Space, Time, Prakṛti, Prāṇa, etc. howsoever impossible their origination may seem to be, a similar possibility is likely to suggest itself in the case of the Supreme B. also.<sup>1</sup> Philosophy cannot refuse to discuss it. The present *adhi*, therefore comes to grips with this question on the basis of similar conflict of testimony. The Śruti which refer to the origination of Sat the Supreme: *Asatas Sad ajāyata* (R.V. x.72.2) *Tato vai Sad ajāyata* (Taitt. Up. ii.7) have thus the backing of the logic of precedents.<sup>2</sup> Since in the face of such texts it is not possible to take the extreme position that Sat or B. is absolutely unoriginated, the only course left open is to allow that it has a genesis within the meaning of Parādhīnaviśeṣāpti like Space, Time and other verities.<sup>3</sup>

The Siddhānta denies not merely that Sat or B. has any origination of its essence (*Svarūpotpatti*) which is conceded by the Pūrvapakṣa also; but genesis in the sense of Parādhīnaviśeṣāpti<sup>4</sup> as well.

1. एवमधिकरणद्वयेन ब्रह्मणोऽसंभवदुर्लभतत्त्वस्यापि नमः प्रमूढैः सर्वस्योत्पत्तौ श्रुत्योक्त्यायां, तद्वि, तद्वदेव ब्रह्मणोऽप्युत्पत्तिरस्तिवति पूर्वपक्षोदयात् युगतिः (TC. p. 937b-937)

2. असंभवदुर्लभतत्त्वोर्नमो नमस्तत्त्वतावनादिनया समस्य ब्रह्मणोऽनुत्पत्तिरप्युक्तेन जन्मधुनेः सपुंक्तिरूपेण प्रावस्यात् (TP. ii.3.9)

3. स्वरूपोत्पत्त्यभावेऽपि परावर्तविशेषावाप्तिरुत्पत्तिसंभवात् यननवनवन् इति (NS. p. 434)

4. \* \* \* स्वतन्त्रत्वात् परात्मनः ।  
नैवोत्पत्तिः कथमपि \* \* \* (AV. ii.3.9)

कथमपीति स्वरूपतो विरोधतत्त्वैत्यर्थः (NS. p. 434)

## BRAHMAN HAS NO GENESIS

The genesis of Sat in the sense of Parādhīnaviśeṣāpti is in the nature of things impossible; for B. is by definition the One and only Independent Real. Such a Being cannot have any origination either of its essence or of its properties or acquire new ones. For acquisition implies want and want implies imperfection and its fulfilment dependence on another.

The existence of One Independent Being without origination has got to be accepted on a *priori* grounds. Otherwise, there will be an endless regression, if we go in for a series of controlling principles one beyond the other without coming to rest on One Supreme Being who is not subject to any extraneous control. In the absence of any such final controller of all, every one in the series will share the same disability of being subject to another in which case it will be impossible to see how they could control one another. If the Pūrvaapakṣa is not denying that there is a Svatantra principle as such but only that it is not the God or B. of the Siddhāntin, the reply to it will be very simple that it is not a dispute over names and that it is not possible to think of a Being who is greater than God—meaning by that term the One Supreme Independent Reality. If there should be any such Being that One will readily be recognized as the One Independent Real by the Siddhāntin, to which he will apply the name of B.<sup>5</sup>

There is no overlapping between the theme of this *adhi.* and the *Asadadhi.* (ii, 1.8-13). In the latter, there is removal of opposition to B.'s causality of the universe from reasoning which lends support to the causality of the world's antecedent negation—which is taken to be conveyed by the Śruti *Asatas sad ajāyata*. But in the present *adhi.* the conflict resolved is between the Śrutis which teach B. to be the Author of the world and other Śrutis like *Asatas sad ajāyata* from which it also appears that B. itself is a product of Asat—which, if true, will come in the way of B.'s being recognized as the source and author of the Universe and make Asat the source and author of the world instead of B—thereby invalidating the entire Samanvaya of Śāstra in B. as Jagat-kāraṇam.<sup>6</sup>

5 न स्वतन्त्र ततोऽपरम् (AV. II 3.9)

Head: कुतः परमात्मनः स्वातन्त्र्यमिति चेन्मैवम्—किं स्वतन्त्रमेव वस्तु नापीक्ष्यते; किं ततोऽन्यत् स्वतन्त्रमपीह तस्य स्वातन्त्र्यं निराश्रित्यते? नायं। अनवस्थितैरसम्भवाज्ज। द्वितीयं प्रत्याह—नैति। प्रमाणाभावात्। भावे वा, तदेवास्माभिः परमात्मतयागीकृत्यत इति यावत्। (NS. p. 434)

6 'असदिति चेत्' इत्यत्र ब्रह्मकारणत्वध्रुवे: 'असतः सदभावत' इत्यादिप्रागभावकारणत्वधृतिसंवादिमुक्तिविरोधो निरस्तः। अत्र तु, तस्मा एव 'असतःसदभावत' इत्यादिक्रिया ब्रह्मणोऽस्वरूपत्वं ध्रुवैव विरोधो निरस्त इति धेदः (TC. p. 938b)

अतो ब्रह्मणोऽप्युत्पत्तिमत्वात् न तत्र अशेषकारणतया धृतिसमन्वय इति (पूर्वः पक्षः) (TP. II.3.9)



In his *BSB. M.* has explained the present Sūtra in a slightly different way:—The Supreme B. cannot be regarded as having any origination from non-being for origination of being from the non-being is untenable as it is outside the range of our observation.<sup>7</sup> For this reason the conflict of Śrutis regarding the genesis of Sat from Asat and the denial of any such origination to Sat in the different Śrutis cannot be resolved by resorting to the apportionment (*Vyasthā*) followed in other cases like *Ākāśa* and *Vāyu* in the preceding *adhi.*'s on the basis of non-origination of essence (*svarūpānutpatti*) and origination in the sense of *Parādhīnaviśeṣāpti*.<sup>8</sup>

In this interpretation, the expression *tu* in the Sūtra carrying the sense of *eva* (only) refutes both origination in one aspect and *Parādhīnaviśeṣāpti*<sup>9</sup> for B. The meaning is that B. is out and out unoriginated in essence as well as in respect of its *Viśeṣas*. It is absolutely unoriginated in all respects. In this proposition the expression *Sataḥ* in the Sūtra is to be understood as suggestive of a reason which has only a negative concomitance that B. being 'Sat' i.e. absolutely independent is without origination, unlike *Ākāśa*, *Mātarīśvan* and others.<sup>10</sup> This special meaning of Sat has been adopted by M. in interpreting this Sūtra in his *NV*:

न च सतः पराधीनविशेषवत्त्वम्; स्वातंत्र्यात् (NV. ii.3. *adhi.* 3)

This meaning of Sat is attested by a quotation from the *Mahābhārata*:

सत्त्वं स्वातंत्र्यमुद्दिष्टं तच्च कृष्णे न चापरे ।  
अस्वातंत्र्यात् तदग्न्येषामसत्त्वं विद्धि पाण्डव ॥

This way of interpreting the expression Sat and connecting it with the predicate *asambhavaḥ* (no origination) serves to dispose of the contention of the *Pūrvapakṣa* that B. also may be presumed to have origination in the sense of *Parādhīnaviśeṣāpti*, like *Ākāśa* and others, however difficult it may be to think of such origination in its case by drawing pointed attention to a fundamental difference that distinguishes B. from all else in the Universe viz. its *Sattvam* which means not only its reality but its independent character<sup>11</sup>—a reality which is complete in itself and is capable of being explained entirely by itself—which is not the case with the finite realities of the world.

7. न स्रष्टवः सद्रूपमते, अद्रूपत्वादनृपपते (M. BSB. ii.3.9)

8. तुल्येनोक्तम्यस्यामपाकपति (M. BSB. ii.3.9)

न म्यस्याया ब्रह्मणोऽनुत्पत्तिः मूलं प्रतिज्ञायते, येन सिद्धार्थं प्रतिज्ञा स्यात् । किंतु, सर्वात्मनानुत्पत्तिरेवेति भावः । अत एव तुल्यमेवेति म्याच्यते (TP. ii.3.9)

9. नृपति विभाषोत्पत्ति पचाद्यनविशेषाति च निरग्रह (TP. ii.3.9)

10. अस्यां प्रतिज्ञायां 'सत' इत्यनेनैव स्वातंत्र्यात्म्यो व्यतिरेकी हेतुः सूचितः (TP. ii.3.9)

अनेन म्यायविरुपार्थे स्वातंत्र्यरूपो हेतुः सूत्रात्म्यो दक्षित (TC. p. 938b)

11. सत इत्यनेनैव स्वातंत्र्यात्म्यो व्यतिरेकी हेतुः सूचितः । तेनैव पूर्ववत्प्रमाणेनैवित्यसौ स्या भवति—मयनरवनादीनाम-स्वातंत्र्यादेवोत्पत्तिरिति (TP. ii.3.9)

In the closing part of his *Bhāṣya*, M. explains the true meaning of the *Śruti* *Asat ājāyata* from the *Siddhānta* point of view—citing relevant authorities for his interpretation. B. is called *Asat* 'non-being' as no one can undo it. Another *Śruti* text says—'In the beginning of creation of the gods *Sat* sprang from *Asat*. The *Paingī* *Śruti* explains this: B. is 'Asat' and *Prāṇa* is the 'Sat'—the enduring, the powerful and strong.<sup>12</sup> This is supported by a wellknown verse in *Bhāgavata* (iii, 6, 28): "O Shining One, unborn Lord, you put in your seed in *Śakti* (*Śrītattva*) the unborn, the source of all qualities and activities. From her we—the *Sat* (*Prāṇa*) and others have emerged. Tell us how we should fulfil the purpose for which you have made us".<sup>13</sup>

M. further explains in this context that the Supreme Lord tho' without genesis, reveals himself to human perception in his *Avatāra*s. This is termed his "birth" in such *Śruti* texts as "Unborn, He is born in different ways."<sup>14</sup> His "birth" is not a modification. Others like the *Jīva*, *Prakṛti*, *Kāla*, *Mahattattva* etc. undergo changes of various kinds. In the case of the soul to be born is to be embodied which is to be in a particular state of dependence. This is equivalent to a change which the *Jīva* undergoes.<sup>15</sup>

The Supreme Lord tho' immutable in essence creates the world which is the effect of change. The question how the Supreme can remain unchanging if it is the creator of the world is answered. As the Almighty Lord, God effects changes keeping Himself above change. This He does by His powers. These powers too are immutable. The will, intelligence and effort needed for His creative activity are all part of God's nature.<sup>16</sup> There is no difference between the power and the possessor of the power. His powers are all identical with His nature and being. Yet they are spoken of as different from Him thro' the help of *Viśeṣas* to bring them within the scope of our understanding.<sup>17</sup>

12. 'तदा एतदसाद्गुणादयति कथनेति । ब्रह्म वा असत् सद्वाव प्राणो, प्राणो वाव यद्गन् सद् ओजो बलमित्याचक्षते' इति पैङ्गिभूतिः (M. BSB. ii.3.9)

13. त्वं देव शक्त्या गुणकर्मयोगी देवत्वजाया कविराद्वेक्षः ।  
ततो वयं सत्प्रमुखा यदर्थं बभूविमात्मन् कराम किं ते ॥ (Bhāgavata iii.6, 28)

14. अजायमानो बहुधा बिजायते (T.A. iii. 13)

15. प्रत्यक्षत्वं च हरिर्जन्य न विकारः कथंचन  
पुरुषः प्रकृतिः कालो महानित्यादिषु जगत् ।  
विकार एव जननं पुरुषे तद्विरोधणम् ।  
परतन्त्रविशेषो हि विकार इति कीर्तितः ॥ इति पाथे (M. BSB. ii.3.9)

16. अविकार्योऽपि भगवान् सर्वशक्तिरहेत्युक्तः ।  
विकारहेतुकं सर्वं कुरुते निविकारवान् ।  
शक्तिरशक्तिमतोऽप्यापि न विभेदः कथंचन ।  
अविभिन्नापि सैच्छादिर्मदैरपि विश्राव्यते ॥ इति भागवततन्त्रे (M. BSB. ii.3.9)  
See also अहिकुण्डलाधिकरणम् (BS. iii. 2. 28-31)

17. Cf. परात्वं शक्तिविशिष्टैव व्युत्पत्ते स्वाभाविकी ज्ञानवत्प्रिया च (Śvet. Up. vi.8)

*Śaṅkara's Interpretation.*

S. agrees that this *adhi.* establishes that B. is unoriginated. Apart from the obvious contention that like Ākāśa and other tattvas, B. too may be presumed to be originated, he introduces another line of Pūrvapakṣa. Ether and other things which are themselves effects by modification have produced other effects, Even so, B. must also be an effect in itself—as it has originated ether.

Explaining the position of the Pūrvapakṣa further, the *Bhāmati* puts in that other Śrutis which represent B. as uncaused have to be understood only figuratively to avoid conflict with Śrutis which explain the origination of B. with the illustration of sparks emerging from fire.<sup>18</sup> In the light of these observations Amalananda gives final form to the Pūrvapakṣa-śaṅkā as follows:

अत्र तु ययान्नेरग्निरेव विस्फुलिंग उत्पद्यते एवं ब्रह्मान्तरात् ब्रह्म इति शङ्कयते  
(*Kalpataru.* ii.3.9)

(Here the doubt is raised that just as from fire sparks which are only fire are produced, B. is produced from another B.)

Put in syllogistic form the proposition would be:

ब्रह्म कार्यम्; कारणत्वात्

Brahman is an effect (or is originated). Because it is a cause.

This, the *Bhāmati* says, will not lead to a fallacy of *regressus ad infinitum* as the causal chain in this case would be beginningless and therefore inevitable.

*Criticism.*

It is farfetched to argue that because B. is a cause it must also be an effect. The reason is not conclusive. When a clearly worded Śruti like *Asatas Sad ajāyata* is available to give weight to the contention of the Pūrvapakṣa that B. must be deemed to have had an origin and when such a Śruti would give rise to a conflict with others like *Sad eva somya idam agra āsit* which make out that B. is without a beginning and when such a conflict of Śrutis would naturally call for a discussion in this Pāda, it is not proper to formulate a doubt on the basis of conflict with reason which is not relevant to this Pāda.<sup>19</sup>

S. interprets the argument of the Sūtra as follows: B. is mere being. It cannot spring from mere being. Without a certain measure

18. अत्राप्येतदयुक्तिरप्यनोर्नविस्फुलिंगद्वयान्तरविरोधात् प्रमाणान्तरविरोधान्नापेक्षितत्वेन ध्यात्वातम्या  
(*Bhāmati* ii.3.9)

19. 'अत्र सदभावत' इत्यादिभूत्या ब्रह्मणः कार्यत्ववैकल्याःपादप्रवृत्त्याः समवेदप्रयोजनेन नापेक्षितेन तदवगत-  
तत्त्वकायोगम् (TC. p. 938)

of superiority in the cause over the effect, there can be no cause-and-effect relation between them. Nor can B. have sprung from a 'particular form of being'. A general form of being or being in general cannot spring from a particular form of it. Nor can B. have originated from non-being; for non-being is without a character (*svarūpa*).<sup>20</sup>

The claim that B. is being in general is not sustainable. This cannot be taken in the sense that B.'s generality of being is what is present in particular forms of being known as *vyāvahārika* and *prātibhāsika*. It cannot also be taken in the sense that B. possesses the general element of true being which is copresent in all those particular forms of true being; for there does not exist in the true being of B. the distinctive aspects of general and particular being.<sup>21</sup>

There is no impediment to causal relationship between two particular forms of being tho' both are equal in point of being. They can enter into such a relationship by virtue of the intrinsic nature of the one being able to act upon the other and the other one being amenable to be acted upon—as in the case of two particulars (*dravyas*) threads and cloth.<sup>22</sup>

The *Kalpataru* has tried to clarify what the *Sūtra* has in mind when it says there cannot be any origination of what is mere being. The point at issue is not whether B. is actually produced or not produced as an effect. It is the illusory appearance of something which constitutes an effect: *Vivartatā hi kāryatā*. The superimposition is impossible without conceding a real substratum. The existence of B. as such a substratum is, therefore, an essential requisite. By reason of such existence B. cannot be treated as ever becoming an appearance. This is the meaning of *Asambhavastu Sato 'anupapatteh*. It is in this sense that a genesis has been ruled out for B.<sup>23</sup>

20. सन्मात्रं हि ब्रह्म, न तस्य सन्मात्रादेवोत्पत्तिः संभवति। असत्यविभावे, प्रकृतिविकारमात्रानुपपत्तेः। नापि सद्भिषेधात्। दृष्टविपर्ययात्। सामान्यादि विशेषो उत्पत्तमाना दृश्यन्ते न तु विशेषेभ्यः मामान्यम्। नात्यन्ततो, निरात्मकत्वाद्। (S. BSB. ii.3.9)

21. यच्चोक्तम्—सन्मात्रं ब्रह्मति; तत्र। परमार्थसत्तौ ब्रह्मणो व्यावहारिकसत्ताद्यनुगतयोवात्। परमार्थसति च सामान्य-विशेषभावभावात्। (TC. p. 938)  
सन्मात्रमित्यस्य किं व्यावहारिकप्रातिभासिकरूपसद्भिषेधानुगतसन्मात्रमित्यर्थः? उक्तं, परमार्थसद्भिषेधा यावन्तः तदनुगतपरमार्थसन्मात्रं नेत्यर्थं इति विकृतौ ह्रदि कृत्वा आह—'परमार्थसत्' इति। द्वितीय आह—'परमार्थ-सति' इति। तथा च, सन्मात्रमित्यस्य परमार्थसन्मात्रमित्यर्थो न युक्त इति भावः (TCP)

22. सद्भवस्तीर्णा च सत्त्वाविशेषेऽपि शक्त्यवयवत्वादिविशेषेणैव द्रव्यादिव्यवृत्तीनामिव कार्यकारणभावोपपत्तेः (TC. p. 938)

यथा दण्डघटतनुपटादिद्रव्यव्यवृत्तीनां द्रव्यत्वाविशेषेऽपि दण्डादि घटजनने शक्तं, घटादिकं तु दण्डादिनिष्ठशक्ति-विषयः इति शक्तशक्त्यवयवत्वपरिचयेण पुनरपिरीभावत्तत्त्वविशेषेण वा कार्यकारणभाववत् भवति, तथा सत्त्वा-विशेषेऽपि शक्तशक्त्यवयवत्वादिविशेषेणैव तत्ताभावोपपत्तेरिति भावः (TCP)

23. विवर्तता हि कार्यता। तत्र ब्रह्म कार्यमिति ब्रह्म प्रष्टव्यः किं ब्रह्म स्वयं सत्यमसत्यं तुल्य विवर्ततमूढ सत्त्वान्तरे? किंवा विवर्ततादिव्यवृत्तेन स्वपरमार्थोपपत्तिम्? (Kālpataru ii.3.9)

See also: समारोपस्तु विकारस्य न समारोपिते उपादाने इत्युपपादितं माध्यमिकप्रसङ्गाया, तदत्र प्रसक्तंभ्यम् (Bhāmati ii.3.9)

This way of interpreting the Sūtra would not be in tune with the general trend of the subject matter of the Pāda, as it has been dealt with so far by the Sūtrakāra. It cannot be said that in the preceding *adhikaraṇas* the genesis of Ākāśa and Vāyu from B. referred to in the Śrutis *Ātmana ākāśas sambhūtaḥ* etc. has been represented as in the nature of a superimposition of Ākāśa on B. or Vāyu on Ākāśa. As there is nothing of the kind in the earlier *adhi.s* it would be highly improper to maintain that it is superimposition and not actual origination of B. that has been considered and refuted.<sup>24</sup> Such an interpretation of the Sūtra would be repugnant to the use of the expression *a-sambhava* (no origination) instead of *an-āropa* (no superimposition) in the Sūtra.<sup>24a</sup>

If *sambhava* in the Sūtra should signify *samāropa* (superimposition), the denial of genesis (*utpatti*) to the *Jīvātman* in the *Ātmādhikaraṇam* (ii. 3. 17) would also be of the same nature and entail a redundancy with the present one—apart from rendering the *Jīvātman* liable to sublation (if he were only a superimposition).<sup>25</sup> That would clash with the plea for the eternal existence of the *Jīva* so fervently made by S. while criticizing the alleged *Pañcarātra* doctrine of *Jīvot-patti*, that it reduces the *Jīva* to impermanence.

### *Bhāskara's Interpretation.*

Bhāskara seems to have been intrigued by this Sūtra and finds himself unable to see it in the light of resolving a conflict of Śrutis respecting the origination and non-origination of the Supreme B. His chief difficulty is that no reasonable doubt can be entertained about the non-origination of B. as the Śruti is emphatic that B. has no progenitor: *Na tasya kaścit janitā* (*Svet. Up. vi. 9*).<sup>26a</sup> He has, therefore, thought it fit to give a different interpretation of the Sūtra to the effect that there is no possibility of existents like qualities of color etc. space and time being accepted as eternal and unoriginated because of the incompatibility of the Śruti which teaches that there is only one single reality—B.<sup>26b</sup>

24. मूलम्—अधिष्ठानार्थमेषितेन मत्वेन ब्रह्मण आरोपितत्वमिह निषिध्यते—आरोपितत्वा हि कार्यदेति। सत्र प्रथमानामुक्तम्। नहि पूर्वाधिकरणेनोपलभ्य बाकावः संभूतं इत्यादिभूत्वा बाकानवाभ्योपलभाकावसावरोपि तत्त्वमुक्तम्; येनह ब्रह्मणि तदावन्त्य निषिध्यते (TC. p. 939b)

24a. सौत्रार्थमवगच्छात्सर्वं च (TC. p. 939b)

25. नात्माश्रुतेरित्येतेन धीनरस्यं च। विगिष्टरूपस्य जीवस्यारोपितत्वात्। आरोपितस्य च निवृत्तिनिमगात् (TC. p. 939)

26. ये पुनः सतो ब्रह्मणः उत्पत्तिमात्रं विचारयन्त्येवं मूलं वक्ष्यन्ति तेषां निरवयवं मूलम्। आर्षकाहोपमाभात्। 'स कार्यं कारणोपनिषिद्धो न बाह्य कश्चिन्निरा न बाह्य' इति मंत्रवर्णात्। नहि ब्रह्मनमुद्भूता पूर्ववत्; स्वचित् श्रुतेऽनवस्थानात् (Bhāskara BSB ii.3.9)

26b. मन्दस्वनादीनां गुणानामुपचित्रावचित्रादीं दिक्कानसक्यापत्त्यानादीनां बोधस्त्वथवदत्तां नित्यत्वमिति प्राप्ते उच्यते—'अप्रमदस्तु सतो विद्यमानस्य गुणस्यान्यस्य वा नित्यत्वावगमः, कम्मात्? अद्वितीयधृतेरनुपपत्तेः (Op. cit. ii.3.9)

The *Bhāmātī* refers to Bhāskara's way of interpreting this Sūtra and criticizes it by pointing out that according to Bhāskara this *adhi-karaṇa* sets aside the doubt of the non-origination of qualities space and time about whose origination nothing is said in the Śrutis. Now, this admitted absence of reference in the Śrutis to their origination will preclude the possibility of any conflict of testimony about their origination arising in the Śrutis. Without such a conflict being shown to exist, the matter cannot be brought within the scope of this Pāda and discussed. Apart from this, the expression *Sat* in the Sūtra has to be construed as denoting qualities, space and time—not without straining.<sup>27</sup> Finally, the predicate "because of violation of the Śruti which says there is only one reality" has to be imported by *adhyā-hārā*.<sup>28</sup>

The *Kalpataru* also notes Keśava Kashmiri's attempted defence of Bhāskara. According to him, if the qualities, space and time stand excluded by the mention of only *Ākāśa* and *Vāyu* in the Śruti, then there will be breakdown of the ground of *Pratijñāhāni*, etc., in Sūtra 6. If they are included, there is no point in referring only to *Vāyu* and *Ākāśa* by name in the Sūtras. The *Kalpataru* refutes this contention by pointing out that the establishment of the genesis of *Ākāśa* and *Vāyu*—which by a faulty *Pūrvapakṣa* have been imagined to be without origination covers the genesis of all other *tattvas* in the world of effects, and that, therefore, no separate *adhi.* is required to discuss the case of *guṇas*, *dik* and *kāla*.<sup>29</sup>

Bhāskara's interpretation has also been cited and refuted by J. bringing to light some fresh points. J. points out that the genesis of *guṇas*, space and time will stand covered by the principle of extension of the same *nyāyas* as have been applied to *Viyad*<sup>30</sup>—unless a fresh *adhi.*

27. येषु गुणदिक्कानोत्पत्तिविषयमिदमधिकरणं वर्णयामासु ते सतोऽनुपपत्तेः इति श्लेघेन व्याख्येयम् । अविरोध-समर्थनप्रस्तावे चास्य सगतिर्वक्तव्या । अत्रादिवत् दिक्कालादीनामुत्पत्तिप्रतिपादकभाष्यस्यानवगमात् । तथास्ता-वावद् (*Bhāmātī* ii.3.9)  
तैरश्रुतोत्पत्तिकानामनुत्पत्तिशकानि एषोऽधिकरणार्थ उच्यते । तदस्य श्रुतिविरोधापरिहारात् पारासगतिरित्याह  
(*Kalpataru*)

28. श्लेघेनेति—सतो विद्यमानस्य गुणादेनित्यत्वाच्च भव, कुत ? अद्वितीयश्रुत्यनुपपत्तेरित्यस्याहारकत्वेनः  
(*Kalpataru*)

29. यत्तु केसवेन समादधे—पूर्वाधिकरणार्थ एवासिष्यते श्रुताकाशादिभिरश्रुतदिगादीनां परित्यक्त्वाया प्रतिज्ञाव्यतिरेकयो-बाधत्, अपरिसंख्याया त्वेकदेशस्योपादानवैयर्थ्यमिति, तत्र । अनादिपूर्वपक्षभाष्योत्प्रेक्षितानुत्पत्तीनामाकाशा-दीनामुत्पत्त्यभिधानस्य सर्वकार्योपलक्षणार्थत्वादिति (*Kalpataru* ii.3.9)

30. केचिदिवं सूत्रमन्यथा व्याचक्षते—प्राप्नुमिना विद्यदादीनामुत्पत्तिरुक्ता इदानीं रूपादीनां गुणानां दिक्कालादेशोत्पत्ति-रुच्यते—सतो गुणादेरुत्पत्त्यर्थो नोपपद्यते—प्रतिज्ञाहत्यादिनानुपपत्तेरिति । तदस्य— विद्यत्पदेनेन सर्वस्योपपत्तयान्  
(*NS*, p. 435b)

is rendered necessary to deal with their claims by the presence of a further doubt (*adhikāśaṅkā*).<sup>31</sup> The point here is that Bhāskara has put himself in an awkward position by admitting that this Sūtra constitutes a fresh *adhi*.

It may be argued on Bhāskara's behalf that the term "*Viyad*" in the Sūtra is not competent to comprehend the guṇas, space and time by *upalakṣaṇa*, as they fall into a different category from Bhūtas; and that therefore after finishing the topic of Bhūtas, the Guṇas and the others are taken up for consideration in a fresh *adhi*.<sup>32</sup> Against this plea J. points out that this would only explain the contextual sequence between the two *adhi*s in this Pāda. It will not provide the *adhikāśaṅkā* required for opening a fresh *adhi*.<sup>33</sup> An *adhikāśaṅkā* always operates by concealing or overpowering for the nonce the reasons by which a conclusion was reached in a previous or earlier *adhi*. Such is not the case here as the same reasons hold true for the genesis of guṇas, etc. Nor can the *Pratijñā* of *Ekavijñānena*.... be restricted in its scope to Bhūtas only, without reason.<sup>34</sup>

Thus, Bhāskara's attempt to dissociate this *adhi* from the all-important topic of the impossibility of genesis of Sat or B. is baseless and short-sighted.

### Rāmānuja's Interpretation.

Not less surprising is R.'s stand that this Sūtra is not a separate *adhi*, but is only a part of the *Viyadadhi*, and its concluding Sūtra. According to him, it does not enter into any actual discussion of the conflict of *utpatti* and *anurpatti* Śrutis in relation to B.—in which case it will have to be constituted into a separate *adhi*. Its purpose is only to make it clear that the genesis of Ākāśa and air established in Sūtras II.3.2; 5-8 is to be understood in the light of a general principle to be applied to all other *tattvas* like *Avyakta*, *mahat*, *aṅkāra*, *tanmātras*, and *indriyas*, lest it should be thought, in the absence of this Sūtra, that only Ākāśa and Vāyu are subject to genesis and that the others are not.<sup>35</sup>

31. दध्याधिकारांकाभावाच्च (NS. p. 435b)

32. विपक्षस्तत्र समाश्रयमूनमाश्रयतयत्वं न्याय्यम् । विजातोवपुषादुपपन्नकल्पनयुक्तमिति चेन्न ।

(NS. p. *ibid*)

33. संगतिरेषा, नाम्याधिकारांका । कयाशोनामूनस्ययत्ननादिति चेन्न । प्रतिज्ञादिभ्यस्तदवचनात् (NS. p. 435b)

34. यदोवस्तत्र कल्पत इति चेन्न । बाधकानुपन्यासादिति (NS. p. 435b)

35. विद्वन्मातृविरक्तोपपत्तिप्रतिपादनमुदाहरणार्थम् । उत्पत्त्यसंभवस्तु मनः परमकारणस्य परत्वेन ब्रह्मणः । तदुपनि-  
विष्टास्य इत्येतस्याभ्यस्तनदृष्टकारणन्यात्रेन्द्रियव्यवस्थनादिकस्य दर्शितस्य एवविज्ञानेन सर्वविज्ञानप्रतिज्ञादि-  
भिरवपन्नकार्यभावस्तानुत्पत्तिनिरोधन इति (R. BSB. II 3.9)

This is not a satisfactory interpretation of the aim of this Sūtra. For it gives prominence to what is superfluous and fails to discuss what ought to have been fully discussed—viz. that Sat or B. has no origination whatever, in order to substantiate that the Śruti *Sad ajāyata* entails no contradiction.<sup>36</sup>

For, even without the presence of this Sūtra, the *nyāyas* given in Sūtras 5-7 will be sufficient and competent to accomplish R's desired objective. It is an accepted principle of scientific thinking to explain similar facts by reference to a common principle wherever possible. If it were not so, there will be no obligation to make out an *adhi-kāśaṅkā*, where extension of application is desired by *atideśa*.<sup>37a</sup>

R's commentator has held that there is no need to establish the non-origination of Sat or B. in a separate *adhi*, here as B.'s eternality and non-origination have been established in the *Adṛśyatvādhi*. (i.2, 22-24).<sup>37b</sup> This is not a convincing answer. For, it is only in this Pāda of the *Avirodhādhyāya* that we have a detailed discussion of the conflict of Śrutis pertaining to the origination and non-origination of different *tattvas* and such a conflict is clearly to be seen in respect of the Sat or B. in such categorical statements as *Sad ajāyata* and *Sadeva idamagra āsit*. Such sharp conflict of testimony regarding the status of B. has not been presented or pressed to a decision earlier in the *Adṛśyatvādhi*, or elsewhere. It falls entirely within the scope of this *Adhyāya* and Pāda and we have every right to expect the Sūtrakāra to meet this challenge to B.'s unoriginated existence for all time and not run away from it or miss the opportunity afforded by the natural and appropriate context of removal of conflict of Śrutis respecting origination and deal with it in the manner it deserves to be.<sup>38</sup>

A separate *adhi* for this purpose is, therefore, an absolute and inexorable necessity in the Sūtras and not a luxury or a superfluity.

36 केचित्—असंभवोऽन्यत्पत्तिः सत एव ब्रह्मण एव । अन्यत्सु बहुवादिकमुत्पद्यत इत्येव बहुवादस्तत्त्वपर्यभिध सूत्रमित्याहुः । तत्र । अवस्तव्योक्तेरपरमवस्तवमानुक्तेः (TC. p. 939)

37a. पूर्वज्ञेयासायांस्य सत्यत्वात् । विद्यन्मातृस्त्वनोरुपत्तिप्रतिपादनमुपलक्षणार्थमिति ज्ञापयितुमेतदिति चेत् । प्रतिज्ञाहान्याद्युपन्यासेनैव तज्ज्ञापनसिद्धेः । समानन्यायोपलक्षणस्य मोमासाया सर्वत्र प्रसिद्धत्वात् । अन्यथा, अतिदेशैर्प्रधिकायाकाभ्युद्भववैयर्थ्यादित्युक्त एव नूतार्थः । (NS. p. 435b)

37b. कार्यत्वमवनिर्वासः किं युक्त्योक्तं भूत्वा ? नाहः, युक्तेरसम्भवात् \* \* \* यदि भूत्वा, तर्हि इतरेतरत्वप्रसङ्गः, 'अदृश्यत्वादियुगको घर्मात्ते' इत्यादिषु नित्यं विभु सर्वगतं मुमुक्षुम् 'स बाह्याभ्यान्तरो ह्यजः' इति नित्यत्वा-जत्वादिविधर्मकस्यैव ब्रह्मणो भूतयोनिष्वन्नेन परमकारणतया निर्दिष्टस्य परमात्मत्वनिर्णयत् तद्विद्वद्वाक्योक्त्यान् हि नोपपद्यते (Śrutapra-kāśa ii.3.9)

38. अवश्यवक्तव्या च सतोऽन्यत्पत्तिः 'सदजायत' इत्यादिभूत्यविरोधाच्च (TC. p. 939)



As the world's greatest Theistic philosopner, Bādarāyaṇa has shown sound judgment in devoting a separate *adhi.* for establishing that the First Cause of all causes is and must necessarily be uncaused:

‘मूले मूलाभावादमूलं मूलम्’ ।

स कारणं कारणकारणाधिपः

(Śvet. Up. vi. 9)

It is in M.'s interpretation of this Sūtra, showing the depth of suggestiveness contained in the Sūtrakāra's use of the term *Sataḥ* therein, that we get the insight into Bādarāyaṇa's philosophical reason why the Supreme Being must *ex hypothesi* be without genesis.

## CHAPTER XVI

### FIRE AND WATER SPRING FROM BRAHMAN

#### 4. *Tejo'dhikaraṇam* (ii.3.10)

Having established in the first two *adhi.*'s that everything in finite reality has its genesis from B. and having shown in *adhi.* 3, that as the primary and independent source of all B. itself has no origination, the *Sūtrakāra* now turns to the removal of apparent conflicts of testimony regarding the identity of the specific causes<sup>1</sup> of particular forms of existence of effects like fire, water, etc. The conclusion is established that in each case it is B. that is and acts as *the* (primary) source of all genesis thro' the vehicle of 'the mediate causes'.<sup>2</sup> This is not acceptance of 'plurality of causes'.<sup>3</sup> M. explains this by pointing out that this *adhi.* helps to correct the impression that the primary and the mediate causes referred to in the *Kāraṇatvādhikaraṇam* (i.4.15) are independent causes as both have been recognized as causes there, bearing the names of *Ākāśa*, *Vāyu*, *Tejas*, etc. as causes;<sup>4</sup> tho' in different degrees

1. एष ब्रह्मान्यस्य सर्वस्योत्पत्ती, ब्रह्मणश्चानुत्पत्ती सिद्धायामिदानीं कार्यविशेषे कारणविशेषविप्रतिपत्तिरित्युच्यते । (TC. p. 940b)

कार्यविशेषेऽन्यादिरूपे सामुब्रह्मरूपकारणविशेषे इत्यर्थः (TCP)

2. न च बायोर्निद्रादिश्रुतिविरोधः । तत्र बायुद्वारा तेजसो ब्रह्मातत्त्वोक्तेः (TP)

3. न च द्वारव्यर्थादुभयकारणत्वं वाच्यम्; वाय्मादेरकारणत्वेऽपि बाय्मादिद्वारात्मानुत्पत्त्य ब्रह्मणः स्वेच्छयैव शीतला तेज प्रभृति कारणत्वस्य श्रुतिसिद्धत्वात् (TP. ii.3.10)

4. It should be noted that in the *Tadananyatvādhī.* (ii.1.15-21) the independent existence and power of the accessories in creation, as deduced from reasoning, have been repudiated. The present *adhi.* repudiates them as they purport to be supported by *Sruti* texts. There is therefore no redundancy here (Ragh. TPB. ii.3.10).

of the primary sense of the terms applied.<sup>5</sup> Plurality of causes is not to be determined on the basis of number but of status. The Supreme B. alone is the one and only independent cause in the full sense of the term everywhere. *Ākāśa*, *Vāyu*, *Tejas* and other causes—each with its own place and function in the evolutionary chain, are *not at all independent causes*. When the *Śruti* says *Vāyu* is the cause of *Tejas*'s coming into being, it does not mean to say that *Vāyu* the element produces *Tejas* *independently of B. by its own creative power*. The potential capacity of *Vāyu* to evolve *Tejas* from out of itself thro' a process of change is implanted in it by the Supreme B.

उपादानशक्तेश्च परमात्माधीनत्वात् (TP. ii.3.10)

It is the power of B. that does everything and in this sense B. is the true cause of the evolution of *Vāyu*, *Tejas*, Waters, etc. The latter act merely as vehicles (*dvāra*) or intermediary causes. This does not mean that B. makes use of these vehicles because it is otherwise powerless to create *Tejas* or Waters without making use of *Vāyu*, *Tejas* or the like. It does not limit B.'s capacity to do otherwise. It is the Will of B. to do as it does,<sup>6a</sup>—its sport (See Vol. I, p. 370).

The present *adhi.* takes up the conflict of testimony observed in the case of the genesis of *Tejas*—the deity and the element of that name.<sup>6</sup> We read:

From *Vāyu* *Agni* was produced (*Tāitt. Up. ii. 1*).

It (B) produced *Tejas* (*Chān. Up. vi.2.3*).

There is no need for a similar inquiry in the case of *Ākāśa* as there is no counter-testimony of its genesis from any other source than B. Tho' in respect of *Vāyu* there is some such conflict in the *Śrutis* tracing it to *Ākāśa* (*Tāitt. Up. ii.1*) and to B. (*Kham, Vāyur—Mund. Up. ii.1.3*) still the *Sūtrakāra* has passed on to consider the case of *Tejas*. The reason is that in the light of what he is going to establish about the genesis of *Tejas* which is lower down in the evolutionary scale than *Vāyu*, it will be easy enough to see that

5. 'कारणत्वेन' इत्युक्तं हि ब्रह्मजनयान्तेषामपि ब्रह्माक्षरत्वात् पुनरुक्तिरन्यकारणत्वनिवृत्त्यर्थम्

(ML. BSB. ii.3.10)

न च तत् तेन निरस्तं भवति । तत्र ब्रह्मादीनामप्यमुक्तया ब्रह्मादिब्रह्मत्वान्तरात्मादीनामप्युक्तत्वेन उपादानत्वा-  
विरोधादिति भारः (TP. ii.3.10)

'उपादानत्वात्' इति ब्रह्मत्वात् ब्रह्मस्य स्वतंत्रकारणत्वमिति शङ्कानिवृत्त्यर्थेति तत्त्वम्:

(TC. p. 940)

5a. The words *Tadā hyāha* in the *Sūtra* convey this meaning that the *Śrutis* state that B. creates *Tejas* thro' the medium of *Vāyu* and that B is its pleasure to do so.

6. यत्रोक्तं ब्रह्म एव सर्वमप्युक्तं ब्रह्मदेवतातः तदेवोक्तमप्युक्तिविच्छेदं न वेति विज्ञा (TC. p. 940b)  
ब्रह्मदेवता इत्युक्तमप्युक्तम् । ब्रह्मदेवता तदेवोक्तमप्युक्तिविच्छेदं न वेत्यपि ध्येयम् । किं वायौ" इति  
ब्रह्मदेवता ब्रह्मदेवता चेत्यर्थः (TCP. ii. 3. 10)

for similar reasons Vāyu also must be having its genesis from B. thro' the medium of Ākāśa.<sup>7</sup> Doubtless, the same result of establishing the genesis of Tejas and others primarily from B. and refuting their direct origination independently of B. could have been obtained by wording the Sūtra as: *Vāyuratas tathā hyāha* instead of *Tejo atas tathā hyāha* as we now have it. But the Sūtrakāra has chosen to word it as it is for good reasons. He has already conducted the inquiry into Vāyu from the standpoint of the chief deity thereof. There are also plenty of other instances to start the inquiry with. The inquiry into Tejas will, however, have to intersect Vāyu at some point as its mediate source. So when it is commenced with Tejas which is lower down in the evolutionary series and concluded with the finding that Tejas has its genesis primarily from B. thro' Vāyu, it will establish without any further expenditure of effort in that direction that Vāyu, which is nearer to B. in the series, must, also, for the same reasons, have had its genesis primarily from the same B. The Sūtrakāra has thus brought down two mangoes with one stone:

एका क्रिया द्वयं करो भूवः<sup>8</sup>

It may be felt that as the Śruti: *Tat tejo'srjata* (Chān. Up. vi.2.3) obviously refers to B.'s role as efficient cause and *Vāyor agniḥ* to the role of the element of air as the material cause in the production of Tejas, there is no conflict between them as each deals with a different matter; and that, therefore, viewed in this light, there is no need for this *adhi*. J. says it is a misconception to think that the Sūtrakāra's inquiry is confined only to the evolution of the material element of air, fire, water, etc. The fact, however, is that it also embraces the genesis of the respective deities of the elements.<sup>9</sup> These are Cetanas and cannot be brought under material cause and effect relation (*upādānopādeyabhāva*) to one another or with B.<sup>10</sup> It also appears from the Śrutis *Vāyor agniḥ*, *Agner āpaḥ* that as efficient causes in the development of the respective effects, the deities Vāyu, Agni and others have complete independence. This would naturally conflict with the Śrutis which make it clear that it is B. which is the independent efficient cause in the evolution of these elements from one an-

7 यद्यपि, आकाशादमुत्पत्तिं वायव्यज्जातत्वबोधिका विवादेहेतुभूतशुचि, तथापि अतिव्यवहितस्य तेजसो ब्रह्मजातत्वसाधकतन्मायेनैवाव्यवहितवायोस्त्वसिद्धेः पृथग्विवादाभाव इति भावः। (Ragh. TPB. ii.3.10)

8 अत्र 'वायुरतस्तथा ह्याह' इत्युक्तानि एतन्मायेनैवाव्यवजातत्वेन भूतानां तेज प्रभुतीनामोत्पत्तिदेव जन्म नान्यस्मात्, स्वतन्त्रादिति सिद्धमिति, तथापि वायो मुख्यदेवताभावादेव विचारस्य कृतत्वात्, उदाहरणदात्रिपाभावाद्वाप्युपनिषत्प्रसिद्धीनां विचारान्तरस्यापि व्यवहिते तेजसि कृते वायोऽङ्गुलसिद्धिनामात्र 'तेजोऽः' इत्येवोक्तिरिति तात्पर्यं ध्येयम् (Ragh. TPB. ii.3.10)

9 एतच्छ्रुतीनामुपादाननिमित्तविषयतया स्वत एव व्यवस्थितत्वात् किमनेनाभावेनेति; यैवम् वायुप्रभृतीनां देवतात्वात् (TP. ii.3.10)

10 देवतानां धोषदानोपादेयत्वाभावादिति भावः (TC. p. 940)

other. In this way, a conflict of testimony is sure to be there. The attempt to solve it cannot, therefore, be regarded as uncalled for.<sup>11</sup>

What is perhaps of greater philosophical significance in this context is that even the development of the material element of Tejas from air or of water from tejas is not to be glibly assumed to take place without energization from the Supreme. The potency of Matter in any form to evolve other forms of matter is *not* independent of B. It is derived from B. and is implanted there by B. It is not as if the Upādānakāraṇas have any metaphysical *carte blanche*.<sup>12</sup> The *nimitta* as well as the Upādānakāraṇas are equally activated by B.—which thus remains the One and only Independent Cause of whatever happens in the realm of finite reality—in any form or shape or to any extent, at any time. This is the philosophical truth that this *adhi* karaṇa and the following highlight according to M.'s thoughtful interpretation of what looks like a casual and a routine line of inquiry in the Sūtras He has in the next *adhi*. quoted some very important texts which bring out most vividly the unfathomable majesty of B. as the All-Cause.<sup>13</sup>

Other commentators on Bādarāyaṇa have doubtless talked of B. as the source of *ap*, *tejas*, *vāyu*, etc. But none of them has given us such a deep insight into the full force and meaning of Bādarāyaṇa's mighty conception of B. as *Cetanācetanajagatkāraṇam*. And therein lies M.'s chief merit as the interpreter of Bādarāyaṇa.

### 5. Abadhikaraṇam (ii.3.11)

This *adhi*. rests on the conflict of texts like:—

'From Agni waters were produced' (Taitt. Up. ii, 1).

'From that B. all this is born—Ākāśā,

Vāyu, Tejas, Waters and the Earth' (Muṇḍ. Up. ii, 1, 3)

11. तथाच, वायुदेवताया अपि ईशकृत् स्वातन्त्र्येण देवः प्रति निमित्तकारणत्वं प्राप्तमिति श्रुत्योक्तिरोपः प्राप्त इति तद्विरासायासः सफल इति भावः (Ragh. TPB. ii.3.10)
12. उपादानकृत्त्वं परमात्माधीनत्वात् (TP. ii.3.10) 'तत्तेजोमुच्यते' इति धृतेर्ब्रह्मणो भूतबाध्यनुप्रवेशेन तदुत्पत्तिरादानवगतिरेवत्वेनापि कारणत्वप्रतिपादकत्वं अभियेयम् (Raghu. TPB. ii. 3. 10)
13. यत्तां सर्वस्य वै विष्णुरेक एव न संभवः ।  
इतरेषां तु सत्ताया यत एव तदाज्ञया ।  
तत्र तत्र स्थितो विष्णुस्तत्तच्छक्तोः प्रबोधयन् ।  
एक एव महाशक्तिः सृष्टेः सर्वमदक्षा (M. BSB. ii.3.11)

The explanation of the second verse here given by BD. is very illuminating:

यद्यपि विष्णुरेक अन्त्यदेवेश एवावादिजनने महानक्तिः पूर्वसामर्थ्येति; तथापि योनयेव तत्र तत्रात्म्यादिव स्थितः सन् स्थितः, तत्तच्छक्तोः अस्मादिशामर्थ्यानि प्रबोधयन् तदुत्पत्तिं सर्वमवादिस्मृत्तया सम्यक् सृष्टेः जन-  
यतोत्पत्तेः (ii. 3. 11)

## FIRE AND WATER SPRING FROM BRAHMAN

'B. alone existed in the beginning of this.

It created the waters' ( ).

It is finally resolved in the same way as the genesis of Tejas—that the waters are primarily generated by B. thro' the vehicle of Tejas.

The necessity for a separate *adhi.* for Āpaḥ has been explained by M. on the basis of an *adhikoṣāṅkā*:

धर्मात् स्वेदादिदृष्टेः पुनः प्रतिषेधः (M. BSB. ii.3.11)

It is an observed fact that high bodily temperature is followed by sweat. The mediate role of Tejas in the generation of water does not, therefore, hold good. It will have to be given up and the fact recognized that Tejas directly and independently produces water. This receives support from the Śruti.

Thus the plea for not looking upon Tejas merely as a vehicle (*dvāra*) in the genesis of waters and recognizing it as the primary and independent cause of the origination of waters has the support of an observed concomitance backed by the Śruti.<sup>14</sup> Thus entrenched, the Pūrvapakṣa contends that not B. but Tejas is the direct and independent source of waters.

The Siddhānta refutes this by pointing out that dispensing with the mediacy-role of Tejas in the genesis of waters and making it instead the independent source of the genesis of waters depreciates the full sense of the authoritative pronouncement of the Śruti that B. alone is the independent source of all finite reality. This will not brook the slightest restriction, relaxation or reservation of meaning in any instance.<sup>15</sup>

In the Sūtra: Āpaḥ the words *tathāhyāha* follow by *anuvṛtti* from the previous one. These words refer to the statement of the Śruti: *Sa idam sarvam asṛjata* in the full and unexpurgated sense explained above.<sup>16</sup> This is sufficient to establish that no exception is to be made in regard to B.'s being the primary and independent source of everything, acting thro' appropriate vehicles as set forth in the Śrutis. M. indicates the application of the same *nyāyas* in establishing the

14. प्रत्यक्षप्राप्तयुक्तिमूलकत्वेन युक्तेः प्रावत्यमुक्त्वा युक्तिसंबाधित्वेनापि उदाह. (Raghu. TPB. ii.3.11)

15. Vādirāja makes a fine point here:  
तत्तज्जोऽस्तुजतेति ध्रुवेरिति वदता लक्ष्मणवेति कर्तुं प्रयोषात् ब्रह्मणः स्वतन्त्रकारणत्वं सम्भवं इति सूचितम् ।  
वायुब्रह्मणोरुभयोरपि साम्ये, तद्वद्वा वायोरस्तुजत इत्यवश्यम् (TPG. p. 94)

16. अत एव यथा स्वातन्त्र्यं स्वात् तथा जाहेति सूत्रमिति भावः (Vādirāja. TPG)

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12. उपादानककारणं परमात्मनोऽनन्तत्वात् (TP. ii.3.10) 'तत्तेजोऽनन्त' इति द्युतेर्देहानो धूतवाय्वनूदवेनेन गन्तव्यतादानन्तकविक्रमेरुन्नेनारि कारणत्वप्रतिपादकत्वमभिप्रेतम् (Ragh. TPB. ii. 3. 10)

13. कर्ता सर्वस्य वै बिम्बुरेक एव न संभवः ।  
इतरेषां तु मलाणां यत्र एव तदात्मना ।  
तत्र तत्र स्थितो बिम्बस्तत्प्रकाशोः प्रबोधयन् ।  
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(TPG. p. 94)

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genesis of air, Prthvi, oṣadhi, anna etc. by the expression ādi in his opening statement *Brahmaṇa eva abādīṣṣṭiḥ*.<sup>17</sup> The term Āpah in the Sūtra applies to them by *upalakṣaṇa*.<sup>18</sup>

### ***Śaṅkara's Interpretation.***

According to S. the Pūrvapakṣa of the two adhīs is: The Śrutis say that from B. Vāyu came into being after Ākāśa, Agni after Vāyu and Waters after Agni. They also say that Prāṇa, Vāyu Akāśa, Tejas, Waters, etc. have all sprung from B. This shows that as everything has sprung from B. it must be held that Tejas and Waters also are directly produced from B.

The Siddhānta is that due weight must be given to the 'Kāraṇa-bhakti' attached to 'Vāyu' 'Tejas' etc. It would thus be proper to hold that Tejas originates directly from Vāyu and waters directly from Tejas and not from B. This will not be an 'Apasiddhānta' (negation of the true Vedānta view). For what is meant is that these subsequent effects are the effects of B. which has assumed the form of Akāśa, Vāyu, Tejas, etc. and not of the Śuddha-Brahman—i.e. B. which has not transformed itself into Vāyu, Agni and other forms.<sup>19</sup>

### Criticism

The effect of this Siddhānta will be to reduce the primacy of B's role in causation—except at the first stage of the production of Ākāśa. This will contrast unfavorably with the position of complete and absolute primacy of B's role in causation at all stages of evolution upheld by M. (See also *Gītā* VII.6. S *BSB*. ii.2.3).

However that may be, in conformity with the Siddhānta as embellished by S. we should expect his Pūrvapakṣa to be raised by challenging the position taken in B.S. i.1.2 that B. is the cause of all and his point of order of *Pratijñāhāni* in Sūtra ii.3.6 on the ground that fire and water are products only of Vāyu and Tejas and not of B.<sup>20</sup>

It is only by adopting such a line of Pūrvaśakṣa and refuting it with the Siddhānta that in all such cases it is the same B. which has assumed the form of Vāyu, Tejas, etc. that is the uniform cause of the

17. अत्र ग्वाचराजमुनशामुनमिष्यांश्चग्वादीनां हृद्यजातवज्रापनापंमादिदं घ्राप्ये (TP. II.3.11)

18. मूत्रं प्रत्यक्षं नान्यथा कम् (TP. II.3.11)

19. इह तु बाधोऽविचारस्तस्मिन् ब्रह्मणे बन्धुजीन्यथात्वात् बाधुपदान्तेऽपि माहादेवं ब्रह्मोपादनत्वोपपत्तेः कारक-  
विषयस्य स्वीकारवान्त्वोपाधोऽप्यप्युपाधत्वात् श्रुत्यः कास्त्वमोत्रिन्यायेन नियम्यन्ते इति सूत्रमिति यदातः  
(Bhāmati)

20. यथात्वे, मनुष्याभ्यामिदं त्वेन जन्मादिभूत विनयधिकरणोक्तं प्रतिज्ञाहानि बाधित्य पूर्ववत्स्य, तत्रात्रा-  
पारात्र ह्यहमन्तरादिनिमित्तमाशयेन शिष्टान्तस्य च समवे, तदन्तर्गतानि पूर्ववत्तदन्तर्गतानि

origination of Tejas, water, etc. that the expression *ataḥ* used in Sūtra ii.3.10 which follows by *anuvṛtti* in ii.3.11 can be shown to refer to one and the same antecedent—viz. Sat or B. “given” in ii.3.9, which immediately precedes *Tejo’ ataḥ*.<sup>21</sup> But in the way in which S. has posed the Pūrvapakṣa and met it, the term *ataḥ* where it actually occurs in ii.3.10 has to refer to *Mātariśvan* as its antecedent while under Sūtra ii.3.11 where ‘*ataḥ*’ follows by *anuvṛtti* it has to refer to *Tejaḥ*.<sup>22</sup> The B. which has assumed the form of *Vāyu* and *Tejas* being qualified and, therefore, different in each case, *ataḥ* cannot be made to refer to the pure B. underlying the essence of both, except thro’ the roundabout process of *Bhāgatyāgalakṣaṇā*. But then such a pure B. is not the cause of anything.

Further, the position that *Tejaḥ* and *Āpaḥ* are the products of B. which has assumed the form of *Vāyu* or *Tejas* would make them the effects of different qualified Brahman. This would preclude the possibility of *Ekaviññānena sarvaviññānam*.<sup>23</sup> By bringing the *adhi*, within the confines of *Vivartavāda*,<sup>24</sup> the *Bhāmāṭi* and *Kalpataru* have brought S.’s interpretation to the verge of liquidating the existence of *Tejas*, *Āpaḥ*, etc. as effects by knowing their cause: *Vāyu* or *Tejas*.<sup>25</sup>

#### *Rāmānuja’s Interpretation*

According to R. the *Tejo’ dhikaraṇam* consists of eight Sūtras ii.3.10-17. The Pūrvapakṣa is that *Tejas* *Āpaḥ* and *Ṛṥthvī* spring solely from *Vāyu*, *Tejas* and *Āpaḥ*. The Siddhānta is given in Sūtra 15 that they spring from B. which has for its ‘body’ the substances which are the immediate antecedent causes of *Tejas*, *Āpaḥ* and *Ṛṥthvī*. Sūtras 16 and 17 uphold the Siddhānta by taking note of incidental objections.

R. could more easily have shown that B. is the source of all by constituting *Tejas*, and *Āpaḥ* into *sepaarte adhi*’s with *ataḥ* “given” after *Tejaḥ* and following by *anuvṛtti* after *Āpaḥ* and *Ṛṥthivī*, referring uniformly to Sat or B. as its natural antecedent—instead of permitting himself of the awkwardness of giving *ataḥ* different antecedents in different places. He need not have delayed his *siddhānta* till *Tadabhidhyānād eva tu* (Sūtra 15) because of the particle *tu* therein. The *tu* in *Asambhavastu* (ii.3.9) does not make *Etena Mātariśvā...* (ii.3.8) a Pūrvapakṣa, even for R.

21. किं चैवं हि, ‘तेजोऽऽ.’ इति लोकात्: शब्दः स्वस्थाने ‘आप’ इत्यनुवृत्तिस्थले चाव्यवहितप्रकृतसदाद्य-ब्रह्मरूपकार्यपरो भवति (TC. p. 941b)

22. अन्त्या हि, स्वस्थाने व्यवहितप्रकृतगतस्वरूपरोज्जुवृत्तिस्थले च तेजःपरः स्यात् (TC. p. 941b)

23. किंच, तेज आदेर्वाद्यादिभावापन्नविनिष्टधिमन्त्रब्रह्मकार्यत्वे एकविज्ञानेन सर्वविज्ञानं न स्यात्

24. अन्त्यस्तस्याधिष्ठानस्वायोगात् न ब्रह्मणः कुतश्चित् संपद इत्युक्तं तर्हि वायोरप्यध्यास्तत्वात् न तेजस्ततो जन्म किंतु ब्रह्मण एवेति प्रत्यक्षस्यानात् संगतिः (Kalpataru II 3.18)

25. विद्यतंते शुक्तिरत्नचक्रानेन रूपस्थेव वाय्वादिरत्नचक्रानेन तेज आदेर्निवृत्तिश्च स्यात् (TC. p. 941)

## CHAPTER XVII

### NO CONTRADICTION AMONG LINK-TEXTS

#### 6. *Prthivyadhikaraṇam* (ii.3.12)

After establishing that everything in finite reality originates from B. directly and indirectly (thro' links), the Sūtrakāra now turns to remove conflict of testimony among the 'Dvāra-Śrutis'—or texts which refer to the role of intermediary links thro' which causation proceeds from one stage to another.

We read in one such link-text: "They (the waters) created 'food' " (*Chān. Up. vi.2*). Another says: "From Water the earth was created" (*Taitt. Up. ii.1*). Here the doubt arises whether the waters are the link-cause in the production of food or of the earth. The Pūrvapakṣa is: Owing to the conflict in the testimony, it would appear that waters are not the link-cause either of the production of food or of the earth. As both the texts are of equal strength neither can be accommodated in any other sense. If the Śruti referring to the creation of annam (food) from water is taken in its expressed sense, there will be consistency with many others such as "Therefore whenever it rains anywhere then there is abundant food" (*Chān. Up. vi.2.4*). At the same time, we cannot take it that the term *Prthivī* denotes *annam*. If we presume that food was created directly from water, it will go against the testimony of texts like—"From water *Prthivī*, from *Prthivī* vegetation and from vegetation, food" (*Taitt. Up. ii.1*). Nor can it be held that both *Prthivī* and *annam* are produced from water because of the opposition from the abovementioned text. Nor can we hold for a moment that the same *annam* is produced from water, as it is from vegetation. That will involve many unproved assumptions. Nor can it be supposed

that food is produced from water thro' intermediary stages; for we cannot depart from the primary sense of the passage: 'They (the Waters) created food'. Thus as both the Śrutis turn out to be self-contradictory neither can be preferred to the other. Both are, therefore, to be rejected as invalid. This will affect the Samanvaya of Śāstra in B. built on such foundations.

The Siddhānta resolves the conflict by showing that what has been referred to in the Śruti as 'annam', is not to be taken in the sense of 'food' in its commonly accepted sense, but in the sense of 'earth' which produces the food. The reasons for this preference are:

(ii.3.12)

अधिकाररूपशब्दान्तरादिभ्यः

- (i) The context (*adhikāra*) in which the disputed passage (*Tā annam asṛjanta*) is found is one of the emergent evolution of the elements. This is clear from the texts: It created tejas, it created the waters and the subsequent reference to the process of tripartition (*trivṛtkaraṇam*) to which the three subtle elements (*tejo'abanna*) are subjected (*Chān. Up. vi.3.2-3*) which is inapplicable to food as such.
- (ii) In addition to the evidence of the context, we have also the mark (*liṅgam*) furnished by the reference to the natural color of the earth which is black,—attributed to 'annam': The red color of a flame is the color of fire, the white one of water and the black one that of food (*Chān. Up. vi.1.1*).
- (iii) Thirdly, there is evidence that 'anna' has the power to denote 'the earth' in the texts: *Prthivī vā annam* (*Taitt. Up. iii.9*) *Āpaśca prthivī cānnam* (*A.Ā. ii.3.1*) *Tā āpo annamasṛjanta prthivī vā annam* ( ).
- (iv) The expression *ādi* in the Sūtra (ii.3.12) is intended to convey that it is not proper to reject the validity of both the texts on this point as proposed by the Pūrvapakṣa as the Śrutis are *apauruṣeya* and free from all flaws. Therefore, a proper attempt must be made on the above lines to resolve the apparent contradictions in respect of the *Dvāra-Śrutis*.

## CHAPTER XVIII

### NO CONTRADICTION RESPECTING AUTHORSHIP OF LAYA

#### 7. *Tadabhidhyānādhikaraṇam* (ii.3.13)

After having resolved the contradiction in respect of the origination of *adhibhūta* and *adhidaiva tattvas*, the next *adhi.* removes similar contradiction in respect of the identity of the author of Laya. The conflict turns on the following texts: The *Taitt. Up.* (iii.1) refers to B. as the author of Laya: *Yat prayanti.* The *Mah. N. Up.* (xvi.2) calls upon Rudra the supporter of the vital airs and the destroyer of all not to visit the suppliant with destruction. The *Pūrvapakṣa* argues that as we seldom find a father destroying his own offspring, the source of Laya must be other than the author of the world viz. B.

The *Siddhānta* holds: *Tadabhidhyānād eva tu tallīngāt sah* (ii.3.13): B. is the author of cosmic Laya or destruction and not Rudra or any other deity. A Being like B. which is moved by true knowledge, acquired by correct meditation and other *sādhana*s practised by earnest souls and which redeems them, when their *Prārabdhakarmas* have been worked out, from their *beginningless bondage of Samsāra* by Its gracious desire to do so, can *a fortiori* be assumed to be capable of bringing about the Laya or destruction of the created world-order with its beginning in time.<sup>1</sup>

It is not parenthood as such that accounts for a creator's not choosing to destroy his own offspring but his being influenced by feelings of

1. तस्याभिप्रेत्यानाद्योदनात्तत्त्वमावाद्भूयश्चान्ते विप्रवमायानिवृत्तिः (*Svet. Up.* 1.10)

इति कथ्यतयास्य तदभिप्रेयाननिमित्तत्वलिमात् उत्कर्षुत्वं प्रतीयते; किमु सादेवेवतः इत्येतस्मादेव सर्वसंहारकतां विष्णुरिति प्रतीयते (M. BSB. II.3.13)

I and mine towards the offspring. The Supreme B. is above such attachments and weaknesses. There is, therefore, no bar to its being the cause of dissolution during Pralaya of everything it has brought into being at the time of creation.<sup>2</sup>

### *Śaṅkara's Interpretation*

S. introduces the Pūrvaśakṣa as holding that the elements themselves bring forth their effects independently. The objection that non-intelligent tattvas like the elements cannot initiate independent activity is overcome by the explanation that these elements are spoken of in the Śrutis themselves as being endowed with intelligence. (*Chān. Up.* vi.2.3-4).

The Siddhānta is that it is the Supreme B. abiding in the form of these elements that reflects and produces the effects.<sup>3</sup> In other words, the Pūrvaśakṣa is put up from two different points of view (i) that in texts like *Ākāśād Vāyuh Vāyor Agniḥ* the intelligent principles are the agents while (ii) the elements as such are to be regarded as the material causes. The Siddhānta will be that B. in the form of these intelligent principles will be the superintending principle (*adhiṣṭāṭṭ*) in the transformation, and their material cause (*upādānam*) in the form of the elements.<sup>4</sup>

### *Revised Interpretation.*

But then, the investing of the elements themselves with the power to bring about their own modifications without their being "indwelt" by B. has been set aside earlier in the *Ikṣatyādhi*. (i.1.5-11) and elsewhere (i.1.14; i.4.1). It cannot, therefore, be brought up again for decision.

The other position that B. as expressing itself in the form of different elements is the material cause of their further transformation has also been well-established in the *Tejo 'dhikaraṇam* (ii.3.10). There is thus no need for this *adhi*. from any of these points of view.

The *Bhāmātī* and *Kalpataru* frankly admit this<sup>5</sup> and have, therefore, tried to give a better foothold to S.'s interpretation by improving

2. मन्त्रादिदोषादित्येन लोकवितृत्ववैतल्येन, लोकविरोधस्यादोषत्वात्। (TP. ii.3.13)
3. स एव परमेश्वरः तेन हेतात्मनावतिष्ठमानोऽभिध्यायस्व तं विकारं सृजतीति (S. BSB. ii.3.13)
4. स ईश्वर एव तेन हेताकाशादिभावैवानवतिष्ठमानः स्वयमभिध्याय निमित्तकारणभूतस्त तं विकारं बाह्यादिकं सृजति (Bhāmātī ii.3.13)
5. न तावदिह भूतानां ब्रह्मानधिष्ठितानां सृष्ट्वाभावविवक्षते, ईशत्यागविकारवैतल्येन। नापि ब्रह्मण एव तत्तद्वस्तुतात्मनावस्थितस्योत्तरोत्तरकार्योत्पादानत्वम्। 'ततोऽज' इत्यत्र तद्विनिर्माणम्। अतोऽधिकारानारंभ इत्याशङ्कामपनयन् संगतिमाह। (Kalpataru ii.3.13)

on the Pūrvapakṣa. According to them, the Pūrvapakṣa is raised with reference to the Abhimānidevatās of the elements. In texts like *Ākāśād Vāyuh; Vāyor Agniḥ*, the abhimānidevatās themselves (without being indwelt by B.) are said to produce different effects. Being themselves sentient beings they do not require to look up to another sentient being like B. to bring about such changes<sup>6</sup>

This Pūrvapakṣa is set aside by the Sūtra *Tadabhidhyānād eva tu tallingāt saḥ*. The Sūtra says that only the Supreme B. causes all these transformations of the elements because the Śruti has it that B. assumes the forms of the different substances by its own desire and reflection to do so, because there is the mark of its indwelling in all.

### Criticism

This revised interpretation of the Bhāmati and the Kalpataru is not in conformity with the position taken by S. at the outset of the Viyad-adhikaraṇa that the terms *Ākāśa*, *Vāyu*, etc mentioned in the Śruti texts cited there are all of them to be understood in the sense of the purely material elements of those names and that the ablative cases affixed to those words are to be interpreted only in the sense of their being viewed as material causes. This precludes *Ākāśa* and others being understood in the sense of the corresponding Abhimānidevatās and the ablatives as signifying the idea of their being efficient causes.<sup>7</sup>

One cannot be allowed to shift the ground by switching on to the abhimānidevatās here and putting forward a Siddhānta by way of Abhyupagamavāda or granting for the sake of argument—without committing oneself to it in all sincerity and seriousness.<sup>8</sup> This unenviable predicament in which S. and his commentators find themselves in negotiating this *adhi*. is enough to bear out the correctness of M.'s approach to the whole question of the genesis of Adhibūtas, which from the very beginning of his C. on this Pāda he has kept closely and intimately linked with their *adhidaivaviṣāra* as the two go hand in hand—being organically interconnected issues.<sup>9</sup> One may talk irresponsibly of "M.'s inability to keep out theology from his metaphysics"—not realising how unavoidably theology has to be invited to save a difficult situation, as here, even for others.

6. इदानीमाकाशादिभूताधिष्ठाव्यो देवताः ॥ स्वतन्त्रा एवातरोत्तरभूतनयं प्रवर्तन्ते उन परस्परव्यधिष्ठिता. परतन्त्रा इति । तत्रागामादभूतानोरग्निः इति स्वभावे निरपेक्षानां भूते, स्वयं चेतनानां चेतनान्तरापेक्षानां प्रनागमावात् स्वतन्त्राचार्यवाक्यानां दोषा बाध्यादिकारणत्वमिति जगतां ब्रह्मयोनित्वव्यापार इति प्राप्तम् ।

(Bhāmati II.3.13)

7. एषा आकाशादिगन्धानां भूतार्थत्वस्य संबन्धाच्चोपादानत्वस्योक्तत्वेन, अभिमान्यत्वस्य निमित्तार्थत्वस्य सामावात् । (TC. p. 944b)

8. अन्तुपदवादेन निदानास्तिन्न विनष्टावात् । (TC. p. 944b)

9 Cf. मोक्षप्रदानाधिभूताधिदेवेषु भूतानां परस्परविरोधवशात्करोत्यनेन पादेन । (M. BSB. II.3.1)

In S.'s interpretation, the phrase *Tadabhidhyānāt* is altogether superfluous. For, the mark of B. being the indwelling author and regulator of the modifications of *Ākāśa*, *Vāyu*, *Tejas*, etc., from one another, which is required to establish the conclusion that all the modifications take place only because of B. and not by the initiative of the *Devatās* which are dependent beings, has been fully expressed by the words *Tallīngāt* which immediately calls up the authority of the *Śruti*: *Yah Pythivyaṁ tiṣṭhan, yo vāyau tiṣṭhan*. In the circumstances, there will be no further need to refer to the fact of *tadabhidhyāna* (meaning reflection or desire on the part of B. to assume the forms of the different elements)—as the fact of B.'s indwelling in the elements is sufficient to explain their transformation without asking further as to how this indwelling of B. has come about. Conforming to this, the *Sūtra* could, therefore, be cut short to *Tallīngāt Saḥ*.<sup>10</sup>

There is, however, necessity for both the reasons—the one helping to establish the other (*hetusādhakahetu*), in M.'s interpretation: B. is the author of the dissolution of the cosmic order that has had a beginning in time, because It dissolves by its grace (*abhidhyāna*) the beginningless bondage of individuals in *Samsāra*.<sup>11</sup>

By way of internal evidence in support of this meaning of *abhidhyāna* here, the TD of *Trivikrama Paṇḍita* draws attention to the *Sūtra*: *Parābhidhyānāt tu tirohitam tato hyasya bandhaviparyayau* (iii.2.5) where the termination of the beginningless bondage of souls has been ascribed to the *abhidhyāna* (gracious will) of the Lord.

#### *Rāmānuja's Interpretation.*

According to R. this *adhi.* covers eight *Sūtras* from *Tejo'tas tathā hyāha* to *Carācara*..... (ii.3.17). It establishes that among the remote effects of B., it is B. in the form of that substance which is the immediately antecedent cause that produces that substance and not the bare antecedent substance as such.

We have already seen the awkwardness which results from treating *Sūtras* 10, 11 and 12 as *Pūrvapakṣa Sūtras* as R. has been obliged to do. Apart from that, his interpretation of *Tadabhidhyāna* in ii.3, 14, is unable to call to mind a *Śruti* in which that expression *abhidhyāna* is embodied. There is such a *Śruti*—*Tasyābhidhyānāt*.....*viśva-*

10. किंच, 'यः पृथिव्यां तिष्ठन् पृथिवीमन्तरो यमयति' इति त्वदुक्तस्य नियतत्वाल्लिख्यस्य 'तल्लिङ्गात्' इत्यनेन बोधोक्तत्वात् 'सोऽकामयते' इत्यभिध्यानस्य च देवतानामोस्वरूपिष्ठित्वे निवृत्त्यायोगात् मूले तदभिध्यानात् इति व्यर्थम् ।  
(TC. p. 944b)

'तल्लिङ्गात् सः' इत्येतावदेव पूर्वैरिति भावः (TCP)

11. अनादिबन्धसहस्रत्वात् सादिगस्तद्वृत्तनिर्मुक्त इति पञ्चम्योर्वैयधिकरणमुपेत्य परपरत्वा हेतुत्वोक्तिः (TDP)



*māyānivṛttiḥ* (Śvet. Up. i.10). But R. has no use for it. But that is not the criterion. If the Sūtrakāra had really intended to refer to the Śruti 'Tad aikṣata bahu syām' (Chān. Up. vi.2.3) as R. would have it, in this context, the former would have used the appropriate expression *Tadikṣaṇāt* as the more compact and precise one. Otherwise, it may be difficult to rule out the other Śruti: *Tasyabhidhyānāt*..... (Śvet. Up.) from being thought of in this connection. Taking his clue from *Tadabhidhyānāt*, M. has cited Śvet. Up. i.10 as the intended Śruti. The overall interpretation of the Sūtra too has to change with the change in the Śruti.

## CHAPTER XIX

### RETRACTION OF TATTVAS IN REVERSE ORDER

#### 8. Viparyayādhikaraṇam (ii.3.14)

This *adhi.* resolves the conflict of testimony in regard to the order of retraction of *tattvas* and their *abhimānidevatās* in *Laya*. This topic naturally comes up after it has been established in the previous *adhi.* that the Supreme B. is the author of their *Laya*.

The *Bhāllaveya Śruti* quoted by M. refers to the *tattvas* being produced in order and merging in order:

*Kramād utpadyate kramād vilīyate.*

The *Caturveda-śikhā* quoted speaks of the merger as taking place in the reverse order of creation: *Vyutkramād vilayaścaiva*. Merger in the order of origination can claim the support of our own experience. We find as a general rule that seniors in age predecease their juniors.

The conflict is resolved by the *Siddhānta Sūtra*: *Viparyayeṇa tu kramo'ṭa upapatteḥ*, pointing out that the order referred to in the *Bhāllaveya Śruti* is the reverse of the order of evolution because in another verse of the same *Bhāllaveya Śruti* it is clarified that involution is in the reverse order of evolution:

*Kartā Prāṇādikasyāśya hantā bhūmyādikasya ca /*

*Yaḥ kramād vyutkramāccaiva sa Hariḥ para ucyate //*

Tho' we find in our experience that seniors in age generally predecease the juniors, this may not be applicable to the *Tattvas*<sup>1</sup> and

1. लोके प्रथमोत्पन्नाः प्रथमं नाशे, किं प्रथमोत्पत्तिः प्रयोजिका, किंवा सप्तम्यविशेषादय इति (बिन्ता)  
(TC. p. 945b)

The existence of a Mūla-Śruti answering to what has been taught in the Śmṛti can easily have been assumed on the basis of the Mīmāṃsā dictum *Asati hyanumānam* and the discussion carried out.<sup>12</sup> The fact that the Sūtrakāra has thought it fit to raise a discussion over this question, in this Pāda, cannot be properly explained without evidence of actual conflict of testimony on the point, from the Śrutis. It is not necessary that the materials available to the Sūtrakāra should, all of them, be extant to this day.

### *Rāmānuja's Interpretation.*

According to R. this Sūtra has *nothing to do with the question of the order of retraction of the elements*. It is a continuation of the topic of the order of origination itself from the previous Sūtras. It establishes that the order of succession of Prāṇa, Indriyas, Ākāśa, Vāyu, Tejas, Waters and Pṛthivī mentioned in *Mund. Up.* (ii.1.3) in reverse of (i.e. in conflict with) the true order of their origination as Ākāśa, Vāyu, Agni, etc. as set out in *Taitt. Up.* (ii, 1) is justifiable only on the acceptance of the position that each of these effects is really from B. itself in the form of a special causal substance producing the next. For, the acceptance of mediate causality for B. would annul its immediate causality taught in the Śrutis.<sup>13</sup>

### *Criticism.*<sup>1</sup>

We have, however, to point out that after the consideration given to the question of the creation of the elements upto Sūtra 13, it would be more natural to expect attention to be given to the topic of their retraction also. *There is no reason for R. to fight shy of the topic*. S. is right in discussing it tho' not in the way in which he has done it.

12. 'ज्यातिध्यायः प्रतीयन्ते ज्यातिर्वागो प्रतीयते' इति त्वदुक्तस्मृत्यनुमितपूर्वो च तयोः क्रमस्य ध्रुवत्वेन तदध्वन-  
स्वीकारेण पूर्वोत्तरपञ्चयोरयोगान्त्व (TC. p. 945b)

13. ब्रह्मकर्महृद्ब्रह्मपादकाणादिक्रमान् विपर्ययेन न. सर्वेषां कार्याणां ब्रह्मत्वनिर्देशः. क्रमः 'एतस्माज्जायते प्राण' इत्यादिषु प्रतीयते, न च क्रमः तत्तद्व्याप्तं ब्रह्मणः तत्तत्कार्यत्वतरेवोपपद्यते । परंपरया कारणत्वे हि ब्रह्मत्वसंशय-  
मुत्पद्यते । अतः 'एतस्माज्जायते' \* \* \* इत्यादिक्रमसि सर्वस्य ब्रह्मणः साक्षात् संभवस्योत्पत्त्यर्थम्  
(Śrībhāṣya ii.3, 15)

## CHAPTER XX

### NO EXCEPTION TO THE LAW OF RETRACTION IN THE REVERSE ORDER.

#### 9. *Antarādhikaraṇam* (ii, 3, 15-16)

This *adhi.* removes the doubt of exception to the rule of retraction of all created elements and their presiding deities in the reverse order, as established in the previous *adhi.* The doubt arises with reference to the retraction of *manastattva* and *vijñānatattva*.

The *Pūrvapakṣa* takes its stand on certain texts like: "From *Prāṇa* *Manas* is produced and from *Manas* *Vijñāna* is produced" ( ). "Let the enlightened one contemplate that speech merges into mind and mind into *vijñāna*" (*Kaṭha. Up.* 1.3.13).

The *Pūrvapakṣa* contends that it is clear from the first text that *Vijñāna* is produced from the mind. The *Laya-Śruti*, cited above, has it that it is the cause viz., the mind that is retracted into the effect viz., *Vijñāna* and not the effect *vijñāna* into the cause viz. the mind, as we should expect from the principle of retraction in the reverse order. This means that the law laid down in the previous *adhi.* is broken in this case and is applicable only to cases other than that of *vijñāna* and *manas*. The opening words of the *Sūtra* thus sum up the *Pūrvapakṣa* neatly:

विज्ञानमनसो अन्तरा (विना) क्रमः

(i.e. पूर्वोक्तव्युत्क्रमलक्ष्यः )<sup>1</sup>

The second part of the first *Sūtra* replies to this objection and answers that there is no special proof that there is any such excep-

1. विज्ञानमनसो अन्तरा विपरीतक्रम इति चेत् (M. BSB. ii.3.15)

tion in the case of *Vijnāna* and *Manas*: *Aviśeṣāt* (i.e. *viśeṣapramāṇābhāvāt*).

The second sūtra clears up matter by pointing out where the misconception of the *Pūrvapakṣa* lies. The Śruti: *Manasaśca vijñānam* ( ) quoted for the *Pūrvapakṣa* does not refer to the origination of *vijñānatattva* from *manastattva* as misunderstood by the *Pūrvapakṣa*. Its real meaning is that the mind as a sense organ (*antaḥ-karṇa*) produces the *vytti* of cognition (*vijñānam*) thro' reflective thinking (*ālocana*)<sup>2</sup> The words *manas* and *vijñānam* in the Śruti quoted for the *Pūrvapakṣa* as representing the genesis of *vijñānatattva* from *manastattva* convey the partial senses of the terms<sup>3</sup> *vijñāna* and *manas* in terms of cognition in the form of a *vytti* thro' the action of the mind. (*Tadvyapadeśo bhāktāḥ*). The other senses of the terms *Vijnāna* and *Manas* are of course *vijñānatattva* and *manastattva*. Those senses are not intended here in the text: *Manasaśca vijñānam*.<sup>4a</sup> In respect of the Laya Śruti: *Tad yacched jñāna ātmani*, however, it is the merger of the *manastattva* in *vijñānatattva* that is intended. Such a merger is in conformity with the reverse order of their origination.<sup>4b</sup> The order of origination is: From the Supreme B emerges *Avyakta*, from *Avyakta* *mahattattva*, from *Mahat* emerges *Vijñānatattva*; from *Vijñānatattva* emerges *manastattva* and from *manastattva* *Ākāśa*, etc. The phrase '*Carācarvyapāśrayaḥ tadbhāvabhāvitvāt*' in the Sūtra has been explained as conveying that awareness in the form of a *manovytti* in respect of the moving and non-moving world of objects is produced by the mind as a cognitive sense organ:

नच, 'मनसश्च विज्ञानम्' इति श्रुतिविरोधः । तस्याः चराचरविषयकवृत्तिरूपज्ञानस्य मनो-  
रूपेन्द्रियजन्यत्वप्रतिपादकत्वेन सायकामत्वादित्यर्थः\* (Raghu NV†)

2. 'मनसश्च विज्ञानम्' इति व्यपदेशेन चराचरेषु जालोचनाद्विज्ञानं भवतीति (M. BSB. ii.3.16)

3. भागवतध्या ११ स्वात् (M. BSB. ii 3 16). The term *bhāktā* in the Sūtra is rendered as 'a part' of the meaning of the terms in question. The derivation of the word in this sense is given by the TC. 'भक्त्यो भागसेवयोः' इति वचनात् भागवत्स्य भक्त्येभ्यश्च कृत्ययमानात् भक्त्यन्वयात् वा, किन् प्रत्ययान्तात् भवितव्यत्वात् वा, तत्त्वेदमिति मन्त्रमगमास्ये विदितान्प्रत्ययान्तस्य भवनशब्दस्य भागविषयवाचकत्वं युक्तम् (Op. cit.) Raghu. TCP. (p 347b) identifies the Kośa cited as *Kavikalpadruma*. (Ver. 123b)

4a. मनः शब्दो हि, तत्त्वेन्द्रिय-करणं च वर्तते । तत्रा विज्ञानशब्दोऽपि तत्त्वेन्द्रियवाचने च । अथ च व्यपदेशः साधारण-  
मनोविज्ञानस्यार्थोऽपि तद्विषयवाचकप्रमाणविषय एव, अनु मनोविज्ञाननत्त्वविषय । न चेन्द्रियादिविषयत्वे कार-  
नानुपपत्तिः (TP. ii 3.16)

4b. यद्यपि यच्छब्दं वाच्यमस्ति, इत्येव तत्त्वमयम्, तथापि नायमुत्पत्तिरयम् (NV†. ii.3 adhi. 9)

5. एतद्व्यक्तमन्यत्रमन्यत्रात् महामनसा ।

विज्ञाननत्त्वं भूतं मामुपपन्नं चतुर्मुखात् ॥

विज्ञाननत्त्वात् मनो भवनरूपमात्रं यादिकम् ॥ इति स्कान्दे (M. BSB. ii.3 16)

6. चराचरविषये मनोभागात्तत्त्वेन्द्रियवाचकप्रमाणमनसात् (TP. ii.3.16)

"In so far as knowledge (awareness) is being produced (*bhāvitvāt*) by the distinctive attribute (*tadbhāra*) of reflection (*ālocana*) belonging to the mind (*manah*) in respect of (*viśaye*) the moving and non-moving objects of the world.

The term *carcācara* has also been explained as alluding to the two senses which the terms *manas* and *viññāna* carry—one of them being what is 'constant' (*acara* > *acala*) and the other 'transient' (*cara* > *cala*). The *viññāna* and *manastattvas* are constant principles. Used in the sense of 'the sense organ (mind or antahkaraṇa) producing thro' the process of reflective thinking (*ālocana*) knowledge of some distinctive kind, it is the *cara*—aspect of the meaning of the word that is to be taken into account. It is to show that it is the transient aspect of the dual sense of the words that has been kept in view here in interpreting the text *Manasastu viññānam* that the *Sūtrakāra* has read the term *carācaravya-pāśraya* by itself tho' syntactically it is an integral part of the compound: *Carācaravyapāśrayatadbhāvabhāvitvāt* standing in adjectival relation to "*tadbhāva*". *Vādirāja* in his TPG has, however, explained the term *carācaravyapāśrayatadbhāvabhāvitvāt* as referring to the production of knowledge (*vyttirūpam*) by the sense organ (mind) in the two classes beings—the trees, plants and such other *acala*—*Jīvas* and in other classes of beings who are *cala* (moving) such as men and animals:—

अल्पाक्षरत्वात् जीवव्यपाश्रय इति वक्तव्ये, यच्चराचरग्रहणं, तन्मनसः तज्जन्यबोधस्य च जीवेष्वभावे चरे संचरणाद्यसंभवात् । अचरेऽपि स्वतः संचरणाभावेऽपि परदत्तजलपानादिना-  
भिवृद्धपसंभवात् इति च हेतुसूचनार्थम् । (TPG. p. 96-97)

### *Śaṅkara's Interpretation*

According to S. the *Sūtra*: *Antarā viññānamanasi*\*\*\*\* (ii.3.15) constitutes an *adhi.* by itself. It deals with an objection against the order of origination referred to in the *Taitt. Up.* (ii.1) that from B. *Ākāśa* originates and from *Ākāśa* *Vāyu*, from *Vāyu* *Tejas* and so on. This seems to be contradicted by *Muṇḍ. Up.* (ii.1.3) which places the genesis of the sense organs, and the mind between 'B. and the elements' headed by *Ākāśa*.<sup>8</sup>

The *Siddhānta* refutes this objection. It says that the order of genesis referred to in the *Taitt. Up.* holds true everywhere (*aviśeṣāt*). The apparent intrusion of *manas* and the *indriyas* in between B. and *Ākāśa* in the *Muṇḍ. Up.* text has got to be explained without clashing with the order established in the *Taitt. Up.* The mind and the sense organs are instruments of knowledge and they are composed of the essence of the elements (*bhautika*) and therefore they must necessarily

7. समाप्तान्तर्गतं तदुभावं प्रति विशेषणस्यापि चराचरव्यपाश्रयत्वस्य सूक्ष्मप्राधानं तु, मनोविज्ञानशब्दरूपो व्यपदेश-  
इन्द्रियावबोधयोस्तु चंचलत्वेन चरत्वात् इह भागविषयः इति योजनान्तर्गतदर्शनार्थमिति द्रष्टव्यम् (TC. p. 948b)

8. आत्मादिस्तुतिः प्रत्ययस्वात्मनो इत्युक्तम् । सेन्द्रियस्य च मनसो बुद्धेश्च सद्भावः प्रतिद्वः भुतिस्मृत्योः । तयोस्तपि कस्मिंश्चिदन्तराले ज्ञेय उत्पत्तिप्रत्ययानुपसृष्टाहो । आश्रयेण उत्पत्तिप्रकरणे भूतानामात्मनश्च अन्तराले करणान्यनुक्रम्यन्ते । तस्मात् पूर्वोक्तोत्पत्तिप्रत्ययक्रममग्रेसरो भूतानामिति चेत् - (S. BSB. ii.3.15)

have been created *after* the elements. The mention of created things in the *Mund. Up.* is only a specification of all that had been created and not an enumeration in the precise order of their creation. But the logical order (required by the law of cause and effect) shows that the sense organs and the mind could not have been created before the elements which are part of their causal complement. Thus understood, there is no real violation of the order of genesis.<sup>9</sup>

### Criticism

This way of interpreting the Sūtra involves a break in the continuity of theme. The subject of creation of elements had been concluded with Sūtra 13 and the topic of their retraction had been taken up, according to S. himself, in Sūtra 14. Sūtra 15 would most naturally be expected to go into alleged cases of exception to the order of retraction, if any. This is how M. has explained Sūtra 15. If any case of alleged exception to or contradiction of the order of genesis is to be specially discussed, its proper place would be before opening the topic of *Laya*.<sup>10</sup>

S. has tried to justify the opening of this topic at this stage with the explanation that in the foregoing Sūtras it had been shown that the creation and the retraction of the elements take place (from and into B), in the direct and in the reverse order. However, apart from the elements referred to in the earlier Sūtras, the Śrutis and the Smṛtis speak of the existence of the mind, the senses and the intellect. It stands to reason that these things also originate in B. and are refunded into It in some order. They must accordingly have a place of their own among the things created and refunded. It is in this context that the *Mund. Up.* text which mentions the organs and the mind between B. and *Ākāśa* creates a break in the order of creation and retraction so far made known to us. Hence, it becomes necessary to thrash out this question.

This explanation tho' plausible is not very satisfactory. In the first place, the *Mund. Up.* text cited deals only with the origination of *manas* and *indriyas*, along with other things. It does not say anything about their retraction. The actual contradiction is thus only with reference to their place in the scheme of origination. The settlement of their place and order of origination will automatically decide the ques-

9. न । अविज्ञेयान् । यदि तावत् भौतिकानि कल्पानि ततो मूर्तव्यतिवृत्तव्याप्यामेवैवामूर्तव्यतिवृत्तयो प्रवर्त इति नैतयोः क्रमान्तरं नृप्यम् । अत्रानि च भौतिकत्वे सिद्ध कल्पानाम्—'अत्रमय हि सोम्य मनः' इत्येवमातोयकम् । आपवेचे नु, सामान्यक्रममात्रं करणानां भूतानां च, न ततोव्यतिवृत्तम् उच्यते (S. BSB. II.3.15)

10. Cf. अतस्तस्य पूर्वमूत्रादङ्गलवक्रमवयवयोगेन, मूर्तिक्रमपरत्वं तथास्याधिकरणस्य मूर्तिक्रमप्रकरणानुत्कर्षः (रवि नोत्पत्ते) (TC. p. 934)

tion of the order of their retraction; for S. has not raised cases of any exception to the accepted order of retraction (in the reverse order) as M. has done. Hence, there will be (greater) coherence in raising this question of the *indriyas* and senses before beginning the topic of *Laya* as such and not after it. Unless there is contradiction in both the directions in the case of *manas* and the senses or contradiction in respect of their retraction only, it would not be proper to raise their question after the topic of *Laya* has been concluded. But no such contradiction has been reported by S. The difficulty is only with regard to where their origination is to be placed and in what order. The order of their *Laya* would be governed by the reverse order of their creation without any difference of opinion. Thus, even accepting S.'s special reasons for going into this question of the *indriyas* and *manas*, we fail to see why the topic should have been brought up after *Laya* and could not have been discussed before *Laya*.

There are other misfits in S.'s interpretation of the wording of the *Sūtra* to sustain his interpretation, which raise grave doubts about the correctness of his diagnosis of what is precisely at issue in this *adhi*.

To begin with the *Muṇḍ. Up.* text cited by him refers to *Prāṇa*, *manas* and *indriyas* in between B. and *Ākāśa*. S. has not offered any explanation as to why the *Sūtrakāra* has ignored the case of *Prāṇa* and shown so much solicitude only for determining the place of *manas* and the senses, in the evolution scheme.<sup>11</sup> As a matter of fact, accepting the semantic derivation of the term '*vijñāna*' proposed by *Vācaspati*, as pointing to the cognitive organs of mind, *indriyas* and *buddhi*, the mind also as an internal sense organ can be brought under the notation of *vijñāna*, thus eliminating the use of *manas* in the *Sūtra*. (and giving place to *Prāṇa* which has been left out).<sup>12</sup> It cannot be that the term *manas* has been specially retained in order to give a clue to the origination of the *indriyas* as *bhauṭikas*, from the *bhūtas*. The *Śruti* quoted by S. for this purpose: *Annamayam hi somya manaḥ* (*Chān. Up. vi.5.4*) merely refers to the quotidian build-up of the mind by the finest essence of the food eaten. It has nothing to do with the question of the origination of the mind from the elements in primordial creation. This should be clear from the opening statement there "Food when eaten becomes threefold; its middle part flesh and its subtlest portion the mind" (*Chān. Up. vi.5.1*)<sup>13</sup>

11. आद्यवैश्वे आत्मनो भूतानां चान्तराले प्राणस्यापि श्रुत्यात् सूत्रे तत्त्वानेन विज्ञानमनसोरोपोपादानम् (अनुपपन्नम्) (TC)

12. तथा, योगिनेन विज्ञानशब्देनैव मनसोऽप्युक्तिरुपपन्नेन सूत्रे पृथक्कृत्य शब्द (अनुपपन्नः) (TC. p. 948)

13. अन्नमयत्वादिश्रुतिस्तु 'अन्नमयितं द्वेषा विधीयत' इति वाक्यतोषेणात् पानिनेनाप्रेन यम उपपद्यमाह। न तु पृथिवीभूतान्मनस्तत्त्वोत्पत्तिम् (TC. p. 948b)



S. mentions the existence of the Buddhi and other Śrauta tattvas. By the same token, we have to take into account Mahat, Avyakta and the Tanmātras referred to in the *Subālopaniṣad*. The *Taitt. Up.* makes no mention of Avyakta and Mahat which are mentioned in the *Kaṭha. Up.* Surely, S. would not be justified in treating these as productions of the bhūtas. It is in this connection that the Śruti cited by M:

आकाशादूर्ध्वं तन्मात्राणि भूतादौ<sup>14</sup> लीयन्ते । भूतादिर्महति, महानव्यक्ते लीयते  
and the Smṛti:

परादव्यक्तमुत्पन्नमव्यक्तात्तु महास्तथा ।  
विज्ञानतत्त्वं महतः समुत्पन्नं चतुर्मुखात् ॥  
विज्ञानतत्त्वात्तु मनो मनस्तत्त्वाच्च खादिकम् ॥

deserve attention.

Strikingly enough, it is this order of the genesis of ākāśa etc. only after Prāṇa, Manas and indriyas that is reflected in the *Muṇḍ. Up.* text

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।  
खं वायुर्ज्योतिरापः पृथिवी (ii, 1, 3).

The famous text of the *Subālopaniṣad* quoted by R. under B.S. i.4.27:—

पृथिव्यप्सु लीयते, आपस्तेजसि, तेजो वायो, वायुराकाशे, आकाशमिन्द्रियेषु, इन्द्रियाणि तन्मात्रेषु, तन्मात्राणि भूतादौ भूतादिर्महति, महानव्यक्ते, अव्यक्तमक्षरे, अक्षरं तमसि, तमः परे देवे एकीभवति ।

also affords evidence of the order of evolution of the elements from and after the indriyas.<sup>15</sup>

There is nothing wrong in adjusting this information by way of *anuktopasamhāra* in the scheme of the *Taitt. Up.* so that the difficulty vanishes without resorting to desperate remedies like ignoring Prāṇa and making separate mention of Manas and Indriyas when both can be combined under one term 'Vijñāna'. If this is done, there will be no need for this *adhi.* at all.

The way in which S. construes the words 'antarā' and 'vijñāna-manasi' in the Sautra pūrvapakṣa necessitates importation (*adhyāhāra*) of additional words in brackets:—

(आत्मानं भूतानि च) अन्तरा विज्ञानमनसी (समाभ्यायेते)

Between [Ātman and the elements] the senses and the mind [have been mentioned].<sup>16</sup>

14. भूतादिः means अहकारवत्त्वम्

15. CL. 'मनस्तत्त्वाच्च खादिकम्' इति भाष्यसूत्रस्य, तथा, आकाशादूर्ध्वं तन्मात्राणि भूतादौ लीयन्ते भूतादिर्महति, महानव्यक्ते इति (श्रीर) निवे तेषां तेषां एव 'च वायुर्ज्योतिरापः पृथिवी' एव, एतस्माज्जायते प्राणो मनो इत्येव च मनोमनस्येव आकाशोत्पत्तेः मित्रे (TC. p. 948b)

16. भवत्येवमाहुताभ्यां "आत्मानं भूतानि च" इत्याभ्यां द्वितीयाभ्यां विज्ञानमनसी इत्येव प्रथमाभ्यामाहुतेन 'आत्माने' इत्यनेनान्वयः (न युज्यते) (TC. p. 948)

## NO EXCEPTION TO RETRACTION IN REVERSE ORDER

(ii) Similarly, in trying to establish a suitable connection for the word 'krameṇa' in the Sūtra S. has to import a full sentence:

(तयोरपि) अन्तराले क्रमेण (उत्पत्तिप्रत्ययावृत्तेश्चाहो)

"In between (genesis and retraction of them must be provided for) in due order.\*\*\*"

Such devious importations are avoided in M.'s one straight and simple construction of the Pūrvapakṣa:

विज्ञानमनसी अन्तरा = meaning विना (व्युत्) क्रमेण तयः (अन्येषा)<sup>17</sup>

The meaning of 'krama' (order) can be conveyed by the expression *antarā* equivalent to *antarāla* (in between the two ends), as S. understands the position. This renders the term *krameṇa* in the Sūtra superfluous.<sup>18</sup>

### Rāmānuja's Interpretation

We have already noticed that according to R. the two Sūtras: *Antarā vijñānamanasi* and *Carācara*\*\*\*\*are part of the *Tejo'dhikaraṇam*. Accordingly, R. treats the Sūtra: *Antarā vijñānamanasi*\*\*\* as connected with the topic of genesis of the tattvas (and not with their Laya). We have seen that even the Sūtra *Viparyayeṇa tu krama*\*\*\* has not been interpreted by him in terms of Laya. His interpretation of *Antarā vijñānamanasi*\*\*\*\*is not, therefore, open to the criticism of break of continuity of the topic of Laya and reverting to the topic of origination, as is S.'s interpretation.

R. holds that the Sūtra *Antarā vijñāna*\*\* takes note of the objection that the sense organs and the mind are accepted as being created in between the elements and the Tanmātras because there is a parallel agreement between the order of the *Taitt. Up.* and the order of creation given in the *Mund. Up.* including the senses and the mind and that for this reason the entire text is evidence only of the orderly genesis of the various Tattvas directly from one another and not directly from B. as contended by the *Siddhāntin* in Sūtra 15 (*viparyayeṇa tu*\*\*\*).<sup>19</sup> This objection is refuted by the argument (*aviśeṣāt*) that the

17. मन्त्रीत्या 'विज्ञानमनसी' इत्यस्य द्वितीयान्तस्य विज्ञानमनसी अन्तरा-विना, इत्यनप्याहारेणैव अन्यसप्तमे (TC. p. 943)

In M.'s interpretation on the other hand, 'Krameṇa' referring to the previously established 'krama' viz. the reverse order (*vyutkrameṇa*) is quite justified and is not rendered superfluous by the term *antarā*, which means 'except in the case of' (विना)

18. क्रमेणान्तरालायमेतन्तरालान्देनैवोक्त्या युतः मूले क्रमश्चन्द. (अव्युक्त.) (TC. p. 943)

19. अद्यापि सर्वेषां क्रमप्रतीतिः । चादिपू तावत् ध्रुवन्तरासिद्धः क्रमोऽद्यापि प्रतीयते । तैः सहपाठलिङ्गात् भूतप्राण-योन्तराले विज्ञानमनसी अपि क्रमेणोत्पद्यते इति प्रतीयते । अतः सर्वस्य साक्षात् ब्रह्मण एव सप्तवस्यो-त्पत्तकमिदं वाच्यं न भवतीति (Śrībhāṣya ii.3.16)

inclusion of Prāṇa, the senses and the mind in between does not in any way alter the fundamental position of the Siddhānta that every one of them is created by B. directly in so far as the fact remains that each of the Tattvas producing the next in the series constitutes the body of B. For this reason, they are all produced directly by and from B.

Needless to say, such an interpretation also involves a good deal of importation (*adhyāhāra*) to establish the desired point of view.<sup>21</sup> An interpretation of the Sūtra which is able to explain without *adhyāhāras* or with the minimum of *adhyāhāras* is certainly to be preferred.

20. तन्न । अविशेषात् । विज्ञानमनसोः खादोनां च साक्षात् समवरूपसम्बन्धस्याभिधेयस्य सर्वेषां प्राणादिपृथिव्यन्तानाम-  
विशिष्टत्वात्, स एव विधेयः; न क्रमः । अतोऽप्यवतादिसरीरकात् परस्मात् ब्रह्मण एव सर्वकार्याणामुत्पत्तिः ।  
तेजः प्रभृतयश्च शब्दाः तदात्मभूतं ब्रह्मैवाभिधेयवन्ति । (*Śrībhāṣya* ii.3.16)

21. अनेकाध्याहापादिदोषात् (Ragh. TCP. p. 948)

## CHAPTER XXI

### BRAHMAN IS NOT SUBJECT TO LAYA

#### 10. *Ātmādhikaraṇam*<sup>1</sup> (ii.3, 17)

Having established that everything other than B. is subject to retraction, the Sūtrakāra now turns to dispose of a doubt that may arise whether B. also may similarly be subject to Laya. The doubt itself is not an idle one. It arises on account of a conflict of testimony. One text proclaims that B. is 'the eternal of the eternal' (*Kaṭha. Up. ii, 2.13*). Another reads: "Having involved all this in darkness (*tamas*) He remains hidden in that darkness". "Having dissolved the darkness, He issues forth. Unaided, He creates all this world, withdraws it, ordains it in various ways, impels it to activity, envelops it in ignorance and brings the light of self-experience to the souls and redeems them from bondage" ( )<sup>2</sup>.

The Pūrvapakṣa thinks that the statement that at the time of Cosmic Laya, B. lies hidden in darkness is only a euphemism for saying that it gets bodily disintegrated. The text which alludes to B.'s merger (*antas tamasi niṣīnah*) can also be supported by the reasoning that as a sentient being, like the Jīvas, B. also must be subject to merger, in the great dissolution.<sup>3</sup> The Pūrvapakṣa overrules the ob-

(ii.3.17). This word *Ātman* is to

1. नात्मा अधुतेनित्यत्वाच्च ताव्य.

be understood here in the sense of the Supreme B. It is the primary sense of the word, as has been established by the Sūtrakāra in i, 3.1 and as followed by him in iv.1.3.

2 'स वा इद सर्वं विलाप्यान्तस्तमसि निनीतः तद्विलाप्य व्युत्तिष्ठते । स इद सर्वं विसृजति, विनाशयति, विस्थापयति प्रस्थापयति, आन्धरायति, प्रकाशयति विमोचयत्येक एव'

3. (न च) चेतनत्वेन साम्यात् विष्णोरपि देहतयः (NV. II.3. adhi. 10)

inclusion of Prāṇa, the senses and the mind in between does not in any way alter the fundamental position of the Siddhānta that every one of them is created by B. directly in so far as the fact remains that each of the Tattvas producing the next in the series constitutes the body of B. For this reason, they are all produced directly by and from B.

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तेजः प्रभृतयश्च शब्दाः तदात्मभूतं ब्रह्मैवामिदधति । (*Sribhāṣya* ii.3.16)

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<sup>1</sup> नात्मा अश्रुतेनित्यत्वाच्च तास्यः (ii.3.17). This word *Ātman* is to be understood here in the sense of the Supreme B. It is the primary sense of the word, as has been established by the Sūtrakāra in I, 3.1 and as followed by him in iv.1.3.

<sup>2</sup> 'स वा इदं सर्वं विनाप्यान्तस्तमसि निवीनः तद्विनाप्य भूतिष्ठते । स इदं सर्वं विसृजति, विनापयति, विस्वापयति प्रस्थापयति, आन्धादयति, प्रकाशयति विमोचयत्येक एव'

<sup>3</sup> (न च) वेतनत्वेन साम्यात् विष्णोरपि देहत्वः (NV. ii.3. adhi. 10)

jection that as an Independent Being not even subject to *Parādhīna-viśeṣāpti*, it will not be possible to conceive of B.'s merger.<sup>4</sup> It is within the competence of B. to assume a body sportively (for purposes of creation?) and there is every likelihood of its losing such a body in universal *Laya*.<sup>5</sup>

The Siddhānta therefore rules out the possibility of B.'s *Laya thro'* loss of Its body, in cosmic dissolution.<sup>6</sup> Earlier, in the *Asambhavādhi-karaṇam* (ii.3.9) B.'s freedom from origination was established. Here its immunity from loss of being thro' loss of its body<sup>7</sup> is established. There is thus no overlapping between the two *adhikaraṇas*.

The Sūtrakāra proceeds to refute the Pūrvapakṣa by pointing out that there is really no evidence in the Śruti (*aśruteh*) of the alleged merger of B. The commentator explains this by pointing out that the text referring to B.'s being "hidden in darkness" does not mean to say that B. is lost or that its body is dissolved in cosmic dissolution but only that B. remains concealed and enwrapped in primeval darkness which is an aspect of Prakṛti and is invisible to others. This is corroborated by the famous R̥gvedic verse from the *Nāsadiya Sūkta*:

तुच्छयेनाम्बपिहितं यदासीत् (X.129.3c)

'The all-pervading One (*ābhu*) lay concealed by the dependent and inferior (*tucchya*) principle of Prakṛti'. In this Śruti we see that after referring to the fact that while the entire world of effects was merged in Prakṛti, in Mahāpralaya, the Supreme One (*tad ekam*) lying all the while concealed in this Prakṛti came out of its concealment at the end of this period, by its own will and power of thought:

तपस्तन्महिताजायतैकम् (RV. x.129.3d)

M. quotes the *Pañcī Śruti* also in this connection: 'Hidden from view, in this primeval darkness, He distinctly sees Prakṛti, Puruṣa and Kāla. None other sees Him'. The *Kaṭha Up.* (ii.2.13) says: "He is the

4. न च वक्तव्यं स्वातन्त्र्यहेतुना परमात्मनोऽनुत्पत्तेर्यतत्वात् कथं तस्य इति (TP. ii.3.17). See Ragh. TPB. on this.

5. स्वतन्त्रस्यापि लीलया विग्रहग्रहणपरित्यागोपपत्तेः (TP. ii.3.17).

The AC of Satyanātha is the only C. which throws welcome light on this point:

अपरिह्रायमेव लयादिकं दोषत्वात् जगज्जन्मादिकारणत्वविरोधि, न तु लीलया प्राप्तम्। नहि लीलया बालकै-  
स्ताडपमानो राजा न राजा भवति, येनेश्वरो जगज्जन्मादिकारणं न स्यादिति चेत्; न ब्रह्मो वयं लीलया विनामो  
भवतीति, येनोक्तदोषः स्यात्। किंनय यथा लीलया कुड्यात् कुड्यमृततत अवर्जनीयं पातं, एव लीलया विग्रह  
गृहीतिवतोऽपि अवर्जनीयो विनाश इति। सति च विनाशे, दोषित्वात् न नर्तकगत्कारणत्वमिति युक्त एव पूर्वः  
पक्षः (AC. ii.3.17)

6. अनेन मोक्ष प्रतिज्ञाः नात्मा देहो लोके इति व्याख्यातो भवति। (Ragh. NVt. ii.3.17)

7. No physical body of any material essence is intended by this expression. Nor is any "body" alluded to as being "sportively assumed" (लीलया गृहीतो विग्रहः) in the Pūrvapakṣa intended here. The "body" of B. is a synonym for its unique personality. For further comments see M.'s BSB. ii.2.41. p. 95 ante.

eternal of the eternal". This very distinction conferred on B. as the "eternal of the eternal"—implying 'degress' (?) of eternality should make it clear, says M., that while the Jīvas are eternal only in their essence of being (*svarūpeṇa nitya*) while their bodies are not, the Supreme has a superior order of eternality in that even its body of transcendental essence is for ever immune from loss or disruption or diminution of any kind.<sup>8</sup>

*Śaṅkara's Interpretation.*

S. treats Sūtras 16 and 17 as two different *adhikaraṇas*—both, however, dealing with the topic of Jīvātman, which according to him begins with Sūtra 16 and extends to the end of the Pāda.

*S.'s Carācarādhikaraṇam (ii.3.16)*

Sūtra 16 raises the Pūrvapakṣa as follows: In common parlance, we speak of Devadatta as 'born'. The name Devadatta must, therefore, appertain to the Jīvātman and not to his body. The rites of Jātakarma at birth and of Vaiśvānareṣṭi on account of such birth of a child, the offering of Śrāddhas to the dead cannot be on account of the body answering to the name Devadatta. It must, therefore, be conceded that the usages: Devadatta is born, Devadatta is dead are with reference to the birth and the death of the Jīvātman himself who is born with the body and dies with the death of the body.<sup>9</sup>

The Siddhānta is that the fruits of heavenly rewards held out in the Śāstras will be incompatible with the assumption that the Jīvātman is born with each body that he acquires and dies at the death of that body.<sup>10</sup> The usage of birth and death in regard to the Jīvātman should, therefore, be understood primarily with reference to the moving or the non-moving bodies which the Jīvātman may come to occupy and leave after a time. Such a usage should be deemed to be a figurative one (*bhākta*) based on considerations of contact and cessation of contact with the bodies and depending on the emergence and disappearance of such bodies.<sup>11</sup> It is not to be taken in a literal sense but only as a courtesy-reference (*upacaryate*).<sup>12</sup>

8 'सर्वे वा एते चिदात्मानो ब्रह्मोन्मयमनुप्राप्य निष्करोदरे सविमन्ति' इति तस्योदरे सर्वसद्ब्रह्मादिभूतिभ्यो नित्यत्वा-  
वगमात् तद्देहस्य (NV. iii.3.17)

9. देवदत्तादिनामधेय तावज्जीवात्मनो, न शरीरस्य । तस्मान्मे शरीरस्य आदादिकरणानुपपत्तेः । तस्मान्मृतो देवदत्तो,  
जातो देवदत्त इति व्यपदेशस्य मुख्यत्व मन्वानस्य पूर्व. पक्षः (Bhāmātī ii.3.16)

10. न जीवस्योत्पत्तिप्रसंगो रक्तः । शास्त्रफलसम्बन्धोपपत्तेः । शरीरानुविनाशित्वे हि ज्ञेये, शरीरान्तरगतपदानिष्ट-  
प्राप्तिपरिहारायौ विधिश्रुतिपेक्षाजन्यको रक्ताताम् । (S. BSB. ii.3.17)

11. भावतस्त्वेष जीवस्य जन्ममरणव्यपदेशः । किमाश्रयः पुनरयं मुख्यो यदपेक्षया भावन इति, उच्यते । अपरपरव्यपा-  
श्रय. स्थावरजगमशरीरविषयो जन्ममरणशब्दौ (S. BSB. ii.3.16)

12 शरीरप्रादुर्भाववित्तरोभावयोर्हि सतोर्जन्ममरणशब्दो भवतो नागतोः (ibid)



*S's Ātmādhikaraṇam (ii.3.17).*

In this *adhi.* the Pūrvapakṣa is that as there is the Śruti (*Bṛh. Up.* ii.2.20) which after stating that "like sparks from fire all the Prāṇas emerge from B." makes separate mention of the emergence of the Jīvātman also: "All these Ātmans emerge from It",<sup>13</sup> it must be admitted that like Ākāśa and other elements which have had their genesis from B., the Jīvātman also has his genesis in essence (*svarūpeṇaiva*) from B. at the time of the primordial creation.<sup>14</sup> For this reason, then, he will continue to survive, like the elements themselves, till the next period of universal dissolution. This will amply provide for the reaping of the fruits of Karma in subsequent births and the enjoyment of heavenly rewards attaching to the sacrifices performed, without hitch.<sup>15</sup>

The Siddhānta is that Jīvātman is not subject to genesis at all; for in the context of the origination of elements like Ākāśa, there is no mention of the genesis of the Jīvātman.<sup>16</sup> It is also clear from Śrutis like 'Indestructible indeed is this self' (*Bṛh. Up.* iv.5, 14) that the Jīvātman is eternal and uncreated. He is also known from the Śrutis to be beginningless, immutable and identical in essence with B.<sup>17</sup>

This identity of Jīvātman with B. is clear from the *Taitt. Up.* (ii.6) which says: "after creating all this, B. entered into them". This entry we learn from the *Chān. Up.* vi.3.2 was "in the form of the Jīvātman to bring about development of name and form". This shows that the Jīvātman is of the essence of B. itself which has entered into what It had created. Thus the Jīvātman becomes identical with the eternal B. and he cannot, therefore, be differentiated in essence from B. Without being essentially different from B. he cannot be subject to creation like the elements.<sup>18</sup> Therefore, the Jīvātman must be accepted as being without genesis and destruction.

13. 'ययानेः धृता विस्तृतिगा व्युच्चरत्येवमेवास्मादात्मनः सर्वे प्राणा' इति प्राणादेर्मोक्षजातस्य सृष्टिं शिष्ट्वा 'सर्वं एते आत्मानो व्युच्चरन्ति' इति भोक्तृणामात्मना पृथक्सृष्टिं शास्ति (S. *BSB.* ii.3.17)

14. जीवस्य परस्मादात्मन उपतिवियदादोनामिवास्ति नास्ति वेत्येतदुत्तरेण सूत्रेण वक्ष्यति (S. *BSB.* ii.3.16)

15. स्वर्गादिभोगाय देहनाशेऽप्यात्मा न नश्यतीत्युक्तम् । तर्हि कल्पमात्रावस्थानेऽपि स्वर्गादिभोगवन्नाद् जीवः कल्पांत्योत्पत्तिविनाशानिति सगतिमाह (K. *Kalpātara.* ii.3.17)  
मा भूतामस्य शरीरोदप्यथाभ्या स्थूलावुत्पत्तिविनाशौ । जाकाशादेरिव तु महासर्पादो तदन्तं चोत्पत्तिविनाशौ जीवस्य भविष्यत इति शकान्तरमपननुमिदमारभ्यते (Bh. *Bhāmāṇi.* ii.3.17)

16. नात्मा जीव उत्पद्यते; कस्मात्, अमृतेः । न ह्यस्योत्पत्तिप्रकरणे धवणमस्ति भूयन्मु प्रदेगेपु (S. *BSB.* ii.3.17)

17. उत्पत्तिरेव त्वस्य न सम्भवतीति । नित्यत्वाच्च ताभ्यः । च शब्दादजत्वादिभ्यश्च । नित्यत्व ह्यस्य धृतिम्योज्ज्वल्यते । तदाजत्वमविकारित्वमविकृतस्यैव ब्रह्मणो जीवात्मनावस्थानं ब्रह्मात्मना चेति (S. *BSB.* ii.3.17)

18. तस्मादानामवत् जीवात्मान उत्पद्यते इति प्राप्तौ उच्यते—भवेदेव यदि जीवा ब्रह्मणो भिद्येरन् नत्वेतदस्ति । 'तत्पृष्ट्वा तदेवानुयाविमत्' (*Taitt. Up.* ii.6) अनेन जीवेन (*Chān. Up.* vi.3.2) इत्याद्यविभागयुतेः (Bh. *Bhāmāṇi.* ii.3.17)

*Criticism*

It is surprising that S. and his commentators should have failed to see that the conclusion established by them in the *Ātmādhikaraṇam* renders nugatory their own *Pūrvapakṣa* in the immediately preceding *Carācarādhikaraṇa* also dealing with the *Jīvātman*.<sup>19</sup> For, when it is to be proved in the very next *adhi*, that there is no genesis in essence of the *Jīvātman* as a separate entity, from B. as the two are not different beings, it is hardly possible to have a doubt that the *Jīvātman* may be born in essence at the time the body is born.<sup>20</sup> When it is to be ruled out in the *Ātmādhī* that the *Jīvātman* is without genesis in essence, even at the time of the *Mahāsarga* (universal creation), *a fortiori* it would follow that he cannot be having any genesis in essence at frequent intervals between one *Mahāsarga* and one *Mahāpralaya*.<sup>21</sup>

The expression '*Tadvyapadeśa*' in *Sūtra* 16 refers in all probability to the order betwixt *viññāna* and *manas* raised in the preceding *Sūtra*. There is no justification whatsoever for S.'s arbitrarily referring it to the subject of genesis of the *Jīvātman*—a subject which has not figured in the preceding *adhikaraṇas* of this *Pāda*, so far.<sup>22</sup>

S. is eager to establish in the *Carācarādhī* that usages like '*Devadatta is born or is dead*' are to be taken as made from the point of view the birth or the death of the body alone, and not of the soul and are accordingly to be viewed as figurative (*bhākta* or *gauna*)<sup>23</sup> But that can be done only when it is established that the *Jīvātman* is absolutely different from the body. Conversely, when it is established that the *Jīva* and his body are different entities, no doubt can possibly be entertained that the birth or the death of the body refer primarily to the birth or the death of the *Jīvātman*.<sup>24</sup> Now, S. takes a special *adhi*, to establish the thesis of *Dehātmaabheda* (difference between body and soul) in *Adhy.* III.3, 53-54. That *adhi* would knock down the *Pūrvapakṣa*

19. द्वितीयसिद्धान्तेन षण्मासपुनःपुनःहृतस्याद्यपूर्वपक्षस्यानुदयात् (TC. p. 949)
20. नित्यब्रह्मभेदायोगादित्यादिना यदा स्वस्थोत्पत्तिरेव वास्यते, तदा देहोत्पत्त्याश्रयोत्पत्तिरसम्भवा. स्वावकाश इत्यर्थ. (TCP. p. 950b)
21. सर्गादनुत्पत्त्यभावोक्तौ मध्ये मध्ये जन्माभाव ईमुत्पत्तिरिति इत्यर्थं (TCP)
22. तद्व्यपदेश इति धृत्स्वस्य विज्ञानमनसो इति पूर्वप्रकृतविज्ञानमनसमपराधमिति तच्छब्दस्याप्रकृतजीवजन्मविषयत्वायोगाच्च (TC. p. 950b)
23. The true Śamkarite position is that usages like '*Devadatta is born*' or '*is dead*.— '*I am blind*, '*I am fair or stout*' are all cases of pure *adhyāsa* (superimposition) and not *gauna*. It would be a terminological inexactitude for the *Sūtrakāra* to have called them *bhākta* in disregard of S.'s position: The *Bhāmatī* notices the slip and hastens to the rescue with an excuse.
24. देहात्मभेदासिद्धौ देहोत्पत्त्याद्ययो जन्मव्यपदेशो जीवे भावत इत्युक्त्यनुपपत्तेः । तदभेदसिद्धौ च देहोत्पत्ति-विनाशयो दंबदत्त इव, लघोरजन्ममरणयो जीवे मुख्यत्वशक्त्यानुदयात् (TCP. p. 950b)

raised in ii.3.16. There will thus be no necessity for this *adhi*.<sup>25</sup> or else for that one, in the Sūtras.

In the *Ātmādhikaraṇa*, S. will have to clarify if the word *Jīva-ātman* presupposed in the *Śruti Tat sṛṣṭvā tad evānuprāviṣat*, refers to the being which stands qualified by the fact of having entered into what has been created (*sṛṣṭānupraveśaviṣṭa*) or to 'pure consciousness' (*cinmātram*). The *viṣṭa* or the qualified being will naturally have to have a beginning and cannot for that reason be eternal.<sup>26</sup> The beginningless existence of 'pure consciousness' or pure being (*sanmātram*) has already been established in the *Asambhavādhikaraṇam* (ii.3.9). This *adhi*. will not serve the purpose or else will be superfluous.<sup>27</sup> The question of the *anāditva* of the *Jīvātman* has also been argumentatively established in the Sūtra ii, 1.35 which also renders S.'s *Ātmādhikaraṇa* superfluous.<sup>28</sup> It would be much more satisfactory, therefore, to devote the present Sūtra (ii.3.17) to the question of the possibility of *Laya* of the Supreme B.—a topic which has immediate contextual nexus. In the light of the finding given in the *Dyubhāvādhikaraṇam* (i.3.1) about the primary connotation of the word "Ātman" being the Supreme B. and not the *Jīvātman*, there should be no objection to preferring such an interpretation of the *Ātmādhikaraṇam* to the one sponsored for it by S. which bristles with so many difficulties as have been pointed out.

### *Rāmānuja's Interpretation*

According to R. the Sūtra: *Carācara \*\*\*\** is introduced to answer the objection in the course of the *Tejo'dhikaraṇam*, that if all the words such as *Ākāśa*, *Vāyu* in the *Kāraṇavākyas*—(*Ākāśād Vāyuh*, etc.) are to be understood in the sense of B. itself having those elements as its body, it would invalidate the recognised use of such words in their widely accepted denotations of *ākāśa*, *vāyu*, etc. in worldly usage.<sup>29</sup>

The Sūtrakāra answers this objection with the explanation that the ordinary denotations of these words are *limited to a part of the denoted*, because the higher denotation of these words in terms of B. has not yet dawned on men's minds.<sup>30</sup>

25. त्वद्वीत्या देहात्मभेदसाधकेन 'एक आत्मनः शरीरे भावात्' (iii, 3, 53) इत्यधिकरणेनास्य गतायंत्वाच्च (TC. p. 950b)

26. द्वितीये-तत्सृष्ट्वा तदेकानुप्राविशत् इति श्रुत्या सृष्टानुप्रवेशविशिष्टस्य जीवत्वेन, तस्य नित्यत्वोक्त्ययोगात् (TC. p. 950)

27. चिन्मात्राणादित्वं तु, 'भसंभवस्तु' (ii.3.9) इत्यनेनैव सिद्धम् (TC. p. 950)

28. न कर्म (ii, 1.35) इत्यत्र समारोनादित्वस्योक्तत्वेन द्वितीयस्य तेन गतायंत्वाच्च (TC. p. 950)

29. नन्वेवं भवंशब्दानां ब्रह्मवाचित्वे तैस्तैः शब्दैस्तत्तद्वस्तुव्यपदेशो व्युपतिषिद्ध उपरुद्धयेत् । तन्नाह—'चराचरेति' (Śrībhāṣya ii.3.17)

30. स्थावरजगमवस्तुव्याप्यः तद्व्यपदेशः तद्व्याप्यशब्दः ब्रह्मण्यभावाः (Vedāntadīpa, ii.3.17) निश्चितजगमवस्तुव्याप्यः तत्तच्छब्दव्यपदेशो भावतः वाच्यकदेशे भग्नत इत्यर्थः । समस्तवस्तुप्रकारिणो ब्रह्मणः प्रकारभूतवस्तुप्रादिप्रत्यक्षादिप्रमाणाविषयत्वात् वेदान्तध्वनयान् प्राक् प्रकार्यप्रतीतेः । प्राकृत्योक्ति-भावभाषित्वान्न तत्पर्यवसानस्य (Śrībhāṣya ii.3.17)

The chief difficulty in this interpretation of this Sūtra is that the antecedent of 'tad' in *Tadvyapadeśa* has to be sought in particular "words" like *Ākāśa*, *Vāyu* etc., which is unsustainable.<sup>31</sup> It also suffers from the necessity to import the additional words "in Brahman" to correlate them with the antecedent 'śabdaḥ'.<sup>32</sup>

The establishment of the *anāditva* of *Samsāra* (in B.S. ii.1.35) of which the *anāditva* of *Jīvātman*s is a necessary corollary would also render R.'s interpretation of the *Ātmādhikaraṇam* redundant,<sup>33</sup> like S.'s.

31 तत्र तद्व्यपदेश इति तच्छब्दस्याप्रकृतशब्दपरत्वायोग इत्युक्तमायम् । (TCP, p. 950)

32 बहुषोऽप्युपहारः (ibid)

33 'न कर्मविभागादिति चेत्' इत्यत्र ससागनादित्वस्य योमाप्यादावुक्तस्य गतापत्वेनेत्यर्थः (TCP)

## CHAPTER XXII

### JIVĀTMAN ALSO HAS GENESIS FROM BRAHMAN

11. *Jñādhikaranam* (ii.3.18-19)

Having completed the inquiry into the genesis and Laya of adhibhūta and adhidaiva realities, the Sūtrakāra now commences another into various problems connected with the Jīvātman and his relationship to B. and carries it thro' the remaining *adhīs* of this Pāda.<sup>1</sup>

The first topic is naturally the Jīva's genesis itself. There are Śrutis in which the Jīva is said to be without a beginning or origination. It has to be clarified, therefore, if this will or will not in any way conflict with the governing idea of B.'s being the author and source of one and all of the eightfold dispensations of finite reality which has been demonstrated thro' Samanvaya of the entire Śāstra in B.<sup>2</sup> If anything in finite reality should fall outside the scope of B.'s dispensation of which origination of finite reality is a generic feature, the definition of B. given in i.1.2 will be negatived in part. Hence the inquiry is necessary.

The doubt itself arises in view of conflict of testimony on this point. In the Śruti, the Jīva has been recognized as eternal (along with B. which is described as the eternal of the eternals):

नित्यो नित्यानाम (Kaṭha. Up. ii.2.13)

1. एव सुधीः कदाह्मन्नेनात्मनश्चिन्तयति विचारः कृत्वा, इदानीं भासादवनापि बहुवीर्यविचारः चिन्तयति इति सप्रतिपादः  
(TC. p. 951)

2. मज्झिम निकाय मङ्गल्यारुख बोधानुसत्तिपुनिसिद्ध नरेनि चित्ता । (TC. p. 951)

In another we read: All these conscious selves emerge (are produced) from It.

सर्वे एते चिदात्मानो व्युच्चरन्ति

The Pūrvapakṣa is that Jīva is without origination because he is beginningless like B.:—

न जीव उत्पत्तिमान्, अनादित्वात्, ईश्वरवत्

By *anāditva* here, it is meant that the Jīva is without prior non-existence (*prāgabdhāvasūnya*). This distinguishes it from the predicate so that there is no fear of the defect of identity of the reason and the predicate (*sādhyaṁviśiṣṭatā*).<sup>4</sup> It must be admitted, says the Pūrvapakṣa, that the Jīva is without prior non-existence. Otherwise, it would mean that there was prior non-existence of the Jīva in Pralaya (during the period of universal dissolution). In that case, *adṛṣṭa* or unseen merit and demerit (*dharma* and *adharma*) Karma, *Vāsanās*, etc. which are the operative factors (*nimittakāraṇa*) in the origination of new life or being will be without a suitable abode (*āśraya*) for them, which would make the creation of such new life for the Jīvas impossible.<sup>5</sup>

### Abhyadhikāśaṅkā

It has no doubt been established in the *Viyadadhi*. that everything in finite reality has genesis within the meaning of *Parādhīnaviśeṣāpti*. And *Svarūpotpatti* or genesis of essential nature of being is not acceptable to the *Siddhāntin* in the case of eternal verities like *Avyākṛtākāśa*, and *Cetasas*. In the circumstances, it may be felt that there is no need at all for the present *adhi*. for the purpose of establishing the genesis of the Jīvātman in terms of *Parādhīnaviśeṣāpti*.<sup>6</sup> The TC, therefore, takes up this point and shows that there is room for a supervening objection (*adhikāśaṅkā*) here, which justifies the opening of this *adhi*.

The point is this. If "genesis" is to be understood in the sense of *Parādhīnaviśeṣāpti* in respect of *Viyad* and others—as has been shown, its opposite: *anutpatti* or no-genesis must necessarily be understood uniformly as absence of *Parādhīnaviśeṣāpti* everywhere—be it in respect of B. or others. It is not proper to take *anutpatti* Śruti in respect of

3 This Śruti has been cited by S. also under ii.3.17.

4 न च साध्याविशिष्टता हेतोः । प्रागभावशून्यतायाः विवक्षितत्वात् । कारणशून्यता नानादित्वं दूषः । न च तत्रापि विवादः । कारणानुपलब्धेरेव । \* \* \* \* (TP. ii.3 18)

5 जीवस्य प्रागभावशून्यत्वनास्तित्वं नाम प्रागभाववत्त्वमेव । तथाच, यदा प्रलये जीवस्य प्रागभावः तदा धर्माधर्माश्रयाभावेन धर्माधर्मस्वाद्युष्टमपि न स्यात् । तथाच सर्वावृत्तिनिमित्तकारणभावादुत्पत्तेरेवाभावप्रसंगात् यस्याः कस्मान्विदुस्तेरेवप्रागभावप्रसगादित्यर्थः । तदुक्तमनुष्णाख्याने 'धर्माधर्माश्रयत्वेन स्वीकार्योऽपि नरो जये' इति (Vādirāja TPG. p. 97)

6 ननु, जीवस्य पराधीनविशेषाप्तिरूपोत्पत्तिविषयविकरणव्यापसिद्धा । स्वरूपेणोत्पत्तिस्तु नेष्टा इति व्यर्थमिति चेत् (TC. p. 951)

B. alone in terms of absence of Parādhinaviśeṣāpti and take it when it comes to the Jīvas, Viyad, etc. in the sense of Svarūpānutpatti compounded with Parādhinaviśeṣāpti. Thus, the Pūrvapakṣa of this *adhi.* is raised by way of a supervening objection, challenging the rationale of the attitude to anutpattiśruti based on the adoption of different criteria in regard to B, and the others.<sup>7</sup>

### *Adhikāśaṅkā overruled*

This objection is met by pointing out that there is *sufficient reason* to accept different criteria in explaining anutpattiśruti in respect of B, and the others. The reason is that there is *no evidence* in the Śruti of B.'s being subject to Parādhinaviśeṣāpti, while there is ample evidence of Parādhinaviśeṣāpti in respect of the Jīvas and others. This point is established in the second Sūtra<sup>8</sup> of this *adhi.*: *Yukteśca*. This expression *Yukteḥ* as used in the Sūtra is not intended to refer to any reasoning in this behalf. It simply means that in respect of Jīvas anutpattiśruti should be interpreted in terms of Svarūpānutpatti or Svarūpanityatva coupled with Parādhinaviśeṣāpti in respect of body, etc., because it is *compatible with the nature of the Jīva and the facts known about him* and it is also the intended sense of the Śrutis.<sup>9</sup>

### *Siddhānta*

The Siddhānta is given in the Sūtra: *Jñō ata eva* which means *Jīvopi ata eva Paramēśvarād utpadyate śabdād eva* (M. BSB. ii.3.18). "The Jīvātman<sup>10</sup> too has genesis from B. only (*ata eva*)—because (*ata eva*)<sup>11</sup>—(there is Śruti to that effect—*śabdāt*)."<sup>12</sup> M. quotes the following:

*Te vā ete cidātmāno avinaṣṭāḥ param jyotir niviśanti  
avinaṣṭā evotpadyante na vinaśyanti kadācana ( )*

"All these intelligent beings as indestructible selves enter into the Supreme Light of B. and as indestructible beings are born from It. They

7. उत्पत्तिश्रुतिः पराधीनविशेषावाप्तिरूपोत्पत्तिपरं चेत्, अनुत्पत्तिश्रुतिरपि ब्रह्मणोऽव जीवविषयदादावपि तदभावपरः; अनेकार्यत्वस्यान्याप्यत्वात् इत्यतीतसर्वविशेषेण पूर्वसिद्धे \* \* \* (TC. p. 591)
8. ब्रह्मणि पराधीनविशेषावाप्तिरूपोत्पत्तिश्रुतिर्नास्ति; जीवादौ त्वस्ति इति तदविशेषायानेकार्यत्वं न्याय्यमिति ह 'युक्तेष्व' इति सूत्र एवोक्तेः (TC. p. 951)
9. "युज्यते" इति । अनेन नायं युक्तिशब्दो हितार्थः किन्तु योगार्थको विवक्षायां कश्चेति सूचितम् (BD. ii.3.19)
10. The term 'Jñāh' in the Sūtra denotes the Jīvātman or the knowledge self as an active principle of consciousness; जानातीति ज्ञः जीवः । इगुपघयाप्रोक्तिः कः (Pan. iii.1.135)

(Ragh. TDP.) इति कतरि कल्पयान्तत्वेनानुचितत्वात् (TCP. p. 952b).

11. अत एव इति तत्रावस्थोक्ततः (TDP)

12. अत एवेत्यनुवादेन परमेश्वरादिति व्याख्यानम् । परमेश्वरादेवेत्येवकापन्वयः । सर्वगुणेषु तत्सर्वं प्रकृतत्वादिति भावः । उत्पद्यत इत्यावर्तते । अनेन जीवोऽपि उत्पद्यत एव, उत्पद्यमानश्च परमेश्वरादेवेत्युक्त इति प्रतिज्ञादयं सूचितं भवति । (BD)

never have dissolution". This is not contradictory. For we can explain origination of Jīvas without coming into conflict with the earlier half of the Śruti which asserts their beginningless existence. The explanation is given in the next Sūtra<sup>13</sup> (*Yukteśa*)<sup>14</sup> that these two statements can be harmonized with the explanation that origination is thro' Parādhīnaviśeṣāpti or acquisition of new adjuncts of body etc.<sup>15</sup> Such origination is not a mere mode of speech, a way of speaking. (*upacari-ta*). The acquisition of body etc. is a real and an actual birth or genesis in terms of Parādhīnaviśeṣāpti, which consists in the Jīvas' having to go thro' a new phase of becoming, in subjection to God's will and power and undergo its consequences.<sup>16</sup>

*Utpadyante cidātmano nityā nityāt Parāmanah/*

*Upādhyapekṣayā teṣāṃ utpattir api gīyate//*

*iti Vyomasamhitāyām (M. BSB. ii.3.19)*

"From the eternal B. the eternal beings of intelligence are born. It is with reference to the condition of their bodily existence that birth or genesis is predicated of them".

### *Gatārthatāśaṅkā Rebutted*

This *adhi.* is not rendered superfluous by the *Mātariśvādhikaraṇam*. For, this *adhi.* establishes the general principle that all Jīvas are subject to genesis in terms of Parādhīnaviśeṣāpti. Interest in the *Mātariśvādhī*, on the other hand, is exclusively bestowed on *Mukhya-Prāṇa* as a privileged Jīva and his genesis in terms of Parādhīnaviśeṣāpti has been shown to be deserving of special treatment in view of an *adhikāśaṅkā* with reference to him. There is, therefore, no overlapping between these two *adhikaraṇas*.<sup>17</sup>

As this *adhi.* marks the commencement of a separate section dealing with the Jīvātman, the present inquiry into the conflict of testimony pertaining to their "genesis" is begun after concluding the inquiry in respect of *Laya Śrutis*. It is not therefore open to the objection raised against S.' interpretation of the *Antarādhī.* that as discussing the

13 नन्वनादिनित्यस्य जीवस्योत्पत्तिः श्रुतावपि कथं युज्यते ? इत्याशङ्कां परिहरन्तुमनुपन्यस्य व्याचष्टे—युक्तेरेवेति (TP)

14. This Sūtra is not read by S. and R.

15. नित्यस्यापि जीवस्य उपाध्यपेक्षयोत्पत्तिर्युज्यते। (M. BSB. ii.3.19)

16. युक्ता चानादेरपि जीवस्योत्पत्तिः, तदुपाधेरुत्पत्तेः। न चैवं जीवोत्पत्तिरित्युपचारमात्रं स्यात्। पदयोर्नविशेष-  
साधस्योत्पत्तेरेव विवक्षितत्वात् इति भावः। (Raghu. TPR. ii 3.19)

(TP. ii.3.19)

17. इह जीवमात्रे उक्ता देहयोगस्योत्पत्तिः 'एतेन' तत्र मुख्यप्राणस्यैव विशेषयुक्त्यातिथिं समाहितेति न तेनास्य  
गतायतेति (TC. p. 251)



question of genesis of Vijñāna and Manas its proper place should have been before the topic of Laya.<sup>18</sup>

### *Sāṅkara's Interpretation*

According to S. this *adhi.* is intended to consider whether the individual self is to be regarded as intrinsically non-intelligent (*jaḍa*), having intelligence as a purely adventitious property thro' the exercise of the sense organs, as the Vaiśeṣikas have it; or whether we should hold with the Sāṅkhyas that the soul is characterized by eternal intelligence which constitutes its very essence.<sup>19</sup>

The Pūrvaapakṣa maintains that the self's intelligence is purely adventitious to it as it is brought into being by the conjunction of the self with the mind and the sense organs, just as the redness of a pot is due to baking in fire.<sup>20</sup> Moreover, in deep sleep and some other states there is no consciousness or intelligence but only in the waking state when there is the operation of the sense organs.<sup>21</sup> Otherwise, the latter can be dispensed with. The Śrutis which attribute eternal intelligence to the Jīva are to be explained in the sense that the Jīvas have in them the potential capacity of possessing knowledge, unlike Ākāśa or other substances which notwithstanding such sensory contact are not able to have it.<sup>22</sup>

The Siddhānta is that Ātman is of the nature of eternal intelligence.<sup>23</sup> Anything whose nature is non-intelligent, and knowledge of which is adventitious remains sometimes indirectly perceived, and sometimes misconceived. But the self is the opposite of this. Tho' engaged in the act of inferring, it remains intuited; tho' remembering others, it is of the nature of experience; tho' falling into error about external things, it remains self-revealed to itself and must, therefore, be of the essence of intelligence and cannot be otherwise.<sup>24</sup> For that very reason, it must be essentially identical with the unmodified highest B.

18. जीवार्थं प्रकरणान्तरस्य कृतत्वाद् उत्ततिश्रुत्यविरोधोऽप्ययं लघुश्रुत्यविरोधानन्तरमुक्तः।

(TC. p. 951)

19. स किं कणभुजामिवागन्तुकर्षेतन्यः, स्वतोऽचेतनः आहोस्वित् सध्यानामिव नित्यचेतन्यस्वरूप एवेति सगमः।

(S. BSB. II.3.18)

20. आगन्तुकमात्मनश्चेतन्यं आत्ममनःसंयोगवमनिर्णययोगजरोहितादिगुणवदिति प्राप्तम्। (ibid)

21. नित्यचेतन्यत्वे हि सुप्तमुच्छ्रितप्रहृविष्टानामपि चेतन्यं स्याद्। (ibid)

22. नित्यचेतन्यद्रुतमयं चक्षुषमिन्द्रियेण व्याख्येयः। अस्ति हि ज्ञानोत्पादनवर्जितजिज्ञासोवानाम्। न तु, व्योम इव इन्द्रियादिमनिकर्षेण ज्ञानं न भवतीति। (Bhāmati II.3.18)

23. ओ नित्यचेतन्योऽनमताया जन एव

24. यदागन्तुकज्ञानं जहस्वभावं तत्कदाचित्परोक्षं, कदाचित् सदृशं, कदाचिद्विषयं, यदा पटादि। न परमात्मना। तथा ह्यनुमिमानोऽप्यपरोक्षः, स्मरन्नप्यानुभविकः, यदिहानोऽप्यसदृशः, विषयेस्वप्नविरतोऽः सर्वस्यात्मा। तथा च तत्त्वभावः। न च तत्त्वभावस्य चेतन्यस्याभावः। तस्य नित्यत्वात्। (Bhāmati II.3.18)

which owing to contact with limiting adjuncts appears as the individual self. Intelligence constitutes its essence, being unoriginated on account of its identity with the Supreme B. whose nature is self-luminous.<sup>25</sup> The contact with sense organs in the case of the individual self is, however, limited to the purpose of producing concurrent psychosis.<sup>26</sup>

### Criticism

The consideration of different conceptions of the self's relation to its intelligence, analogous to those held in different schools, from the point of view of their logical consistency or acceptability does not fall within the scope of this Pāda. This is a Pāda devoted exclusively to reconciling conflicts of testimony (Śrutis) within 'Vedānta', in respect of given topics. No case has been made out by S. or Vācaspati on behalf of the self's conscious nature on the basis of conflict of texts on the point.<sup>27</sup>

Sensing this difficulty, the Kalpataru has tried to situate the conflict of testimony between the texts 'Atmaivāsya jyotiḥ' (Bṛh. Up. iv.3.6) and Paśyan cakṣus śṛṇvan śrotam manvāno manah<sup>28</sup> (Bṛh Up. i.4.7). But the latter Śruti occurs in the context of primordial evolution of name and form which is a prerogative of B.—as conceded by S. himself under ii.4.20 and it cannot, therefore, be aligned with the individual self. In order to be able to sustain a conflict of testimony on the point at issue here, we should have a clearer text in its place.<sup>29</sup>

Ranade has put in that S.'s interpretation of Jñāḥ as of the nature of intelligence is "correct tho' unphilological".<sup>30</sup> The correct position should be that the self is both of the nature of caitanya and knower at all levels—and not merely knower at the phenomenal level and intelligence at the noumenal level as Ranade has been trying to make out, in defence of S. There is no inconsistency in the self being both together. Belvalkar (Basu Mallik Lectures on Vedānta, p. 163) has argued in this connection that since the Sūtrakāra has rejected the Vaiśeṣika doctrine of Samavāya, "he could not be a party to any theory in which the dharma and dharmi—the subject and its qualities, are regarded as

25. यस्मादेव नोत्पद्यते परमेव ब्रह्माविकृतमुपाधिसंपर्कान्जीवभावेनावतिष्ठते । परस्य हि ब्रह्मणः सैतन्यरूपत्वमाप्नोति  
(S. BSB. ii.3.18)

26. गन्धादिविषयवृत्तुपबन्धे चेन्द्रियाणामर्थवत्तेति सर्वमवदातम् (Bhāmāli)

27. युक्तिविरोधकीर्तनस्य पादासंगतेः (TC. p. 951)

28. 'आत्मैव ज्योतिः' इत्यादिश्रुतीना 'पश्यन् चक्षुः शृण्वन् श्रोत्रमित्यादिश्रुतिभिर्जीवस्यानन्तुब्रह्मानन्तवत्त्वादिनोभिर्विरोध परिहृयते । (Kalpataru ii.3, 18)

29. 'पश्यन्' इत्यादिश्रुतेः पश्यन्तुब्रह्मानन्तवत्त्वोक्तिरिति भावः । (TCP. p. 952b)

30. Vedānta the Culmination of Indian Thought, 1971, p. 124.

two entities to be brought into relation permanently or temporarily by a third something. The only way out would be to regard the knower and knowledge as ultimately identical and it seems the Sūtrakāra must be held to be subscribing to some such view, when he characterizes the soul as *Jñāḥ* and not as *Jñātā* as he could very well have done on the analogy of *Kartā* in Sūtra ii.3.33" (Op. cit. p. 163-164).

Belvalkar is right that the rejection of Samavāya by the Sūtrakāra is enough to establish that he could not be a party to any position which makes the self (and by the same token B.) absolutely different from its intrinsic characteristics of consciousness etc. We have seen how the two could be integrated thro' Viśeṣas and Saviśeṣābheda.<sup>31</sup> But that does not give us the right to construe the word *Jñāḥ* actually used by the Sūtrakāra, in the sense of *Jñāna* also. The Vyutpatti or derivation of the word is fixed by the rules of grammar,<sup>32</sup> and it cannot be altered. We have, therefore, to come to the conclusion that the question before the Sūtrakāra in ii.3.18 was not that of the nature of the relationship between the self and its consciousness or intelligence but something else—and that something else could only have been the question whether the Jīvātman too has his genesis from B. like the others or not. It is quite within the realm of possibilities that the question of the genesis of the Jīvātman should be raised at the commencement of a series of questions connected with him. This possibility is confirmed into a certainty when we find that the expression *ata eva* in the Sūtra is indubitably reminiscent of the identical expression that has been used by the Sūtrakāra to underline the genesis of *Tejaḥ* and *Āpaḥ* ultimately from B.—even according to S.'s own showing. There is a naturalness about accepting this even tenor of the use of the words *ata eva* in this context. The post-position of the two words *ata eva* after *Jñāḥ* as in *Tejo'ataḥ* further corroborates the naturalness of such a construction being intended in *Jñā ata eva* also. If *ata eva* is to be construed with S. as embodying the reason why the self has got to be accepted as both knower and of the essence of knowledge (as Belvalkar and Ranade would like it) or as establishing that the self is "of the nature of eternal intelligence because of the fact that it is not a product but nothing other than the unmodified highest B." (as S. has explained), one may take the liberty of pointing out that (in that case) the Sūtrakāra would very naturally have placed the words *ata eva* before *Jñāḥ*, as he has done in: *Ata eva copamā sūryakādivat* (iii, 2.18) *Ata eva na devatā bhūtam ca* (i, 2.27) *Ata eva cānanyādhipatiḥ* (iv, 4.9) to show the trend of his thinking. That he has not done so but has stuck to the same order as in *Tejo ataḥ*; *Āpaḥ*, is an unmistakable indication that

31. See Vol. I, pp. 181, 220.

32. See p. 196. fn. 10.

S.'s interpretation is off the track. In the light of this material evidence, the rhetorical query of Belvalkar repeated by Ranade:<sup>33</sup> "Otherwise, why did the Sūtrakāra not use the word Jñātā<sup>34</sup> like Kartā as in the Sūtra Kartā śāstrārthavātpāt (ii.3.33)" loses its point. Apart from being the shorter form and having unquestionable grammatical sanction and authority, "Jñāh" is also met with in the Upaniṣad (Jñāñāu: Svet. Up. i.9) and the Sūtra (jñāśaktiviyogāt ii, 2.9) and in NyS. iii.2.35.

To revert to S., his interpretation of the Sūtra Jñā ata eva is open to question on some other grounds also. It will be noticed that according to S. the reason why the self must be accepted to be of the essential nature of Jñāna is that it is not born because it is identical with B.<sup>35</sup> But the dent in this reasoning is that what is designated as "knower" (jñāh) in S.'s metaphysics is consciousness limited by antahkaraṇa and this one is ipso facto "originated".<sup>36</sup> Thus, the ground of inference viz. of not being originated will be absent in the 'knowing subject'—the Jñāh or Jñāty. It will not be possible then to conclude that what has been designated as Jñāh is of the essence of knowledge because it is unoriginated.<sup>37</sup> The mere fact of being unoriginated will not also be competent to establish that it is of the nature of intelligence.<sup>38</sup> The identity of Jivātman with B., which is of the nature of intelligence, has not been "given" as a datum in the earlier Sūtras of this Pāda. Hence the words ata eva cannot justifiably be so construed.<sup>39</sup>

### Rāmānuja's Interpretation

According to R. Jñā ata eva is only the first of fourteen Sūtras of one adhi. It establishes that it is the intrinsic nature of Jivātman to be a "knower".<sup>40</sup> Knowership is not, as in the Vaiśeṣika school, an adventitious property of the self; nor is the self of the nature of intelligence itself as in Buddhism or the Sāṃkhya.<sup>41</sup> The other Sūtras (of this adhi.) establish the atomicity of the self so as to subserve the interests of the Jīva's intrinsic nature of being a knower.

33. Op. cit. p 124. His reference to 'krah' in this connection is mystifying as no such word in the sense of 'thought' is traceable in Vedic or Post-Vedic literature.

34. Basu Mallik Lectures on Vedānta, 1929, p. 164.

35. जो नित्यचैतन्योऽयमात्मा अत एव यस्मादेव नोत्पद्यते परमेव ब्रह्माविकृतमुपाधिस्मर्यर्जनीवभावेनावतिष्ठते । (S. BSB. ii 3.18)

36. अन्त करणावच्छिन्नस्य ज्ञातृत्वैर्जप तस्य जन्यत्वेन (TC. p. 952b)

37. अनुत्पत्तिज्ञत्वयोरेकाधिककरण्यासिद्धे (TC. p. 952b)

38. अनुत्पत्तिमात्रेण ज्ञातृत्वसिद्धेश्च (TC. p. 952b)

39. ज्ञानरूपब्रह्माभेदस्य चाप्रकृतत्वेन सौजात जन्मेवानुत्पत्तेश्च (TC. p. 952b)

40. आत्मा ज्ञातृस्वरूप एव, न ज्ञानमात्रम् (Śrībhāṣya ii.3.19)

41. किन्तु सुगतकपिलाभिमतचिन्मात्रमेवात्मनः स्वरूपमुत कञ्चमुपाधियतपायाणकस्यस्वरूपयचित्तवभावमेवागन्तुक-चैतन्यगुणकमुत ज्ञातृत्वमेवास्व स्वरूपमिति । (ibid)

R. does not include the Advaita Vedānta here expressly. Contra: Radha-Krishnan; Brahmasutra, p. 405.

### Criticism

The way in which the topic of Jīva's knowership is sought to be discussed against the background of divergence of philosophical views of the Vaiśeṣikas, Buddhists and Sāmkhyas on the subject deprives it of proper nexus with the present Pāda, without a reference to conflict of testimony of Śrutis.

R. seems to be unaccountably *chary* of admitting intelligence as constituting the very essence of Jīvahood, tho' the Śrutis are clearly of that view without prejudice to the Jīva's retaining his knowership also as his intrinsic property. This comes out clearly in his comments on the subsequent Sūtra *Tadgñasāratvāttu tadvyapadeśaḥ* (ii.3.29) where he observes that the self is designated as knowledge or intelligence itself *only* because it is its essential "quality", just as bliss is the essential "quality" of B.<sup>42</sup> Thus, throughout, intelligence and bliss remain for R. *only dharmas* coexistent with their *dharmis*. He is not prepared to envisage the possibility of intelligence and bliss being *also the essence* in addition to being the intrinsic properties of Jīva and B. That is something his 'system' does not permit.

42. ज्ञातृवात्मा । ज्ञानमज्ञिव्यपदेशस्तु ज्ञानस्य प्रधानगुणत्वात् स्वरूपानुबन्धित्वेन स्वरूपनिरूपकगुणत्वात् आत्मस्वरूपस्य (ज्ञानवत्) स्वप्रकाशत्वाद्वा उपपद्यते । (Vedāntadīpa ii.3.19)

विज्ञानमेवास्य सारभूतो गुणः यथा प्राज्ञस्यानन्दः सारभूतो गुणः (Śrībhāṣya ii.3.29)

being broken between the teeth and feel its taste on his tongue—all at the same time. These are possible only if the self is aware of the touch, throughout the body, at the same moment and be in contact with the different sense organs at the same time.<sup>4</sup> This means the self must be pervasive and not confined to one point of the body. But at the same time, we cannot accept the other hypothesis that the self is of the same dimension as the body it tenants, as this has already been shown to be untenable. (See B.S. ii.2.34-36).

Moreover, if the soul is limited to the size of the body, it will be necessary to recognize that as a living organism, it is constituted of many parts (*aṁśas*) like the physical body itself<sup>5</sup> (with the additional distinction that each of these parts is also sentient). For, anything whose size is other than atomic or what is technically known as *madhyama-parimāṇa* must be composed of numerous constituent parts (*aṁśas*) which are different from one another but are partly different and partly identical with the whole—while the whole is equivalent to all the constituent parts put together. Thus, in admitting the self to be of the size of the body and made of numerous intelligent parts, in order to account for the distribution of awareness of different sensations arising in different parts of the body by the respective parts of the self lodged in those parts of the body, there will be the most awkward predicament.<sup>6</sup> When the numerous parts of the body start registering conflicting sensations at the same time, the self would be driven to act in conflicting ways in response to them. It will find itself pulled simultaneously in numerous directions, not knowing what to do. As the parts of the self in the different zones will be mutually different, it will be futile to expect any unanimity of decision among them<sup>7</sup>

The difficulty cannot be avoided by looking upon the Self as a unity evolved out of its numerous *aṁśas* (parts). That would deprive the self of its eternality<sup>8</sup> We are thus forced to accept the position that the self must be pervasive and neither atomic nor of the size of the body.<sup>9</sup>

4 न तावदनुपपत्तः; सर्वदेहगतसंवेदनात् नृपादीनां च तत्तदिन्द्रियं जानात् । न वेद ज्ञानमप्राकृत्यति संभवति (TP. ii.3.20)

5 शरीरपरिमाणवे चात्मनः शरीरवत् सामान्यं स्यात्; मध्यमपरिमाणस्य तद्विषयमात् (ibid)

6 तेषां चात्मानां प्रत्येकं चेतनत्वेन विद्वद्विरुद्धिं शरीरमुन्मथ्येतादृशं चापद्येत (TP. ibid)

7 भागे वैविध्याप्राप्तमहागोचरे, पादस्पर्शानेन कष्टरुचेधादुपस्थानमवे चरित्यनांशेन मोक्षमपान् मुखमनुभूयान् इत्युक्तं स्यात् । तथाच वैषम्यमपरिहाराय । एवमन्त्यात्मानमपि विषयानां नैकद्वारात् विद्या । अतस्त्रिभिर्वादास्तद्वत् विद्वद्विन् विषयान्मस्य तत्त्वशरीरमुन्मथ्येत इत्यर्थः । शरीरान्तरेव विद्याया मवेदा विद्याया-दे चेतन्यत । अतनायमवेनास्मिमेव स्यादित्यर्थं (Vādirāja TPG. p. 98)

8 न आनामप्योऽवयवोऽस्वीरन् शक्यते; अनित्यवन्नमंशान् (TP. ibid)

9 अन्तरात्मनोऽपि आत्मनो व्यापनत्वमेव सिद्धमिति (TP. ibid)

*Siddhānta*

The Siddhānta is that the self is of atomic size and not all-pervasive; because it is subject to the vicissitudes of passing out of the body (*utkrānti*) peregrinations (*gati*) thro' other worlds and regions to enjoy or suffer the rewards and retribution of its deeds and returning to the body for rebirth in the course of its transmigrations. It is not possible to think of an all-pervasive substance like *Ākāśa*<sup>10</sup> to be subject to motion of any sort.<sup>11</sup> As the hypothesis of the self's being of *madhyamapari-māṇa* has been shown to be defective and as the self cannot also be invested with *mahatparimāṇa* or all-pervasiveness in the sense of being spatially unlimited like *Ākāśa*, in view of the difficulty of *Utkrānti* etc., the only alternative left is to accept its atomicity of size.

The next *Sūtra Svātmanā cottarayoh* raises an incidental issue whether this exit and other movements of the self are self-directed ones, as it appears *prima facie* from the wording of certain texts or if all such movements are at the direction of the Supreme Being. This *Sūtra* is thus to be treated as an *antarbhedaādhikaraṇa* within the body of the main *adhi*.<sup>12</sup> The doubt here arises from the texts: "The Jivātman passing out from his body goes to yonder worlds and thence comes back to this one, gets into the womb of the mother, is born and he works". Another text says "All by himself, the creature is born. By himself he enjoys the good and the bad." This doubt is set at rest by the *Sūtra* which says the passing out etc. of the Jiva is *along with*, at the behest of and with the help of the Supreme 'Ātman' (Ruler) who enjoys his innate bliss and not on his own initiative. This is borne out by the succeeding statements (*uttarayoh*). These statements are:

(i) The Soul enters the womb with Him who is the Supreme Lord seated in himself (i.e. Jiva) as his guide. He is born with Him, is guided by Him and does all his actions with His help. He is taken to other

10 जीबोज्जुरेव; न व्याप्तः । उत्क्रान्तिगत्यागतियत्त्वात्, पतन्निवरीरवत् । नहि व्याप्तद्रव्यस्य व्योमादेस्तत्कालावधिनि (TP. *ibid*)

11. The reader's attention is invited in this connection to Rāghavendra Tirtha's illuminating explanation of how in spite of its all-pervasiveness, the Supreme B. has been admitted in the Siddhānta to be capable of movements of various kinds such as *utkrānti* and moving thro' the different states of the Jiva's going thro' *jāgrat*, *svapna*, *susupti* and other experiences:

उच्यते—व्याप्तस्येत्यस्य केवलमपचिच्छिन्नस्येत्यर्थः । अणुत्वासमाधिक्तरणदेशापरिच्छेदयुक्तस्येति यावत् । अत एव व्याप्तस्येत्येवानुक्तत्वा, व्योमवदित्युक्तम् । हरे रूपं तु, \* \* \* सर्वव्याप्तमपि अक्षरतये अन्तर्भावम्याप्त-तेति यवोक्तदिशापुपरिमाणं च भवतीति न दोष इति (Ragh. TPB, ii.3.20) .

In this connection see also Vol. I, pp. 231-32.

12 एवमुक्तान्यादिहेतुभ्यो जीवस्याणुत्वे सिद्धे क्वचित् प्रसयान्निवन्त्ये—किमिदमुक्तान्यादिब्रह्मभ्यन्तरदेशादेरपि, स्वयमेव वेति । (TP. ii.3.21)

See *Abhinavacandrikā*, ii.3.21. (p. 362).

worlds and lifted up to Mokṣa by Him. Him they call the Lord of the self".

(ii) He—the Supreme Being, imbibes the blissful essence of the good works of the selves. He makes the souls live, go up and come down.

It will be seen that these two passages make it clear that the word "Ātman" used in the first passage (referred to by the Pūrvapakṣa) should be understood in the sense of the Supreme B. The *Smṛti* cited by the Pūrvapakṣa refers to the travails of birth and transmigration of the self by way of reaping the consequences of his past deeds.<sup>13</sup>

The topic of the Jīva's size is resumed from Sūtra 22. Sūtra 22 raises (and answers) the objection that the Jīva cannot be atomic as the Śruti quoted earlier is found to describe the Ātmans as pervasive.<sup>14</sup> The second part of the Sūtra *itarādhikāraṇāt* shows that the reference to pervasiveness is to that of the B. as may be seen from the further description of the creative and other activities of B. in the continuing part of the text. This shows the plural form must be taken to refer to various forms of B. entering into its creations<sup>15</sup> to sustain them.

The fact that the One Supreme B. may be referred to by different numbers dual or plural is shown by the commentator<sup>16</sup> with the help of a typical illustration from the *A.Ā.*<sup>17</sup> (ii.3, 8) where the human body is referred to as the chariot of the gods (*devarathaḥ*) presided over by 'Prāṇa' i.e. Brahman. In the *mantra* cited in praise of this chariot, the Supreme B. is hailed and invoked in the dual under the name of Aśvinā.

The next Sūtra (23) adduces two more reasons why this should be so.—viz. the presence of the term "Ātman"—the word for B.'s own self

13. नैतच्छ्रुतिगतमाधारम्योक्त्या जीवस्य स्वयमेवोक्तान्त्यादीति मन्तव्यम् । किन्तु, परमात्मनैव । उत्तरवाक्ये तयोक्तत्वात् । तदनुसारेण साधारणपुर्ववाक्यस्यापि तदर्थत्वापत्तेरिति भावः । स्मृतिसु प्रमादिदुःखानुभवविषयेति हृत्पदम् । (TP. II.3.21)

14. न जीवोऽयुः 'स्यात्ता ह्यतमानः' इत्यनपुत्वाभिप्रायवश्यानेः । उत्तान्त्यादिकं तु मनोवनमात्मन्युपचयने इति (TP. II.3.22)

15. तस्याः धुनेः परमात्मविषयत्वात् 'आत्मेन सूत्रेति' इत्यत्र परमात्मनः पठितत्वेनास्याः तात्पर्यरत्नत्वात् । (TP)

16. एवमर्द्धद्विगन्धैश्च बहुगन्धैश्च वेदेषु ।

एक एवोच्यते वेदे स्वावता नास्य मिथ्या । (M. BSB. II.3.22)

17. तस्य प्राणाद्विनिष्पत्तिः । तदुक्तमपि —

'आ तेन याग मनसो जवीदमा' । (RV. x.39.12)

इत्यादि च (M. BSB. II.3.22)

अत्र परमात्मन एवस्यैव जीवोपधिष्ठान्त्वमुक्त्वा, तत्र द्विवचनपुननमग्री प्रमादयति धुनिः (TP).



(*svaśabda*<sup>18</sup>) and the presence of the mark (*liṅga*) of transcending all measure<sup>19</sup> (*unmāna*):

एष ह्यात्मा अमृद्गतो मानशक्तेः

The next Sūtra *Avirodhaś candanavat* (ii.3.24) answers the objection raised in Sūtra 20 by the Pūrvapakṣa that if the self were atomic in size, it will not be possible for it to be in touch with all the parts of its body, as by position it will be confined to some particular spot therein.

The objection is met by an illustration. A drop of sandal paste of the highest quality placed in a particular spot of the body gives a refreshing sensation all over the body. The soul may similarly be occupying one particular spot in the body and yet be able to experience the pleasure or pain extending over the whole body thro' its *ānśas* (parts). For, it is admitted that the Jīvas are *Sānśa*—with aspects, with which they extend all over the body.<sup>20</sup> These *anśas* are colorfully identical (*saṁśeṣābhinna*) with one another and with the *anśin* i.e. the self. This would not clash with impartibility of the self's nature (*niravaya-vatva*<sup>21</sup>). This point has been clarified in the Itaravyapadeśādhikaraṇa (ii, 1.22-27). See Vol I, pp. 382-85.

The TD<sup>22</sup> and BD clarify another point. The acceptance of *anśas* does not render the Jīvas liable to impermanence. It is not the fact of having *anśas* or integral parts that by itself makes for impermanence. It is the fact of an organism being formed by the successive agglutination of parts which are different from the whole that makes for impermanence of the resulting organism. But such is not the case with the Jīvas.<sup>23</sup>

Trivikrama Paṇḍita makes it clear in this connection that ontologically every substance will have to be conceived as being endowed with *anśas* or integral parts, even if they are *ex hypothesi* indivisible

18. See under BS. i.3.1. Also Vol. I, pp. 204; 300.

19. Cf. न ते विष्णो जायमानो न जातो

देव महिम्नः परमन्तमाष (RV. vii. 9 32)

20. नाशुत्वेऽपि जीवस्य तत्र तत्र परिमाणयोगः । अक्षौ शरीरे व्याप्तत्वात् । एकदेशकृतितत्त्वान्वितबिन्दोरक्षौ शरीर-  
व्याप्तिवदेवेति भावः । (TP. ii.3.24)

21. परस्परमात्मना च सविशेषाभिर्गैरित्यर्थः । अतो न 'निरवयवत्वशब्दकोपो वा' इत्युक्तचिरोपः  
(Ragh. TPB. ii.3.25)

22. न च सामान्येऽनित्यत्वमिति वाच्यम् । भिन्नाकारव्यवस्थे हि पदार्थेः सामान्यमनित्यत्वव्याप्तम्; न च सामान्यमात्रा-  
दनित्यत्वम् ।

23. चन्दनबिन्दुवत्त्वज्ञोपस्थापि सामान्यम्युपगमात् । न चानित्यत्वप्रसंगः, यतो न सामान्यमात्रमनित्यत्वे प्रयोगश्च;  
किंवा रश्मिकान्तवत्त्वम् । तच्च न जीवेऽस्ति । अन्यथा, प्रकृत्यादेरपि दशदिग्भवन्त्येव सांगत्यादनित्यत्वप्रसंगादिति  
भावः । (BD. ii.3.25)

or impartible substances. The atoms of the Logician, for example, as having spatial existence, will have to be in contact with space on all sides. When two atoms combine to form a dyad, if there is no side of the atom except the one where the combination takes place, there will be no increase in magnitude from the paramāṇu to the dvyāṇuka. If imaginary sides are to be assumed for the purpose, the product of such imaginary combinations will be equally imaginary. Similarly, if Ātman is without arśas, it will not be possible to conceive of differences as being caused by upādhis, in the system of the Monist.<sup>24</sup>

The next Sūtra meets a further objection that analogies do not solve the problem as counter examples can always be thought of. Moreover, the drop of haricandana is present as a whole at one spot while it is not present in its intensive form in other places. But no such definite place of abode can be ascribed to the Jīva, in the body.

The Sūtra replies to this objection by pinpointing the place where the Jīva is taken to be present in the body—viz. the heart: Hr̥di hyeṣa ātmā (*Praśna Up.* iii, 6).<sup>25</sup>

The next Sūtra: *Guṇād vā ālokaat* (ii.3.26) gives another illustration as to how the Jīvas tho' not spatially pervasive, may yet be pervasive thro' their intrinsic property of intelligence (*cidguṇa*)—which will adequately explain the fact of simultaneous awareness of sensations all over the body.<sup>26</sup> The example cited is that of a flame. A flame *qua* flame is limited to a particular spot but by means of its property of light<sup>27</sup> it pervades the area beyond:

24. परमाणुना च निरंशत्वे सर्वदिवसंबन्धमिच्छिः । मिथः सयोधे च सयुक्तप्रदेशात् प्रदेशान्तपमिच्छेः प्रथिमानुपपत्तिः ।  
वात्पनिवप्रदेशाभ्रमणे तत्पयोपकाशो वायव्यो वात्पनिवस्वप्रसंगः । आम्बावासाधोयव निरंशत्वे परमिमनम्यो-  
पाधिकवेदस्य, बहुबन्धुमयोपस्य वासमयः । सयुक्तप्रदेशानिबन्धनप्रदेशमापादेव । (TD. ii.3.25).

Cl. also न विदुषाधिमदस्य एवदेवेत्य सर्ववः ।

एवदेवेत्यवस्था म्यात्मसंग्रहवेत्त वेदकः ॥

(M. BSB. ii.3.25)

25. गम्यगमनस्यवस्थानविशेषाद्युपपत्तेर्य चन्दनस्येति चेन्न । 'हृदि ह्येष आत्मा' इति जीवस्यारि तेषाम्युपगमात् ।

(M. BSB. ii. 3 26)

26. J. explains it as another way of explaining the point:

एव स्वकपदगमाभ्यामाभ्रमः शरीरस्याप्यवस्थानो मृदुपान्तमुक्त्वा, प्रकाशन्तरेणापि तदुपरादक सूत्र पठित्वा  
व्याचष्टे (TP. ii.3.26). The TDP adds that the analogy of sandal is particularly applicable to the Devas. The illustration of the flame is applicable to all classes of Jīvas including the Devas:—

सुताकाशमनस्यपारवेर्न अयेनो तदभावात् प्रकाशन्तरेण देव्यान्निमाह—मुषादिति । (TDP). Raghu.

TPB has the same explanation:

पठे मानुषादिमर्त्योबाहयया विदुष्यापया प्राप्नुयुक्तैरन्यपामिच्छिपुनिरिति मुद्रकम् ।

This point is recognized in the quotation given by M. from the Śāṇḍa:

अममरु मममिति च व्यस्यपारवेन मुषा ।

व्याचष्ट्यान्निमाह—मुषादिति । (M. BSB. ii.3 2.6)

Which is introduced by J. with a significant observation:

अर्हन्तेन च व्याचष्टिपेक्ष विरहविषय आह—व्याचष्टे चेति (TP)

*Yathā ālokaśya prakāśaguṇeṇa<sup>27</sup> vyāptir jyotīrūpeṇa avyāptir  
evam cidguṇeṇa vyāptir Jīvarūpeṇa avyāptir iti vā*

,(M. BSB. ii. 3. 26)<sup>28</sup>

It will be seen that M.'s conception of Viśeṣas enables him without the least difficulty to draw a pragmatic distinction of reference (instead of essence) between Jīva-(svarūpa) and its cidguṇa, for purposes of elucidating such subtle problems.

27. J. has shown after an interesting discussion in his TP (ii.2.26) that light is indeed a property (*guṇa*) and not a substance (*dravya*) in its own right. Contr. S. (ii, 3, 26; 29).

28. "Or just as a flame pervades by its property of light but is limited to a particular spot, as a flame, the Soul pervades thro' its property of intelligence and remains non-pervasive in its capacity as Jīva".

## CHAPTER XXVI

### YOGIJIVAS HAVE POWER TO EXTEND THEMSELVES THRO' THEIR AMŚAS

#### 13. *Vyatirekādihikarāṇam* (ii.3, 27)

This *adhi.* removes conflict of testimony in respect of Jīvas who in some Śrutis are stated to be capable of 'becoming many'—fivefold, sevenfold, tenfold, hundredfold and so on<sup>1</sup>, while in others the Jīva is said to be without parts—an indivisible whole.<sup>2</sup> However, in the Śrutis and Purāṇas we hear about the transcendental powers of great Yogins like Saubhari, Agastya and Kardama which include the assumption of many forms at will, at the same time. The evidence shows that they keep intact a full sense of personal identity of their alter-egos in the numerous forms, as one single experiencing self.<sup>3</sup> The question, therefore, arises as to how this outgoing of the self without diminution of personal identity is possible, if the selves are indivisible and partless and, therefore, void of *amśas*. This question is different from the other one dealt with in the previous *adhi.* where it was established that tho' present intensively in one particular spot of the body, the Jīva is capable of being in touch with all parts of the body thro' his numerous *amśas* (within the body) which are all *saviśeṣābhinna* form his own self.

1. 'स पचया स सप्तया स दशया भवति स शतया च महसया । स गच्छति स मुच्यते' इति पाराशर्यायणश्रुतो बहुस्पर्त्वं प्रतीयते । (M. BSB. ii.3.27)

2. 'स नित्यो निरवयवः पुष्पपापपुष्पं च स इमं लोचनम् आवर्तते, स विमुच्यते स एवया, न मज्जया, न दशया न शतया' इति गोमन्तश्रुतावेवस्याबहुत्वं प्रतीयते । (M. BSB. ii.3.27)

3. 'मोमरिच महायोगी एवागच्छन्ममस्मृतिः ।

दिव्यज्ञानेन विज्ञाय भाविजन्मपक्ष पुनः ॥

एवदेव यम भुक्त्वा पंचागच्छन्ममस्मृतिः ।

स्वेष्टयैव ततः शूद्रो यद्वृत्त इवोद्वृत् ॥ (Aṅgēya Purāṇa)

But the problem raised by the phenomenon of certain 'Vojnyas' projecting their *atmas* beyond one body and living in several bodies at the same time maintaining the unity of being and identity of conscious experience in all of them as correlated to the same ego is something different—as it presupposes the going out of one's own self without diminution of being.<sup>4</sup> This would seem to involve self-partition of a mysterious nature without diminution of essence or identity of being. It is this problem that this adh. tackles, according to M.

In the Sūtra: *Vyātireko gandhāvat tathā ca darśayati* (ii. 2. 27) the words 'Aṅu and 'śaḥ' are taken over by *anuvṛtti* and connected in the genitive case with the opening word 'Vyātireka'. The idea of Svapnaśamās is implicit in the previous discourse is also appropriately connected with the differentiation or splitting of the self without disruption of oneness of being:

Anor (api) Jñasya (Svarūpānīśait) Vyatireko (=vibhāgaḥ) gandhāvad (asti) Tathā darśayati ca (Śrutis Smṛtiśca)

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1. 'स एवैषा न सप्तधा न दशधा नवति न शतधा च सहस्रधा । न गच्छति न मृच्यते' इति पाराशर्यायणश्रुती बह्वस्वरत्वं प्रतीयते । (M. BSB, II.3.27)

2. 'मनियो निरवयवः पुष्पनाभयुद्-धं न इमं मोक्षममुं चावर्तते, न विमुच्यते स एवैषा, न सप्तधा, न दशधा न शतधा' इति गौरवश्रुतादिस्मृत्या बह्वस्व प्रतीयते । (M. BSB, II.3.27)

3. 'सौमस्तिष्ठ महामोक्षी यथागच्छन्ममस्मृतिः ।  
विश्वज्ञानेन विज्ञाय चाविद्वन्मयम् पुन ॥  
सुखदैव यम भुक्त्वा पञ्चागच्छन्ममस्मृतिम् ।  
स्वेच्छादैव स न मुदो गतमुक्त इवोदुच्छत् ॥ (Aṅgeya Purāṇa)

But the problem raised by the phenomenon of certain Yogijīvas' projecting their amśas beyond one body and living in several bodies at the same time maintaining the unity of being and identity of conscious experience in all of them as correlated to the same ego is something different—as it presupposes the going out of one's own self without diminution of being.<sup>4</sup> This would seem to involve self-partition of a mysterious nature without diminution of essence or identity of being. It is this problem that this *adhi.* tackles, according to M.

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*Aṇor (api) Jñāsyā (Svarūpāmśair) Vyatireko (=vibhāgaḥ) gandhavat (asti) Tathā darśayati ca (Śrutis Smṛtiśca)*

The full meaning of the Sūtra is thus:

The Śrutis (and Smṛtis) show that it is possible for the Yogijīvas to divide themselves (*vyatireka*) into many alteregos tho' remaining undivided in essence of identity and to exhibit or enjoy their Yogic powers in that way just as the fragrance of a flower while remaining in the flower manages to go out of its abode in minute forms.<sup>5</sup>

The illustration of odor has been chosen to highlight the possibility of self-extension of Svarūpāmśas of Yogi-Jīvas. When even a quality like odor is capable of such extension from its locus, it is all the more possible for Svarūpāmśas of an individual to be endowed with such powers.<sup>6</sup> The latter part of the Sūtra (*tathā ca darśayati*) is intended to show that the reconciliation of the conflict of Śrutis about the oneness and multiforms of the same self is to be found on the basis of Svarūpaikya (identity of being) based on 'anusandhāna'<sup>7a</sup> without prejudice to the assumption of many forms thro' Yogic powers. The objection that the ascription of such mysterious powers to some selves would be tantamount to elevating them to a position of equality with the Supreme B. to whom alone the Śāstras ascribe such power of accom-

4 जीवबहुत्वरूपत्वमुक्तिः किं निरवयवत्वधृत्वनुगृहीतयैकरूपत्वमुक्त्या बाधितोक्तं चेति । विश्वामरहितस्य बहुत्वरूपत्वं न घटत उक्तं योगसामर्थ्यात् घटत इति (चिन्ता) (TC. p. 954b)

5 अस्मैत्यस्ति । अर्गस्त्येति शेषः । तयागदोऽणोरपीत्यर्थः । अणोरपि तदर्थः । व्यतिरेको भेदोऽस्ति । यद्वा, व्यतिरेको विभागः, बहुत्वरूपत्वमस्तीत्यर्थः । यथा पुष्पगन्धस्य स्वाशिविभागस्तथेति । (TDP)

6 यद्यपि गन्धो गुणः, नाशः, तथापि गुणोऽपि यदा व्यतिरिच्यते, किमु तदा अस्त्याग्नियतिरेको वक्ष्यमिति भावेन गुणो दृष्टान्तत्वेनोपात्त इति । (AC. ii.3.27)

7a. अनुसन्धानं नामानेन मुचेनाह सुधीत्याद्यनुभवः. (J. VTN. i)

plishing the unaccomplishable is met by the explanation that even this power of the Yogi-Jīvas is *derived* by them from the Supreme B. thro' the practice of intensive Sādhana, as has been made clear in the Śrutis and Purāṇas.<sup>7b</sup>

It will thus be seen that the resolution of the conflict of Śrutis regarding the assumption of many forms by the Yogi Jīvas in this *adhi.* helps in a significant manner to illumine the supreme and unfathomable majesty of B. as the source of all such powers of *aghaṭitaghaṭanā* enjoyed by some highly evolved souls. This point implicit in the words *darśayati ca* of the Sūtra is brought out by M. in the closing words of his Bhāṣya on ii.3.27:

अचिन्त्येशशक्त्यैव ह्येकोऽवयववर्जितः ।  
आत्मानं बहुधा कृत्वा श्रीडते योगसंपदा ॥

इति पाद्ये (M. BSB. ii.3.27)

In his AV he has explained how this *adhi.* stands connected with one aspect of Divine majesty of all-embracing *Svatāntrya* implicit in the use of the word *Sat* to denote B. in the *Asambhavādhikaraṇa* (ii.3.9) by expounding how the Supreme Being confers on highly specialized souls like the Yogi Jīvas the power of expressing themselves thro' many alteregos by extension of *Svarūpānśas*:—

अच्छेद्यस्यापि जीवस्य विभागं बहुधा हरिः ।  
कृत्वा भोगान् प्रदार्यैव चैक्यमापादयेत् पुनः ॥  
अत ईशवशं सर्वं चेतनाचेतनं जगत् ।  
किमगवयं परेशस्य तदेति ह्यभिधीयते ॥

(AV. ii.3.27)<sup>8</sup>

7b. See BD, ii.3.27:— विभागाग्न्यत्वेऽपि जस्य योगाराधितेश्वरप्रसादायत्तयोगसंपदाशविभागसंभवेन बहुरूपतोपपत्तेः (TDP)

8. Read: अत्र योगिना स्वरूपेर्णवानेकत्वमुपपाद्यते । तस्य च 'अविरोधश्चन्दनवत्' इत्युक्ताघोषपादकतया संगतो रियतायां, 'असम्भवस्तु सतोऽनुपपत्तेः' इति यदीश्वरस्य सर्वस्वातन्त्र्यमुक्तं तदुपपादकत्वेनापि संगतिः ज्ञापयंस्तथा मूलं व्याचष्टे—'अच्छेद्यस्यापि' इति । ऐक्यमेवेत्येवमन्वयः । ऐक्यमेकस्वरूपत्वम् । स्वरूपैक्यस्य विभागेऽपि सत्त्वात् । सर्वमीशवशं तथा च स एव स्वतन्त्र इति वाक्यशेषः । यथा लोके किञ्चिदद्भुतं कार्यं कृतवत्तथाभूतेऽन्यत्रापि कार्यमस्ति: संभाव्यते, तथात्यन्ताघटितमिदं घटयतो जगन्नाथस्य सर्वत्रापि शक्तिरसंभावना युक्तेति भावः । नन्वय मूले जीवस्यानेकवशापत्तिभाजमुच्यते । ननु तस्याः परमेश्वरायत्तत्वम् । तत्त्वयमनेन तस्य सर्वैश्वर्यायत्तिरित्यत आह—इति हीति । 'तं यमेश्वरः कुरुते तथा तथा भवति, सोऽचिन्त्यः परमो गरीयान् । अचिन्त्येशशक्त्यैव' इति सूत्रोपात्ताभ्यां श्रुतिस्मृतिभ्यां यस्मादेवमभिधीयते तस्मात् सूत्रेणाप्येवमेवाभिधीयते । प्रतिज्ञात्रमाणयोरेकार्थताया आशयकत्वादिति । (NS. p. 435)



## CHAPTER XXVII

### JIVA IS DIFFERENT FROM BRAHMAN

#### 14. *Pythagadhikaraṇam* (ii.3, 28-29)

This *adhi.* resolves the conflict of testimony regarding the Jīva's relation to B. Some texts like *Tat tvam asi* (*Chān. Up.* vi.8.7): 'That thou art' and *Aham Brahma asmi* (*Brh. Up.* i.4.10) 'I am Brahman' identify the Jīva with B. while others: *Nityo nityānām* (*Kaṭha Up.* ii.2.12): 'It is the eternal of the eternal' *Dvā suparṇā* (*Muṇḍ. Up.* iii.1.1): 'The two birds living together, friends' distinguish them. There are also a number of other texts of both the descriptions in the Śrutis and Purāṇas. As this question has been agitating the minds of philosophers of all climes and ages, it is to be expected that Bādarāyaṇa should press it to a decision in his *Nirṇāyaka Sāstra*. This *adhikaraṇa*, therefore, and the Sūtras figuring therein should naturally have the greatest philosophical interest to commentators on the *Brahma-Sūtras*. Unfortunately, no commentator other than M. has been able to see the two Sūtras *Pythagupadesāt* and *Tadguṇasāratvāttu*\*\*\*\* in this true philosophical perspective and realize their possibilities in formulating a final solution of the vexed question of how to harmonize the Bheda and the Abheda Śrutis in Vedānta. The others have been content to keep them grappling with the question of the Soul's size or its relation to its own intelligence. It would be very surprising if the Sūtrakāra should have not made any special attempt in this part of the *Avirodhā Adhyāya* to solve the conflict of Bheda and Abheda Śrutis and show how they are to be reconciled. The problem discussed in the *Aṁśādhikaraṇam* (ii.3.43-50) is not the same as the harmonization of Bheda and Abheda Śrutis. A discerning student of the Sūtras will concede the point that a separate discussion of this topic is important enough to call for a sepa-

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rate *adhi*. It is here that M.'s judgment commands respect and compels agreement.

M. accordingly develops the *Pūrvapakṣa* of this *adhi*. on the basis of an objection (*ākṣepasaṅgati*) against the conclusion established in the preceding *adhi*. that the powers of the *Yogi Jīvas* to disport themselves thro' many alteregos are all derived from the Supreme B. The objection to this is taken on the ground that the *Jīvas* are not different from B. but are identical with its being.<sup>1</sup>

### *Pūrvapakṣa.*

The *Pūrvapakṣa* argues that the *Jīva* is one with B. because of the presence of a large number of identity texts. The presence of dualistic texts need not deter us from accepting the truth of identity. For the latter is reinforced by the six marks of purport (*tātparyalingas*) such as commencement, conclusion, repetition, novelty, fruit, commendation or censure and reasoning. The text 'One only without a second' gives the commencement of the identity-thesis, where it is asserted that all things existed in the beginning as B. In 'That thou art' we have the conclusion of identity affirmed. This is repeated nine times in the course of the discourse. The criterion of novelty is fulfilled by the fact that the identity of *Jīva* and B. is not known thro' any other source of knowledge except the *Śruti*. The fruitfulness of this knowledge of identity is commended in "For the knower, there is only that much delay" in attaining complete identity. There is praise of the identity-teaching in the statement: By knowing which the unknown becomes known. The illustrations of the clod of clay etc. support the thesis.

All this shows that the doctrine of identity of *Jīva* and B. is the purport of the *Śrutis*. The texts which speak of them as different are, therefore, to be treated as not teaching the true doctrine (*atattvāve-daka*). There can thus be no meaningful *Samanvaya* of *Śruti* in B. on the basis of B.'s essential difference from the world of matter and souls, as has been contended by the *Siddhāntin*.<sup>2</sup>

### *Siddhānta.*

The above *Pūrvapakṣa* is refuted by the *Sūtra*: *Prthagupadeśāt*. The words *Jñāṣ* and *Svātmanā* are taken over by *anuvṛtti* from *Sūtras*

1 न जीवमस्तेरीश्वरपदसत्त्वम्, तयोरेकैवास्ति पूर्वोक्त्येव पूर्वपक्षोक्त्यानात् मयति - (TC. p. 954)

2 परमात्मामिदं एव जीवः । तत्त्वमसीत्यादिभ्युक्तेः । न च विषयेभ्यस्तस्मिन् धृतिरिति वाच्यम् । अदेनयुक्तेः पदविधेः तात्पर्येति यदुक्तं तत्र प्रसक्तम् । एकमेवाद्वितीयमित्युक्तमात्रेण, तत्त्वमसीत्युक्तमात्रेण, तत्त्वमसीति तत्त्वमसीति नवद्वयसंज्ञायाः । अदेतस्य प्रमाणात्तत्राज्ञानत्वेनापूर्वोक्त्या, 'तस्य तावदेव चिरम्' इति कतधवणात् । येनाधत्तं भूतं प्रमाणं भवति । मूर्तिभ्यादिदृष्टान्तिनां प्रमाणान् । एव ध्युक्तेरदेत एव तात्पर्यावगमात् तद्विद्वद्भेदे-  
ध्यात्तत्राज्ञानत्वेनापूर्वोक्त्या न परमात्मनि परमात्मेन धृतिमन्त्वयो युक्त इति ज्ञाने • • •

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18 and 21. The Sautra proposition would thus read: *Jñāḥ svātmanā prthak (eva;³) upadeśāt*. "The Jivatman is indeed different from the Independent Ruling Self because of the scriptural teaching (*upadeśa*) establishing their difference on incontestable grounds.<sup>4</sup>

The expression *upadeśa* in the Sūtra is explained by M. with a citation from the Kausika Śruti which mentions the incontestable grounds on which rests the difference between Jīva and B. This Śruti says: The Supreme is different from the whole class of Jīvas and is infinite in time, space and qualities. The Jīvas are limited by time and space and in qualities. The Supreme is ever free while the Jīva has to work for and attain his deliverance from bondage thro' B. and by its grace.

From this Śruti and from other evidences like Sākṣi-Pratyakṣa and sound reasoning we find that the Jīvas and B. have intrinsically different and opposite attributes. (*viruddhadharmādhikaraṇa*)—the one ever-free and the other bound and depending for his release on the other; which is infinite<sup>5</sup> The Bheda Śrutis which are thus corroborated by other Pramāṇas are stronger than the texts which speak of the identity of Jīvas and B. But the question will remain—what are we to do with the Abheda Śrutis? How are they to be reconciled with the acceptance of Bheda as the correct position<sup>6</sup>?

The next Sūtra: *Tadguṇasāratoūt tu tadvyapadeśaḥ Prājñavat* (ii.2.29) answers the objection that if the Bheda-Śrutis are to be accepted as the last word on the question, the other group of identity-texts will be void of content worth accepting and that will affect their inherent status of validity as Śruti. The Sūtra gives the ruling that there is no fear of the identity texts losing their status as Śruti in the event of the difference between Jīva and B. being accepted as the correct teaching and the true purport of all the texts including the so-called identity-texts. For, the fact is that the identity-texts refer to the Jīva as identical with B. not in the literal sense of oneness of essence with B. (*svarūpaikya*) but only (*tu*)<sup>7</sup> in the sense of likeness of some essential properties, because the Jīva has for his essence of be-

3. ज इति स्वात्मनेति च वतते । ओ जीव स्वत्वेना परमात्मना मित्रः, न त्वमित्रः (TDP)

4. सोपपत्तिककौशिकश्रुतेर्मित्र एव जीवः (M. BSB. ii.3.28)

5. न चास्ति विपर्ययेऽपि श्रुतिरिति वाच्यम्; विरुद्धधर्माधिकरणत्वमुक्तितुल्यतत्वेन भेदश्रुतेः प्राबल्यादिति भावः (TP. ii.3.28)

6. नन्वेव सत्यद्वैतश्रुतेर्निर्विषयतयाप्रमाण्य प्राप्तमित्याशङ्का परिहरत् सूत्रमुपन्यस्य व्याचष्टे—तदिति । (TP. ii.3.29)

7. Tu (only) excludes identity of essence (*svarūpaikya*) and not the other senses of identity thro' *lakṣaṇā*, *lakṣitālakṣaṇā* etc. in terms of *prādhānya*; *svātantrya* etc. See fn. 13 (in this Chapter).

ing such properties as intelligence and bliss which resemble those of B.<sup>8</sup>

ज्ञानानन्दविद्यगुणाः एवास्य यतः सारः स्वरूपं, अतोऽभेदव्यपदेशः

(M. BSB. ii.3.29)

The expression "Brahmaguṇāḥ" in the above has been explained by M. himself, in his AV as "properties such as intelligence and bliss, resembling those of B."—

तथापि तु चिदानन्दपूर्वास्तत्तद्दशा गुणाः ।

सारः स्वरूपमस्यापि (AV)

Accordingly, Vādirāja points out in his TPG that "Tadguṇa" in the Sūtra and its equivalent "Brahmaguṇa" in M.'s bhāṣya are to be understood as compounds suggestive of comparison (upamāgarbha-samāsa) as in "Puruṣavyāghraḥ"<sup>9</sup> ('man-tiger').

The Sūtrakāra clarifies his interpretational ruling 'Tadguṇasāratvāt tadvyapadeśaḥ' of how to reconcile the Abheda Śrūtis with the Bheda Śrūtis, with an illustration: Prājñavat. The 'Tadvyapadeśa' or the reference to Jīva as B. is to be understood in the same way as "the reference to the omniscient one (Prājña)" M. recognizes in this an allusion to the famous text of the Chān. Up. (iii, 14).

*Sarvam Khalvidam Brahma.*

"All this is verily B."—where the Supreme B. is identified with the world of matter.<sup>10</sup>

This must raise a ticklish question; for the nature of B. is pure intelligence, while that of the world of matter is absence of intelligence. How then can the world be identified with B. in the face of this glaring disparity of nature? The answer is implicit in the ruling *Tadguṇasāratvāt tadvyapadeśaḥ*—to be applied *mutatis mutandis*. The properties of the material world such as its reality, causal efficiency (*arthakriyākāritvam*) are similar to the like ones in B. In view of the similarity of some of its properties to those of the world of matter B. is identified with the (Jaḍa)—world, in *Sarvam khalvidam Brahma*, notwithstanding the yawning difference between them in other respects. In the *Mahābhārata* ( ) we have such a reference:

8. नाभेदद्वैतमाश्रयन्ति । परमानन्दमनुभूयमानानन्दविमुक्तस्वरूपत्वेन जीवस्य योष्या ब्रह्माभेदव्यपदेशोपपत्तेः (TP. ii.3.29)

9. पुरुषः साहस्य इव पुरुषसाहस्य इति बन्तु तस्य परमात्मनो गुणा इव गुणास्तद्गुणाः । बह्वनो गुणा इव गुणा बह्वन्ता इति मूलमात्मनो उपधागमसंज्ञायां मूलविमुक्तमन्त्र-परमत्त्वमूलमन्त्रेति । (TPG. ii.3.29)

10. Cf. मृगानि विष्णुर्द्वानि विष्णुः (Viṣṇu Purāṇa ii, 12.38) वनानि विष्णुर्नरयो विष्णवः

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सर्वभूतगुणैर्गुक्तं देवं त्वं ज्ञातुमर्हसि ।

The earth's characteristic of supporting the creatures has its counterpart in B.'s supporting all.<sup>11</sup> *Bhartā san bhriyamāṇo bibharti* (T.Ā. ii. 14). The oddity of the comparison between the all-intelligent B. and the unintelligent world is intended to focus attention on the fact that no *Svarūpaikya* or identity of essence is contemplated between *Prājña* and *Jaḍa*, but only identity in the sense of similarity in some respects.<sup>12</sup> This resolves itself into what may be called *Gauṇaikya* or *Sādrśyābheda*—as M. calls it. J. renders "*Sādrśyābheda*" as *Sādrśyam eva abhedaḥ* (NS. p. 451)—identity in the sense of similarity in certain vital respects.

'*Tat tvam asi*' and all such texts in which *Jīvātman* is identified with B.—as in *Nānyo atosti draṣṭā* (*Bṛh. Up.* iii.7.23). *Yatra tvasya sarvam ātmaiva abhūt* (*Bṛh. Up.* iv.5.15). *Pare 'vyaye sarva ekībhavanti* (*Muṇḍ. Up.* iii.2.7) are to be understood only in the sense of *Gauṇaikya* and not *Svarūpaikya*, as the latter is barred by *Pramāṇas*.<sup>13</sup> M. has indicated a number of complementary standpoints from which such *Gauṇaikya* may be recognized in scriptural statements concerning the relation in which the *Jīva* stands to the Supreme<sup>14</sup>:—

अतोऽभेदवदेवैताः धृतयः प्रवदन्ति हि ।  
 पौराणानि च वाक्यानि सादृश्याभेदसंभवात् ।  
 सादृश्याच्च प्रधानत्वात् स्वातन्त्र्यादपि वाभिदाम् ।  
 आहुरीशेन जीवस्य न स्वरूपाभिदा क्वचित् ।  
 स्थानैक्यमैकमर्थं च मुक्तस्य तु विशिष्यते  
 सादृश्यं तु विशेषेण जडानां द्वयमेव तु  
 भवेत्सादृश्यमत्यल्पं तृतीयं परमात्मना ॥ (AV. ii.3.28-29)

J. explains in his NS the precise nature of *Gauṇaikyas* and their determinants as applied to different kinds of identity texts met with in the *Śrutis*. For example:

11. Cf. गानाविषयं च भूतानि धारयाम्यहमोजसा (*Gītā* vx. 13) where the attribute of supporting the creatures similar to the one possessed by the earth is ascribed to B. 'गानाविषयं' इति भूम्यादिगतधारकत्वादिगुणसदृशगुणात्मकत्वोक्ते जगद्गुणसारत्वं प्राप्तस्य बोध्यम् । (TDP)
12. प्राज्ञवदिति दृष्टान्तकृते सर्वं सत्त्विदं ब्रह्मेति वाक्ये सर्वपदेन जडप्रपञ्चं कथ्यते । तस्य ब्रह्मैक्यं परमतेजसि नास्ति अतो न दृष्टान्ते विप्रतिपत्तिः । अत एव विरुद्धधर्माशान्ततया तयोर्भेदं भूषयितुं 'प्राज्ञवत्' इत्युक्तं सूत्रकृता । प्राज्ञ-जडयोरेक्यासंभवात् सर्वजनसम्मतः । अतो दृष्टान्तकथनव्याजेन तस्यापि वाक्यस्यायं निर्णेतुमिदमेवोदाहरण-मूचितं सूत्रकारेण । (Vādirāja TPG)
13. *Trivikrama Paṇḍita* refers to six different senses, (including *svarūpaikya*, which is however out of the question here) in which identity or *tadatmya* can be understood:—  
 तदधीनत्वं, तत्साधन्यं, तत्सत्त्वैक्यं, तत्सामोर्ष्यं, तत्सारूप्यं, तत्सारूप्यमित्यनेकविधं हि तादात्म्यम् । (TD. ii.1.14)
- 14 Cf. उच्यते अत्र चैतन् सौत्रमभेदाद्यन्याकारानमित्याह्वयवान् उच्यतानुवादेनार्थान्तरस्याह—सादृश्यात्वेति । (NS. p. 451b)

(i) In *Tat tvam asi* (Chān. Up. vi.8.7) we have *gaṇaika* based on the principle of similarity of attributes, as explained in the Sūtra ii.3.29.

(ii) In *Nānyo atosti draṣṭā* \* \* \* \* (Bṛh. Up. iii.7.23) we have identity thro' *Lakṣaṇā* in terms of *prādhānya* and *Svāntantrya* of B.<sup>15</sup>

(iii) In *Pare 'vyaye sarva ekibhavantī* (Mund. iii.2.7) we have *sthānaika* (identity of location) based on *Lakṣaṇā*.<sup>16</sup>

(iv) In *Yatra tvasya sarvam ātmaivabhūt* (Bṛh. Up. iv.5.15) we have *matyaika* (agreement of will) thro' '*Lakṣitalakṣaṇā*' (double *lakṣaṇā*).<sup>17</sup>

(v) In respect of Jaḍas, the determinants of identity usage are having B. as their supreme principle and being dependent on it and similarity in respect of existence.<sup>18</sup>

In this connection J. has also discussed at some length the logic behind the Sūtrakāra's (and M.'s) insistence that the identity texts must be interpreted in a figurative sense (*gaṇārtha*)—as in *Tadguṇasāratvāt advyupadeśaḥ*.

To the objection that the adoption of *Gaṇivṛtti* in interpreting the identity text would be a departure from the primary sense of the words, J. replies that this cannot be helped. We have to accept the non-primary sense for the very good reason that the primary sense would be inapplicable as in *Siṃho Devadattaḥ* (Devadatta is a lion). For there cannot be any identity in the real sense of the term for a creature like the *Jīvātman* who is of limited understanding and bliss with the Supreme B. which is endowed with omniscience and other august attributes. It is not possible to dismiss the omniscience and other characteristics of B. as not absolutely true; for they are characteristics predicated of B. by the Śrutis themselves. To set aside what has been solemnly recognized in the Śrutis is to join hands with the Buddhists and others who do not recognize the Śruti. With such scant regard for the Śruti one may ask what reason the Monist will have for swearing by the identity texts alone, except a bias in their favor.<sup>19</sup>

15. 'नाम्नोऽपि द्रष्टा' इत्यादिनिर्देशानु प्राधान्यत्वात्तस्याऽऽत्मनः । द्रष्टृत्वेन तत्रारोपितं वैशिष्ट्यं स्वातन्त्र्यं चोपलभ्यते । तथा च, द्रष्टा विगिष्ट - स्वतन्त्रत्वात्तस्यो नास्त्यस्यैः संपद्यते । (NS, p. 451b)

16. एकार्थस्यारम्भो नात्मनः । स्वानन्दस्यैकस्य स्वानिष्प्रयोजनम् । (NS, p. 451)

17. ऐक्यमतिमितेन प्रयोगे ललितमलम् । विषयैरपान्तर्यं तत्रैव मतिमनामिति । (ibid)

18. यानामपि—नादयानं नान्यथाद्वयमेव । सादृश्यस्यापि तुलीयस्य विद्यनामत्वात्कम इयमेवेत्यत्र वाह—मत्यमतिना सादृश्यं किन्तु तन्मत्तादिनेव । ननु योरेवदानन्दादिना । यतो द्वयस्यैव मत्वात् उपपन्ना अप्रचुरोक्तिः । (ibid)

19. योचो कृतिरनुमतिरिति चेत्, मयम् । मुञ्चाद्यनुमतिरप्यनुमते । नहि सावैवादिन्युपपन्नं बहुप्रात्ययानादिमयो योवस्या-येतो दूष्यः । न सावैवादि वारणाधिकमिति चेत् । 'य. मयम्' इत्यादिभूतिविशेषात् । भूतिमिदमावैवादिपि विप्राप्ये, योऽप्युपपन्नोक्तिः । कर्तव्यत्वादिनोऽन्यथाभूतिविशेषात् विप्राप्यहेतुस्यैवादिनिवेष्टात् ?

(TP. ii.3.29)

## JIVA IS DIFFERENT FROM BRAHMAN

As a matter of fact, the identity texts are opposed to *Upajīvyapramāṇa* or their own standing ground in evidence. For, all means of proof by which Jīva and B. are first established—either on a priori grounds or thro' inference, for purposes of moving the propositions of their identity—presuppose the clear distinction between them as postulates in the said proposition. A proposition of identity moved in the face of this basic fact—in whatever direction the identity may be moved will have to founder on the very foundations of its *Upajīvyapramāṇa*. The *Upajīvyapramāṇa* by which Jīva and B. are given as the subject of the identity proposition moved either way (as—Jīva is B. or B. is Jīva) is the *Dharmigrāhakapramāṇa*. It establishes them in their true nature as possessed of mutually incompatible attributes. It is for fear of offending the *Upajīvyapramāṇa* that even the Monist has taken recourse to *Lakṣaṇā* in interpreting identity texts like *Tat tvam asi* in terms of *Jahadaḥhallakṣaṇā*. It is for the very same reason that the Realist also pleads for the adoption of *Gauṇīyṛtti* in interpreting such texts.<sup>20</sup>

Since both the Monist and the Realist have to resort to *Lakṣaṇā*, the only pertinent point to consider will be which of the two modes of *Lakṣaṇā* proposed by them would be less arbitrary and involving less violence to or depreciation of the primary sense of the terms.

In the interpretation proposed by him, the Monist deprives both the terms '*Tat*' and '*Tvam*' (of the identity-proposition) of their primary senses as established by their *Dharmigrāhakapramāṇa* and retains only the primary meaning of the copulative *asi* in terms of their apposition (*sāmānādhikaranyam*). This is a repudiation of the very context of the given data *tat* and *tvam* and cannot be permitted in the name of interpretation. An interpretation which is able to fully accommodate given data without diminution of their content of meaning and assign a figurative sense only to the copulative *asi* in terms of any one of the many compatible ideas of *Tadadhinatva*, *Tatpradhānatva*, *Tatsāhacarya*, *Tatsāmīpya* or *Tatsādṛśya* is certainly entitled to preference as it would involve less interference with the terms of the proposition as they stand.<sup>21</sup>

Some ingenious apologist of the Monist has ventured to put in here that it is not because of any conflict with *Pramāṇas* that he is going in for the non-primary meaning of the terms (*tat* and *tvam*) here—in

20. उपजीव्यप्रमाणविरोधं धादंतनोद्यनम् । जीवपरमात्मविषयप्रमाणभेदस्यैव ग्रहणात् । परेणापि हि प्रमाणविरोध-  
मोक्षणा साक्षनिकायोऽगोहृतोऽतस्तुतः । तथाच, सुतरां मुक्तं मौनार्थग्रहणम् । (TP. ii.3.29)  
Cf. एवम् तयो र्धितयो न वाच्ययो (Samkara Vivēkacūḍāmaṇi, Ver. 244)

21. लक्षणावृत्तौ हि तत्त्वपदवाच्यार्थपरित्यागेनातिपदवाले सत्त्वानाधिकरण्यरूपमुक्त्यायंता अरोपप्रमाणविरोधागो-  
करणयोः । अरं हि, ततः तत्त्वपदमुक्त्यायंयोगोक्त्यातिपदवातस्य मौनार्थवर्जनम् (TP. ii.3.29)



(i) In *Tat tvam asi* (*Chān. Up. vi.8.7*) we have *gauṇaikya* based on the principle of similarity of attributes, as explained in the *Sūtra* ii.3.29.

(ii) In *Nānyo atosti dṛaṣṭā* \* \* \* \* (*Bṛh. Up. iii.7.23*) we have identity thro' *Lakṣaṇā* in terms of *prādhānya* and *Suātantrya* of B.<sup>15</sup>

(iii) In *Pare 'vyaye sarva ekibhavanti* (*Mund. iii.2.7*) we have *sthānaikya* (identity of location) based on *Lakṣaṇā*.<sup>16</sup>

(iv) In *Yatra tvasya sarvam ātmaivabhūt* (*Bṛh. Up. iv.5.15*) we have *matyaikya* (agreement of will) thro' '*Lakṣitalakṣaṇā*' (double *lakṣaṇā*).<sup>17</sup>

(v) In respect of Jaḍas, the determinants of identity usage are having B. as their supreme principle and being dependent on it and similarity in respect of existence.<sup>18</sup>

In this connection J. has also discussed at some length the logic behind the *Sūtrakāra's* (and M.'s) insistence that the identity texts must be interpreted in a figurative sense (*gauṇārtha*)—as in *Tadguṇasāratvāt tadvyapadeśaḥ*.

To the objection that the adoption of *Gauṇivṛtti* in interpreting the identity text would be a departure from the primary sense of the words, J. replies that this cannot be helped. We have to accept the non-primary sense for the very good reason that the primary sense would be inapplicable as in *Simho Devadattaḥ* (*Devadatta* is a lion). For there cannot be any identity in the real sense of the term for a creature like the *Jivātman* who is of limited understanding and bliss with the Supreme B. which is endowed with omniscience and other august attributes. It is not possible to dismiss the omniscience and other characteristics of B. as not absolutely true; for they are characteristics predicated of B. by the *Śrutis* themselves. To set aside what has been solemnly recognized in the *Śrutis* is to join hands with the Buddhists and others who do not recognize the *Śruti*. With such scant regard for the *Śruti* one may ask what reason the Monist will have for swearing by the identity texts alone, except a bias in their favor.<sup>19</sup>

15. 'नान्योऽस्तीति द्रष्टा' इत्यादिनिर्देशस्तु प्राधान्यस्वातन्त्र्याभ्यां साक्षयिकः । द्रष्टृपदेन तत्रारोपितं वैशिष्ट्यं स्वातन्त्र्यं शोषयत्येते । तथा च, द्रष्टा विशिष्टः स्वतन्त्रश्चान्यो नास्तीत्यर्थः संपद्यते । (NS. p. 451b)

16. स्थानैक्यमप्येवो साक्षयिकः । स्थानस्यैक्यस्य स्थानिषु प्रयोगात् (NS. p. 451)

17. ऐक्यमत्यन्तमितेन प्रयोगे सञ्चितसङ्गता । विषयैक्यान्त्यैक्यं तदस्य मतिप्रतापमिति । (ibid)

18. जडानामिति—तद्व्ययानकं तत्तत्स्वातन्त्र्यमेव । सादृश्यस्यापि तृतीयस्य विद्यनामत्वात्कथं द्वयमेवेत्यत आह—मत्यमस्ति सादृश्यं किन्तु तत् मत्तादिरिव । नतु जीवब्रह्मानन्दादिना । नतो द्वयस्यैव मत्वात् उपपन्ना अप्रचुरोक्तिः । (ibid)

19. गोपी वृत्तिरमुष्येति चेत्, सत्यम् । मूल्याभावंमवादाधीयते । नहि मावेन्द्रादिमवत ब्रह्मपालनानादिमतो जीवस्याभेदो मुक्तः । न मावेन्द्रादि पारमार्थिकमिति चेत् । 'यः सर्वत्र' इत्यादिभूतिसिद्धत्वात् । श्रुतिसिद्धसावेन्द्रादेरपि निष्पात्ते, रोडराटानापत्तिः । कश्चैवंशादिनोद्धतश्रुतिसिद्धार्थे विराडासहेतुरन्यत्रामिनिवेसात् ?

(TP. ii.3.29)

As a matter of fact, the identity texts are opposed to *Upajīvapramāṇa* or their own standing ground in evidence. For, all means of proof by which Jīva and B. are first established—either on *a priori* grounds or thro' inference, for purposes of moving the propositions of their identity—presuppose the clear distinction between them as postulates in the said proposition. A proposition of identity moved in the face of this basic fact—in whatever direction the identity may be moved will have to founder on the very foundations of its *Upajīvyapramāṇa*. The *Upaīvyapramāṇa* by which Jīva and B. are given as the subject of the identity proposition moved either way (as—Jīva is B. or B. is Jīva) is the *Dharmigrāhakapramāṇa*. It establishes them in their true nature as possessed of mutually incompatible attributes. It is for fear of offending the *Upajīvyapramāṇa* that even the Monist has taken recourse to *Lakṣaṇā* in interpreting identity texts like *Tat tvam asi* in terms of *Jahadajahallakṣaṇā*. It is for the very same reason that the Realist also pleads for the adoption of *Gauṇīvṛtti* in interpreting such texts.<sup>20</sup>

Since both the Monist and the Realist have to resort to *Lakṣaṇā*, the only pertinent point to consider will be which of the two modes of *Lakṣaṇā* proposed by them would be less arbitrary and involving less violence to or depreciation of the primary sense of the terms.

In the interpretation proposed by him, the Monist deprives both the terms '*Tat*' and '*Tvam*' (of the identity-proposition) of their primary senses as established by their *Dharmigrāhakapramāṇa* and retains only the primary meaning of the copulative *asi* in terms of their apposition (*sāmānādhikaraṇyam*). This is a repudiation of the very context of the given data *tat* and *tvam* and cannot be permitted in the name of interpretation. An interpretation which is able to fully accommodate given data without diminution of their content of meaning and assign a figurative sense only to the copulative *asi* in terms of any one of the many compatible ideas of *Tadadhīnatva*, *Tatpradhīnatva*, *Tatsāhacarya*, *Tatsāmīpya* or *Tatsādṛśya* is certainly entitled to preference as it would involve less interference with the terms of the proposition as they stand.<sup>21</sup>

Some ingenious apologist of the Monist has ventured to put in here that it is not because of any conflict with *Pramāṇas* that he is going in for the non-primary meaning of the terms (*tat* and *tvam*) here—in

20. उपजीव्यप्रमाणविदं चादृतबोधनम् । जोषपरमात्मविषयप्रमाणैर्भेदस्यैव ग्रहणात् । परेणापि हि प्रमाणविरोध-  
धीरुणा साधनिकायोर्योगोक्तोऽदृतयुतेः । तथाच, सुतरां युतं गोपार्यग्रहणम् । (TP. u.3.29)  
Cf. एक्य तयो संशितयो न वाच्ययो (Samkara: *Vivekacūḍāmaṇi*, Ver. 244)

21. सद्भाणवृत्ती हि तत्त्वपदवाच्यायंपरित्यागेनासिपदमात्रे साधितानाधिकरन्त्यस्यमुक्त्यापत्ता अशेषप्रमाणविह्वलो-  
करणेया । यरं हि, ततः तत्त्वपदमुक्त्यायंभंगोक्त्यासिपदमात्रस्य योपायंभवेनम् (TP. ii.3 29)

which case alone he could be asked to state why he should set aside the Gauṇārtha suggested by the Realist and opt for the roundabout procedure of *Padadvayalakṣaṇā*—but only because *Svarūpaikyā* of Jīva and B. happens to be the sense intended by the Śruti in question. But we are entitled to ask him how he has discovered this intention of the Śruti. If his answer is that he has discovered it with the help of the marks of import (*tātparyalingas*) like *upakrama*, *upasamhāra*, etc., we have to tell him that marks of purport establish the purport of a given passage or proposition in the primary sense of the terms, provided there is no opposition to it from other means of proof. But in the present case, there is such an opposition to admitting the purport of the terms in their primary senses, from other Pramāṇas. That is why the Monist himself seeks the aid of *Lakṣaṇā* and *Padadvayalakṣaṇā* at that.<sup>22</sup>

Thus, when the doors of Mukhyārtha are closed once for all and one is forced by the very exigencies of the situation to look for some other suitable sense to be given to the proposition, that other sense may be a Gauṇārtha or a Lākṣaṇikārtha. It is not surely within the competence of the Tātparyalingas to lay down that a Gauṇārtha ought not to be adopted and only a Lākṣaṇikārtha should be. And even in adopting the Lākṣaṇikārtha, the Realist is in a position of vantage; for he manages with a single *Lakṣaṇā* at a time either on Tat or Tvam unlike the Monist who has no other way than to go in for *Lakṣaṇā* on both the terms Tat and Tvam at the same time.

The further contention of the Monist that the marks establish the purport of the proposition to be one of absolute identity of essence between Jīva and B. and that for this reason Gauṇārtha is not to be favored as it would only help to preserve and keep intact the distinction of Jīva and B. as separate entities and, therefore, a resort to *Padadvaya-Lakṣaṇā* is inevitable, is mere wishful thinking. The Realist has shown elsewhere that all the six Tātparyalingas are fully, uniformly and unequivocally in favor of the thesis of difference between Jīva and B. in respect of the *Tat tvam asi* and other texts.<sup>23</sup> Vide my *Lectures on Vedānta*, Karnatak University, Dharwar, 1973, pp. 41-90.

22. नाहं प्रमाणविरोधेन श्रुतेरपुष्पायताम्बुधरमयते येन गोणार्थोऽजीकायं स्यात् किन्तु श्रुतेरेव तयामिषेतत्वादिति कश्चिन् । म प्रष्टव्यः । कथमयं श्रुतेरभिप्रायो लोकोत्तरत्वेन विज्ञान इति । तात्पर्यलिङ्गैरिति वदन् देवानाभिप्रायोऽप्युपेक्षितव्यः । नहि विज्ञानि तात्पर्यावबोधकानि नाहं विचार्यग्रहणे कारणानि युक्तम् । (TP. ii.3.29)

23. विषयबलाद्धेन एव तात्पर्ये मिदं, प्रमाणविरोधात् गोणार्थमनंगोऽहंत्व सध्याध्ययन इति चेत् । उपन्यासोऽप्यन्याय-त्वात् । यथा चेत्तन् तथोक्तमन्यवेति । (TP. ii.3.29)

See Madhva VTN Par. i.

Vyāsārthīya Nym. ii, 28.

and my *History of Drāṣṭa School of Vedānta and its Literature*, Vol. ii. pp. 124-39.

## CHAPTER XXVIII

### JIVA'S SVARŪPOPĀDHI IS EVERLASTING

#### 15. Yāvadadhikaraṇam (ii.3.30)

In the previous section, genesis of the Jiva was established with reference to his upādhis and non-genesis with reference to his essence of being. But the doubt arises as to how the Jiva can be without genesis when his upādhis originate.<sup>1</sup> Also, if the Jivas have such genesis thro' upādhis, the Śrutis which speak of their being bound by beginningless Karma and attaining everlasting freedom with the help of B. become unintelligible.<sup>2</sup>

These difficulties are solved here by pointing out: Yāvadātma-bhāvitvācca na doṣas taddarśanāt that the 'upādhis' of the Jiva are of two different kinds — one by which he remains constituted as a Prati-bimba (reflection) of B. for ever and another by which he goes thro' embodiment, works out his karma and attains release.<sup>3</sup> The former is his Svarūpopādhi what configures him as he is in himself. It is intrinsic to him, internal and indistinguishable from his essence. The other is purely extrinsic and is dissolved at the time of his attaining

1 शीघ्रं इत्यत्र जीवोत्पत्त्यनुत्पत्तिभूत्योविरोधे शङ्किते, उत्पत्तिभूतिरूपाधिविषया, अनुत्पत्तिभूति स्वरूप-विषयेत्युक्तम् । इह तूपाप्युत्पत्तिस्वरूपानुत्पत्तिभूत्योरपि विरोधः । उपाप्युत्पत्तौ प्रतिबिम्बभूतजीवानुत्पत्त्य-योगादिति शङ्किते । \* \* \* \* (TC. p. 956 b)

2 'बन्धान्मोक्षं तत एवाग्रिवाच्छेत्' इति पूर्वोक्तानादिवन्धानन्तमोक्षाक्षेपेण पूर्वपक्षोदयात् संपत्तिः (TC. p. 955)

3 'जीवोपाधिद्विधा शेषतः स्वरूप बाह्य एव च । बाह्योपाधिलेयं याति भूततावन्त्यस्य तु स्थितिः ॥' इति (TP. ii.3.30)

Mokṣa. In other words, the Upādhis which determine the Jīva's essential character as Pratibimba of B. are without origin and dissolution; while the Upādhis which bring about his transmigration have a genesis and an end.<sup>4</sup>

The present Sūtra is concerned with the Svarūpopādhi. Its function and purpose are to enable the Jīva as a Pratibimba of Paramātman to fully realize his essential nature of being a Pratibimba of B.<sup>5</sup> which consists in having an intrinsic affinity with B. (as explained in ii.3.29) by virtue of having a resemblance with It in respect of his own essential properties of intelligence, bliss, etc. and being dependent on B. for them and for his reality, activity and power of consciousness.<sup>6</sup>

This figure of Pratibimba as applied to illustrate this intimate relation of Jīva to B. should be carefully dissociated from certain ideas commonly associated with ordinary reflections as of the face in the mirror — such as their inanimate character and dependence on an external medium. The Jīva's relation to B. is intrinsic to him in all respects. It is an indissoluble bond—one to be cherished. In the ordinary Bimbapratibimbabhāva between the face and its reflection in the mirror, the reflection is terminable with the movement of the face outside the range of the medium or the destruction of the medium itself. In the case of the Jīva his Svarūpopādhi lasts as long as Paramātman (Bimba) lasts—which is for ever. There is no question also of Paramātman moving out of the range of the Jīva's Svarūpopādhi — as He is omnipresent. Hence the Jīva's character and status as the Pratibimba of B. in the philosophical sense of the term — is assured for ever.<sup>7</sup>

There is also another aspect of this symbolism which is of special significance. In the ordinary instance of reflection, the Bimba remains external to the medium and the reflected image. The Supreme B. as Bimba is, however, present inside the Jīvātman and his Svarūpopādhi and is not altogether external to them. Another interesting point to be noted is that we see our reflected image in the mirror. The medium is

4 नहि येनोपाधिना योऽ प्रतिबिम्बः तस्यैवोपादित्विनामो दृश्यः ; अपि तु, धात्वादिपदोदितवाह्योपाधेरिव ।  
येन स्वक्यापाधिना योऽ प्रतिबिम्बः न तस्योत्पत्तिः यावदात्ममावृत्तवान् । यस्य तु बाह्योपाधेरुत्पत्तिः, न तेन  
योऽ प्रतिबिम्बः एवमुच्यते । (TC. p. 956 b)

5 अत्र, स्वस्वरूपप्रतिभासःपुत्रात्म्यत्वात् (उपाधि) (NS. II. 506)

6 स्वस्वभावः प्रसङ्गः ; चिरवान् (M. GB. II. 18)

7 तस्य एव योऽ प्रतिबिम्बः स्वभावाधिकार्यनिधित्वात् विना नामानुसरते । बिम्बस्य परमात्मनोऽनादयन्तात्वात्  
उपाधेरिव काव्यरम्यात्मधातित्वात् । सर्वेदप्रतिबिम्बस्योपाधिप्रतिषेधः निवृत्त्यात् । (TP. II.3.30)

meant for that. But in the present case, it is the image—the Prati-bimba i.e. the Jīva who has to perceive his original viz. B. thro' the Svarūpopādhi by cleansing it of all dross and visualizing B. in all its splendor and realizing at the same time his own close agreeable and intimate relationship with It, for all time. This necessitates the nityatva of the Jīva's Svarūpopādhi<sup>8</sup> and its survival in Mokṣa too, for obvious reasons.

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8. The reader knows by this time that the Jīva and his Svarūpopādhi tho' not distinct or different entities are distinguished thro' the help of Viśeṣas:

उपाध्युपाधिभेदादो विज्ञेयवत्तेनेत्यर्थ (J. GBt. ii, 18)

## CHAPTER XXIX

### OBSCURATION OF JĪVA'S BLISSFUL NATURE IN SAMŚĀRA AND ITS MANIFESTATION IN MOKṢĀ THRO' DIVINE GRACE

#### 16. *Puṁstvādhikaraṇam* (ii.3.31-32)

Resolving conflict of testimony on the question,<sup>1</sup> the present *adhi.* establishes how the essential characteristics of the Jīva such as his intelligence (*svarūpajñāna*) and bliss (*svarūpasukha*) lie obscured in Samsāra by positive ignorance from time immemorial and are made manifest by God's grace.

Some texts describe the Jīva as *Vijñānātman* or one whose essence is intelligence. (*Praśna Up.* iv. 11). "He is bliss, he is taken up to that world by B. and is released."<sup>2</sup> The *Paṁgi Śruti* on the other hand observes: "He becomes blissful when freed from misery. He becomes intelligent when rid of ignorance<sup>3\*\*\*\*</sup>"

#### *Pūrvapakṣa*

The *Pūrvapakṣa* argues that these expressions *ānandī*, *Jñānī*, *Balī*, etc. tend to show that bliss and intelligence are not the intrinsic nature of the souls but that they are only adventitious attributes which make their appearance in the released state.<sup>4</sup> This supposition is fully confirmed by reasoning. If intelligence and bliss are the essential nature

1 अत्र योग्यतान्दार्ढ्यव्युत्पत्तिरिति विमर्शस्तत्पिदुस्त्वनुद्घोषना ज्ञानान्दार्ढ्यव्युत्पत्त्या बाधित्वात् निति चिन्ता । (TC. p. 956)

2 'म आनन्द म परेषाम् माह नोदने म विमुच्यते' । (M. BSB. ii 3.31)

3 म दुःखाद्भिन्नं ज्ञानं धर्मात्, माज्ज्ञानाद्भिन्नं ज्ञानो धर्मात् । • • • • (ibid)

4 CL. आनन्दं ज्ञानं ज्ञानोक्तिरन्यथाप्यन्यथाभावादेवास्तीति । (Raghu. TPB.)

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of the soul, they should be clearly experienced by us here and now. But they are *not*. It is no use to explain that they are not experienced now because of counteracting influences. When the self continues to be experienced as "I am", there is no reason why its other characteristic of bliss, which is as much the essence of selfhood as self-consciousness, should alone remain unapprehended or obscured by counteracting influences.<sup>5</sup> Further, if bliss were the very essence of selfhood, no soul need exert itself to attain release from Samsāra; for what is ingrained in the essence of the self is sure to come up to the surface sooner or later, of its own accord.<sup>6</sup> The usual defence against such an objection that it lies obscured in the state of bondage will have to identify the nature of this obscuring element or cause. Is it mere absence of awareness that keeps it back or the presence of the physical body? It can be neither. It has already been said that when the awareness of the self is there unimpeded, there is no valid reason why the bliss of selfhood alone should remain unapprehended as both are integral aspects of selfhood. To say that the physical body prevents the experience of innate bliss is ridiculous; for the body is specially adapted to the enjoyment of bliss and not to retard it. It is thus untenable to hold that bliss is of the nature of the self and that it comes to be manifested in Mokṣa.<sup>7</sup>

### Siddhānta

The Siddhānta is that bliss and intelligence are all the essence of selfhood. Nevertheless, they remain latent in the state of Samsāra and become fully manifested only in the state of Mokṣa. The Sūtrakāra here gives an apt illustration of this. Virility in man and power of bearing children in a woman tho' existing potentially in childhood become manifest at the time of puberty. They do not originate from previous non-existence because in that case they may originate in the impotent also. In the same way, tho' constituting the very essence of selfhood, the characteristics of intelligence and bliss of Jivas come to be fully manifested only by the grace of B. in Mokṣa. It is in this sense that the Śruti describes the Jivātman as "becoming blissful" (*ānandī bhavati*), becoming intelligent (*jñānī bhavati*) and so on. They are not fully experienced in the state of bondage. Spiritual efforts (*sādhana*s) are calculated to help such manifestation thro' earning the grace

5. अनानंदादिरूपत्वयुतेः सयुक्तिकत्वात् । न ह्यानंदादिरूपत्वमात्मनोऽनुभूयते । न च प्रतिबन्धकात् विघ्नयाना  
प्यानंदादिरूपता नानुभूयते इति वाच्यम् । जीवस्याहमिति नित्याभिव्यक्तत्वेन तत्त्वस्वरूपमूलाया व्यवधानस्यैवानुप-  
पत्तेः । (TP. II.3.31)

6. आनंदादिरूपत्वे च जीवस्य न केनचित्प्रोक्षाय प्रयतितव्यम् । (TP. II.3.31)

7. अन्नावरणादननुभवो, मोक्षे त्वभिव्यक्तेरनुभव इति वदन् प्रष्टव्यः— किमावरणमानन्दोदासीनामज्ञानं वरीयादि  
वा नाद्यः, तस्यैवानुपपत्तेरुक्तत्वात् । न द्वितीयः, वैपरीत्यात् । अत एव मोक्षेऽभिव्यक्तिरित्युक्तम् ।  
(TP. II.3.31)



of B.<sup>8</sup> The objection that as this bliss is the essence of selfhood it cannot remain unapprehended when self-awareness is already there is not a formidable one. What is asserted by the Siddhāntin is not that there is merely a non-awareness of innate bliss in the state of Samsāra but that such bliss lies obscured by a positive force, other than mere absence of awareness,<sup>9</sup> which goes by the name of *Bhāvarūpa-ajñāna* in Vedānta.<sup>10</sup>

The next Sūtra: *Nityopalabdhyanupalabधिprasaṅgo 'nyatarāṇi, yamo, vā anyathā* (ii.3.32) shows the rationale of (i) accepting obscuration of Svarūpānanda of souls in the state of bondage by *Bhāvarūpājñāna* and (ii) the manifestation of this innate bliss etc. later by the removal of this obscuration by pointing to the adverse consequences (*prasaṅga*) of not recognizing the fact of manifestation of Svarūpānanda in Mokṣa. For this reason, this Sūtra and the other one: *Parābhidhyanāttu* \* \* \* \* \* (iii.2, 5) have a special bearing on the Sūtrakāra's theory of bondage and release. It will also be seen that M. finds tacit acceptance of a triple classification of souls in this Sūtra, as elsewhere, See his C. on BS. iii.1, 19-23; 4, 34-40. For a detailed examination of M.'s doctrine of "Jivatnaividhya" see my *Philosophy of Madhvācārya* Chapters XXXIV and XXXV.

The words *Jñā* and *asya* are taken over by *anuvṛtti* from Sūtras 18 and 31. The former is suitably connected in the genitive plural (*Jñānām*) with the words of Sūtra 32. *Asya* (by *anuvṛtti*) denotes the respective intrinsic natures of ānanda etc. of the three different classes of souls<sup>11</sup> implicit in the terms *nityopalabधि* (*nitya*)-*anupalabधि* and (*nitya*)-*anyataropalabधि* of the Sūtra.

The overall meaning of the Sūtra is thus, as follows:—

"If the fact of (manifestation of Svarūpānanda, etc. by the removal of their) immemorial obscuration of *Bhāvarūpājñāna* is not admitted (*anyathā*),<sup>12</sup> there will be the adverse contingency (*prasaṅga*) of

८. यत्तदेतन्मन्त्रोक्तिस्तथा । न चास्मद्विदुस्त्विति । यथा पुण्ययोगिनां यत्तदेतन्मन्त्रोक्तिस्तथा । यथा पुण्ययोगिनां यत्तदेतन्मन्त्रोक्तिस्तथा । यथा पुण्ययोगिनां यत्तदेतन्मन्त्रोक्तिस्तथा ।

९. कालः । तस्मिन्कालेन पुत्रं पुत्रानिनाम । न पुत्रान् इत्यादि मुञ्चते, एव योऽस्मद्व्यवस्थेन मुञ्चते । पुत्रं यति मदी ज्ञाना-  
नन्तः । तस्मिन्कालेन पुत्रं पुत्रानिनाम । न पुत्रान् इत्यादि मुञ्चते, एव योऽस्मद्व्यवस्थेन मुञ्चते । पुत्रं यति मदी ज्ञाना-  
नन्तः । तस्मिन्कालेन पुत्रं पुत्रानिनाम । न पुत्रान् इत्यादि मुञ्चते, एव योऽस्मद्व्यवस्थेन मुञ्चते । पुत्रं यति मदी ज्ञाना-

१०. न चास्मद्विदुस्त्विति । यथा पुण्ययोगिनां यत्तदेतन्मन्त्रोक्तिस्तथा । यथा पुण्ययोगिनां यत्तदेतन्मन्त्रोक्तिस्तथा । यथा पुण्ययोगिनां यत्तदेतन्मन्त्रोक्तिस्तथा ।

११. CY. तत्तदेतन्मन्त्रोक्तिस्तथा । यथा पुण्ययोगिनां यत्तदेतन्मन्त्रोक्तिस्तथा । यथा पुण्ययोगिनां यत्तदेतन्मन्त्रोक्तिस्तथा । यथा पुण्ययोगिनां यत्तदेतन्मन्त्रोक्तिस्तथा ।

१२. यत्तदेतन्मन्त्रोक्तिस्तथा । यथा पुण्ययोगिनां यत्तदेतन्मन्त्रोक्तिस्तथा । यथा पुण्ययोगिनां यत्तदेतन्मन्त्रोक्तिस्तथा । यथा पुण्ययोगिनां यत्तदेतन्मन्त्रोक्तिस्तथा ।

१३. यत्तदेतन्मन्त्रोक्तिस्तथा । यथा पुण्ययोगिनां यत्तदेतन्मन्त्रोक्तिस्तथा । यथा पुण्ययोगिनां यत्तदेतन्मन्त्रोक्तिस्तथा । यथा पुण्ययोगिनां यत्तदेतन्मन्त्रोक्तिस्तथा ।

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(i) perpetual experience (*nityopalabdhi*) of their Svarūpānanda, Svarūpajñāna, etc. in the case of Muktiyogas;<sup>13</sup> (ii) perpetual experience (*nityopalabdhi*) of misery (without scope for enjoyment of bliss even from worldly sources) in the case of Āsura-Jīvas;<sup>14</sup> and (iii) perpetual experience of both their Svarūpānanda and misery—which are their deserts and are in keeping with their intrinsic nature, in the case of human souls of the middle category (*madhyamamanuṣya*)<sup>15</sup>, with no prospect whatever of enjoying the bliss or misery derived from wordly sources.<sup>16</sup> For, in the absence of obscuration of Svarūpānanda, etc. there is nothing to prevent the full, complete and perpetual experience of whatever is the constitutive essence of each distinct class of Souls by those belonging to it, for all time (including the state of bondage).<sup>17</sup>

### *Śaṅkara's Interpretation.*

#### *Utkrāntyadhikaraṇam. (ii.3, 19-32)*

According to S. the *Utkrāntyadhikaraṇa* covers all the fourteen Sūtras from 19 to 32, of which the first ten are reserved for the Pūrva-pakṣa and the remaining four beginning with *Tadguṇasāratvāt* \* \* \* embody the Siddhānta. The topic dealt with is the size of the soul—whether it is atomic, medium-sized or infinite (*vibhu*). The Pūrva-pakṣa is expounded in the first ten Sūtras in favor of the self's atomicity.

13 मनुष्योत्तमाना परिग्रहाय देवादीनामित्येतत् व्याचष्टे मोक्षयोग्यानामिति । (Ragh. TPB. ii.3 32)

14 यदि जीवस्वरूपस्यानदारूपत्वमगीकृत्यावरणाभावात् व्यतिरावणनिवृत्तिर्मात्रे नारीकृते, तर्हि देवादीना मोक्षयोग्याना नित्यमानन्दाद्यनुभवः स्यात् । अमुरादीना न कदाप्यानन्दानुभवः स्यात् । दुःखाद्यनुभव एव भवेत् । (TP. ii.3.32)

भाष्ये \* \* \* अमुराणामानदाद्यनुपलब्धिर्नापाद्यते किंतु, तत्प्रयोजिका सुखाद्युपलब्धिर्विहता स्वरूपदुःखाद्युपलब्धिरापाद्यत इत्यादि—दुःखाद्यनुभव एव भवेदिति । (TC. p. 957 b)

15 मध्यममनुष्याणां च नित्यमानदादीनामुपलब्धिः केवलतदुपलब्ध्यभावो दुःखाद्युपलब्धिश्च समैव स्यात् । (TP. ii.3.32)

16 मध्यममनुष्याणां मिश्ररूपत्वात् स्वरूपभूतस्य सुखस्य दुःखस्य चोपलब्धिः समैव स्यात् । नतु कदाचित् विषय-सुखं दुःखोपलब्धिः (BD. ii.3.32)

17 व्यक्त्यनगीकारे—देवानां नित्योपलब्धिरानन्दादीनाममुराणां नित्यानुपलब्धिः, मनुष्याणां च नित्योपलब्ध्यनुपलब्धी प्रसज्येते ।

‘नित्यानंदो नित्यज्ञानो नित्यबलः परात्मा, नैवममुरा एवमनेव च मनुष्याः’ इत्यादिमिश्रयुतिः । त्रिपिप्यतुराणे च नित्यानन्दज्ञानबला देवा नैवं तु दानवा ।

दुःखोपलब्धिमात्रास्ते मानुषास्तुभयात्यया ।

\* \* \* \*

सम्यग्ज्ञानं तु देवानां मनुष्याणां विमिश्रितम् ।

विपरीतं तु दैत्यानां ज्ञानस्यैवं व्यवस्थितिः ॥

इति (M. BSB. ii.3.32)

of B.<sup>8</sup> The objection that as this bliss is the essence of selfhood it cannot remain unapprehended when self-awareness is already there is not a formidable one. What is asserted by the Siddhāntin is, not that there is merely a non-awareness of innate bliss in the state of Samsāra but that such bliss lies obscured by a positive force, other than mere absence of awareness,<sup>9</sup> which goes by the name of *Bhāvarūpa-ajñāna* in Vedānta.<sup>10</sup>

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8. भवत्वेवानन्दारूपो जीवः । न चोक्तमृत्तुमुक्तिविरोधः । यथा पुरुषयोपिदादीना अपत्योत्पत्तिनक्तिस्वस्त्वैवमि-  
कालतः तदभिन्नकृतेनायं पूर्वं प्रमानिदानी तु पुमान् इत्यादि युज्यते, एवं जीवस्वरूपत्वेन मुक्तः पूर्वमपि सतो ज्ञाना-  
नन्दारेरीकृत्यसावेनाभिन्नविततिमितेन, आनन्दोभवति इत्यादिव्यपदेशोपपत्तेः । प्रापनमिव्यस्तत्वेनानुभवाभाव-  
यमना । तदभिन्नकृत्यं च मुमुक्षुणा प्रयत्नोपपत्तेरिति भावः । (TP. ii.3.31)

9. न चारम्भानुपपत्तिः । ज्ञानाभावातिरिक्ततदप्रिमित्ताविद्याभ्युपगमात् । (TP. ii.3.31)

10. Cf. तदर्थमाचरणं किं ज्ञानाभाव एव, किंवा ज्ञानाभावादिनिमित्तं भावान्तरमिति चिन्ता (TC. p. 956)  
तदर्थं, तदाकरत्वं किं ज्ञानाभावात्वेन, उन तदप्रिमितभावरूपज्ञानस्य ? (Raghu. TPB.)

11. अस्तेत्यस्ति त्रिविधजीवरात्रिपरोक्षमन्त्रः ।

(TDP)

12. मूर्तोक्तान्वयेति पदस्याप्यस्तु ध्यस्त्यनवोचारे इति भाव्य एवोक्तं. (Vādirāja TPG. p. 102)

13. 'अन्यथा'—आचरणानवोचारे । (TDP)

(i) perpetual experience (*nityopalabdhi*) of their Svarūpānanda, Svarūpajñāna, etc. in the case of Muktiyogas;<sup>13</sup> (ii) perpetual experience (*nityopalabdhi*) of misery (without scope for enjoyment of bliss even from worldly sources) in the case of Āsura-Jivas;<sup>14</sup> and (iii) perpetual experience of both their Svarūpānanda and misery—which are their deserts and are in keeping with their intrinsic nature, in the case of human souls of the middle category (*madhyamamanuṣya*)<sup>15</sup>, with no prospect whatever of enjoying the bliss or misery derived from worldly sources.<sup>16</sup> For, in the absence of obscuration of Svarūpānanda, etc. there is nothing to prevent the full, complete and perpetual experience of whatever is the constitutive essence of each distinct class of Souls by those belonging to it, for all time (including the state of bondage).<sup>17</sup>

*Śaṅkara's Interpretation.*

*Utkrāntyadhikaraṇam. (ii.3, 19-32)*

According to S. the *Utkrāntyadhikaraṇa* covers all the fourteen Sūtras from 19 to 32, of which the first ten are reserved for the Pūrva-pakṣa and the remaining four beginning with *Tadguṇasāratvāt* \* \* \* embody the Siddhānta. The topic dealt with is the size of the soul—whether it is atomic, medium-sized or infinite (*vibhu*). The Pūrva-pakṣa is expounded in the first ten Sūtras in favor of the self's atomicity.

13. मनुष्योत्तमानां परिहृत्य देवादीनामित्येतत् व्याचष्टे मोक्षयोग्यानामिति । (Ragh. TPB. ii.3.32)

14. यदि जीवस्वरूपस्यानदतिकृत्वमगोक्षत्वावरणाभावात् व्यक्तित्वावगतिवृत्तिर्गोक्षे नागीक्रियते, तर्हि देवादीनां मोक्षयोग्यानां नित्यमानत्वाद्यनुभवः स्यात् । असुरादीनां न कदाप्यनन्दानुभवः स्यात् । दुःखाद्यनुभव एव भवेत् । (TP. ii.3.32)

भाष्ये \* \* \* असुराणामानदाद्यनुपलब्धिर्नाशयते किंतु, तत्प्रयोजिकां सुखाद्युपलब्धिर्विरुद्धा स्वरूपदुःखाद्युपलब्धिरापाद्यत इत्याह—दुःखाद्यनुभव एव भवेदिति । (TC. p. 957 b)

15. मध्यममनुष्याणां च नित्यमानदादीनामुपलब्धिः केवलतदुपलब्ध्यभावाद् दुःखाद्युपलब्धिश्च समैव स्यात् । (TP. ii.3.32)

16. मध्यममनुष्याणां मिश्ररूपत्वात् स्वरूपभूतस्य सुखस्य दुःखस्य चोपलब्धिः समैव स्यात् । ननु कदाचित् पिपय-मुष्यं दुःखोपलब्धिः (BD. ii.3.32)

17. व्यक्त्यनगीकारे—देवानां नित्योपलब्धिरानन्दादीनामसुराणां नित्यानुपलब्धिः, मनुष्याणां च नित्योपलब्ध्यनुपलब्धी प्रसज्येते ।

'नित्यानन्दो नित्यज्ञानो नित्यबलः परात्मा, नैवमसुरा एवमनेव च मनुष्या' इत्यादिनिवेशधृतिः । सविप्यत्पराणे च नित्यानन्दज्ञानबला देवा नैव तु दानवाः । दुःखोपलब्धिमात्रास्ते मानुपास्तुमवात्मना ।

\* \* \* \*

सम्यग्ज्ञानं तु देवानां मनुष्याणां विनिश्चितम् ।  
विपरीतं तु दैत्यानां ज्ञानस्यैवं व्यवस्थितिः ॥

इति (M. BSB. ii.3.32)

*Pūrvapakṣa*

The Śrutis say—"This self is atomic." This must indeed be so on account of the reference in Śrutis to the Soul's passing out of the body. going to heaven, etc., and returning from there. This is compatible only with *aṇutva*. For, a being of infinite size cannot be going or coming. The second Sūtra argues that granting that "going out" can somehow be explained with reference to a pervasive being, in the sense of its ceasing to be the owner of the body it has left behind, the other two movements of going to other worlds and returning from there cannot be adequately explained without assuming the soul to be atomic in size. The third Sūtra disarms the objection that in the Śruti, the self is referred to as "the great unborn one who consists of knowledge and is surrounded by the Prāṇas (*Brh. Up.* iv.4.22); "Like ether he is omnipresent and eternal" ( ); "Truth, knowledge and infinite is B." (*Taitt. Up.* ii, 1) by pointing out that the subject matter there is B. and not the individual self.<sup>18</sup> The fourth Sūtra mentions the different statements in the Śruti "this Ātman is atomic" (*Mund. Up.* iii.1.9) and the reference to his dimension as part of the hundredth part of the tip of a hair subdivided into a hundred parts (*Śvet. Up.* v. 9) and the conclusion that "he makes for infinitude" (*ānantya*). From this the measure of Jīva can be understood to be atomic by a process of fractional abstraction.<sup>19</sup> The same Śruti also tells us "the lower one (Jīva) is seen to be small like the point of a goad" (*Śvet. v. 9*). Sūtra 23 shows that there is no difficulty in an atomic self being able to experience sensations all over the body thro' the skin (sense of touch) which is in connection with the whole body, like a drop of sandal ointment which causes the perception of a pleasant sensation all over the body tho' itself abiding in one particular place in the body. The next Sūtra disarms the objection that there is no parallelism between the two cases of sandal ointment and the self which has no special abode in the body. The Sūtra cites the authority of the Śruti (*Praśna Up.* iii.6; *Chān. Up.* viii.3.3) which fix the soul's abode in the heart. Sūtra 25 gives another argument to show how an atomic self can have experience throughout the body like a light placed in one place in a room lighting up the whole place. The soul can also similarly pervade the body with its quality of intelligence. Sūtra 26 refutes the contention that a quality cannot stretch itself beyond the substance, by citing the example of odor. Sūtra 28

18. मयापि स्वाप्नादुत्थमात्मा, अतच्छब्दे, स वा एष महानत्र आत्मा, मत्वं ज्ञानमनन्तं ब्रह्म, इत्येवजातीयका धृति-  
रात्मनोऽन्तुत्वे विप्रतिषिध्यते इति चेत् ; नैष दोषः, इतराधिकारात् । परस्य ह्यात्मनः प्रक्रियायामेवा परि-  
माणान्तरधृतिः । (S. BSB. II.3.21)

19. उद्गम मानमुमानम् । शानाद्यादुद्गमः जनकमो मानः वस्पादपि शततमानुद्गमः मानमात्रप्रतिनिधिः ।  
(Bhāmati) "A measure which is distinct from all gross measures" (Radha-  
krishnan *Brahmasutra*, p. 407) does not bring out the exact sense intended.

puts forward the further argument in favor of atomicity of the self that the Śruti—"Having by knowledge taken possession of the body (Kauṣ. Up. iii.6) represents the soul and its intelligence as separate i.e. as agent and instrument of action.<sup>20</sup> From this we understood that the soul pervades the body only with its quality of intelligence. All this confirms the position that the Soul is atomic.

### Siddhānta.

The Siddhānta is introduced by the Sūtra: *Tadguṇasāratvāttu tadvyapadeśaḥ* \* \* \* (ii.3.29) that the declaration that the soul's size is atomic is on account of the soul's having for its essence the quality of that (i.e. Buddhi)<sup>21</sup> as in the case of the Prājña (Intelligent Lord)" —i.e. to say just as the Highest self is spoken of as possessing relative minuteness and so on because of the limiting adjuncts of its essence—as in the description: "Smaller than a grain of rice or barley" (Chān. Up. iii.14.2).<sup>22</sup> To the objection that if this be so, then as the conjunction of the Soul and Buddhi, which are different entities, must come to an end sometime, the Soul then disjoined from Buddhi will either cease to be or at least cease to be a transmigrating self answer is given in Sūtra 30, that there is no fear of such a contingency arising, as the Buddhi exists as long as the Soul exists in Samsāra.<sup>23</sup>

To another objection that it cannot be maintained that the connection of Ātman with Buddhi lasts as long as the self because in the state of Suṣupti and Pralaya no connection can be acknowledged between Buddhi and the self answer is given<sup>24</sup> in Sūtra 31, that just as virile power which exists in a potential state in childhood becomes manifest in adolescence, the connection with Buddhi exists in Suṣupti and Pralaya in its potential form and it becomes manifest when the waking state or the period of creation begins.<sup>25</sup>

20. 'प्रज्ञया शरीरं समावृत्त' इति चात्मज्ञानयो कर्तृकरणभावेन पृथगुपदेशात् चैतन्यगुणेनैवास्य शरीरव्यापिता गम्यते \* \* तस्मादणुरात्मेति । (S. BSB. ii.3.28)

21. तस्या बुद्धेर्गुणास्तद्गुणाः, इच्छा द्वेष, सुख दुःख इत्येवमादयः तद्गुणा सारः प्रधानं यस्यात्मन संसारित्वे संभवति, स तद्गुणसारः तस्यभावस्तद्गुणसारत्वम् । नहि बुद्धेर्गुणैविना केवलस्यात्मनः संसारित्वमस्ति । (S. BSB. ii.3.29)

22. एवमुपाधिगुणसारत्वात् जीवस्यागुणादिव्यपदेशः प्राज्ञवत् । यथा प्राज्ञस्य परमात्मनः सगुणोपासनेषु उपाधिगुणसारत्वात् अणोयस्त्वादिव्यपदेशः 'अणोयान् व्रीहेर्यवात् वा' 'मनोमयः प्राणशरीर' इत्येवप्रकारः, तद्वत् । (ibid)

23. यदि बुद्धिगुणत्वादामनः संसारित्वं, बुद्ध्यात्मनो मिश्रयोः सयोयावसानमवश्यंभावोत्पत्तौ बुद्धिवियोगे सत्यात्मनो विभक्तस्यानालक्ष्यत्वमसंसारित्वं च प्रसज्येतेति । न । यावदात्मभावित्वात् बुद्धिसंयोगस्य । नावदवमात्मा संसारी भवति, नावदस्य बुद्ध्या संयोगो न शाम्यति । (S. BSB. ii.3.30)

24. ननु, सुप्तिप्रलययोर्न जगत्ते बुद्धिसंबन्ध आत्मनोऽभ्युपगन्तुम् । उक्तस्य यावदात्मभावित्वं बुद्धिसंबन्धस्येति ? अवोच्यते । (S. BSB. ii.3.31)

25. यथा लोके पुस्त्वादीनि बीजात्मना विद्यमानान्येव वात्यादिवन्पुनश्चमयानि यौवनादिष्वविभवंति एवमयमपि बुद्धिसंबन्धः शक्त्यात्मना विद्यमान एव सुप्तिप्रलययोः पुनः प्रबोधप्रसवयोराविभवंति । (S. BSB. ii.3.32)

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20. 'प्रज्ञया शरीरं समावृत्तं' इति चात्मज्ञानयोः कर्तृकरणभावेन पृथग्पदभावात् चैतन्यगुणेनैवास्व शरीरव्यापिता गम्यते \* \* तस्मादणुरात्मेति । (S. BSB. ii.3.28)

21. तस्या बुद्धेर्गुणास्तद्गुणाः, इच्छा द्वेषः, सुख दुःख इत्येवमादयः तद्गुणाः सार प्रधान मस्यात्मनः संसारित्वे संभवति, स तद्गुणसारः तस्यभावस्तद्गुणसारत्वम् । नहि बुद्धेर्गुणैविना केवलस्यात्मनः संसारित्वमस्ति । (S. BSB. ii.3.29)

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23. यदि बुद्धिगुणत्वादात्मनः संसारित्वं, बुद्ध्यात्मनो विषयोः सयोगावसानमवश्यंभावीत्यतो बुद्धिविद्योने बुद्धिसंयोगोपपत्तिः । यावदयमात्मा विभक्तस्यानासत्त्वमसंसारित्वं च प्रसज्येतेति । न । यावदात्मभावित्वात् बुद्धिसंयोगोपपत्तिः । यावदयमात्मा संसारी भवति, तावदस्य बुद्ध्या सयोगो न शाम्यति । (S. BSB. ii.3.30)

24. ननु, सुप्तिप्रलययोर्न भवत्येते बुद्धिसंबन्ध आत्मनोऽभ्युपगन्तुम् । तस्य यावदात्मभावित्वं बुद्धिसंबन्धस्येति ? अतोच्यते । (S. BSB. ii.3.31)

25. यथा लोके पुत्स्वादीनि बीजतमना विद्यमानान्येव वात्यादिष्वनूपलभ्यमानानि यौवनादिष्वपि भवन्ति एवमयमपि बुद्धिसंबन्धः शब्दात्मना विद्यमान एव सुप्तिप्रलययोः पुनः प्रबोधप्रसवयोः उपविर्भवति । (S. BSB. ii.3.32)



The last Sūtra points out that if the contact with the Buddhi or the mind of such a description is not admitted, there will result (either) the perpetual perception because there is the conjunction of the Soul and the senses and the objects of sense—the three together constituting the instruments of perception. If on the conjunction of these requisites, perception does not follow, there will be perpetual non-perception;<sup>26</sup> or else one will have to assume that there is something that is limiting or restraining the power of either the senses or of the self—for neither of which there is any warranty.<sup>27</sup>

### Criticism

The way in which S. has so generously allotted ten Sūtras to the Pūrvapakṣa takes one's breath away.<sup>28</sup> The *ulkrānti*, *gati* and *āgati* of the Jīvātman are built-in features of the Sūtrakāra's own doctrine of transmigration and eschatology. They are part of his Siddhānta positions and cannot, therefore, be treated as relevant only for purposes of the Pūrvapakṣa. This can be seen from (i) the *adhi-karaṇas* in Adhy. III Pāda i, where the Sūtrakāra speaks of the Jīva's migration from this body to others in order to reap the fruits of past Karmas (*Tadantarapratipattau ramhati* \*\*\* iii.1.1) of (ii) his descent into the mortal world after the exhaustion of his good works and the enjoyment of their rewards in the celestial world, with the residual karma, along the path he had gone by or by a different one (*Yathetam avevam* ca iii.1.8); (iii) how he goes to the abode of Yama to suffer the consequences of his bad deeds (iii.1.13) and (iv) how he proceeds by the path of light to Brahmoloka (iv.3.1).

It is to the Jīvātman that these *adhi.s* must refer as the trans-migrating self, as it cannot be maintained that transmigration and release are for Buddhi. The ten Sūtras which have been quietly turned into Pūrvapakṣa-sūtras, by S. to suit his own purpose, have no distinguishing marks of Pūrvapakṣa-sūtras upon them. Nor has any attempt been made to refute the points raised in any of them in any of the Siddhānta

26. तदेवमुक्तम्. कर्तव्यमवस्थानं स्वीकृत्यमुक्तम्. अथवा, नित्योपलब्धनुपलब्धिप्रसंगः स्यात्. आत्मेन्द्रिय-विषयादावुपलब्धिमाप्तवानां मदिष्टानं मदि, नित्योपलब्धनुपलब्धिः प्रसङ्गेन अथ, मत्परि हेतुमदवस्थाने कर्तव्यमात्र-ततो निवर्तमाननुपलब्धिः प्रसङ्गेन. न परं दृश्यते. (S. BSB. ii.3 32)

27. नयथा, अन्यतरस्यात्मन इन्द्रियस्य वा सत्तिप्रतिबन्धोऽमुपलब्धयः. (S. BSB. ii.3.32)

28. Thibaut (Op. cit. Introdn. p. lv) is struck "at the outset by the unusual length to which the mere defence of a Pūrvapakṣa is carried" in S's interpretation. But the other circumstance of this unusually lengthy Pūrvapakṣa remaining unanswered in the body of the Sūtras does not seem to have struck him at all. Read: न यथास्मिन्नेव दुर्बलाह्वयनमस्ति तद्वदने निरामिन् शक्यते. न चोक्तं मिद्वान्तरविवादनमिति वाच्यम्; अमुक्तिप्रसङ्गान्तरान्वात्. मूर्ध्नि निराम्यधोऽन्वात्. उक्तं चोत्प्रेषणोक्तं सत्यं न च मिद्वान्-दुर्बलाह्वय इति न सज्जनस्यैव प्रामाण्ये (Trivikrama TD. ii.3 29).

Sūtras as S. would have them.<sup>29</sup> This should strike any detached observer as very strange.<sup>30</sup> What S has done is to refute them *suo moto*. Sūtra 21 which, however, carries the clear mark of a Pūrva-pakṣa on itself, in the earlier part, immediately silences the Pūrva-pakṣa with a suitable reply and confirms that the Jīvātman should be deemed to be atomic in size.

Belvalkar has entered a feeble plea that "as the Sūtrakāra has refuted the doctrine of Atomism as put forth by the Vaiśeṣikas, the *aṇutva* cannot connote *nityatva* or what is the same thing, the individual soul's atomic size need not be associated with him for all time but that it can be destroyed or replaced by *vibhutva*" (*Basu Mallik Lectures on Vedānta*, 1925, p. 159).

This is frivolous. The Nyāya-Vaiśeṣikas are not interested in the *aṇutva* of Jīvas. Their Ātman is *Vibhu*. The Sūtrakāra's objection is to the Vaiśeṣika's theory of atomic genesis (*Paramāṇvārambhādvāda*) of the world, which he has refuted in II.2.11-12. But it would not necessarily follow as a corollary from that refutation that he is equally against recognising the size of the Jīva to be atomic. The one has nothing to do with the other. The question of the atomicity of the self is being discussed by the Sūtrakāra entirely on the basis of Scriptural evidence, by resolving conflict of testimony. The problem is not the acceptance of atomic genesis or its application to the Soul, which is not a product (*Kāryadravya*). This should suffice to dispose of Belvalkar's ingenious but irrelevant plea.

It is customary for S. and his commentators to shift the ground from Vyavahāra to Parmārtha, as often as it is convenient for them to do so. Belvalkar has come out with the same plea that "from the point of view of ordinary Vyavahāra, there is nothing wrong in declaring the soul to be of atomic size but we cannot follow R. and others in thinking that even in the liberated condition, the soul should retain that size" (*Basu Mallik Lectures on Vedānta*, pp. 159-60):

We may remind ourselves that the discussion is being carried on here by the Sūtrakāra to determine the intrinsic size of the Jīva in its Parmārtha aspect, against the conflict of the Śrutis, such as it is. If we go strictly by the evidence of the Sūtras, we find no proof in them

29. उत्पन्न्यादिमुखाणां शकानिगदहितानामुत्तरसूत्रेष्वनुक्तपरिहारणा च कथं संकल्पयितव्यम्? कथं च 'नागुरतच्छब्देऽपि त्वेति चेत्' इति शकालिगसहितसूत्रोक्तस्य उक्तश्रुत्यादिविच्छेदस्य च महत्त्वस्य विद्वान्तत्वं? न ह्यत्रोत्तरसूत्रेषु परिहार उक्तः। किन्तु, त्वयैव सूत्रव्याख्यानव्याजेन सूत्राणि दूषितानि - (TC. p. 958)

30. It is the normal practice in Sūtra works to do so. Cf. PMS. i. 2. 2, 4, 12-16, i. 2. 31-38; i. 2. 43-49.  
NyS. ii. 1. 47, 58-60.  
Paṇini 1. 2. 51; 53.

for holding the view that while the soul may be conceded to be atomic in the Vyavahāra state which will accommodate the Pūrvapakṣa view, its intrinsic size is established to be *vibhu*, in the Siddhānta Sūtras, which represent the Paramārtha position.

There are many hurdles in the way of accepting the interpretation which S. has put on Sūtra 29 itself (the opening of the Siddhānta, according to him). The acceptance of the conclusion that the Jīva has a different size from *aṇutva*, in reality, depends entirely on the acceptability of his interpretation of Sūtra 29 as a Siddhānta Sūtra of the Utkrāntyadhikaraṇa, quite apart from the other point whether the expression 'Tat' in *Tadguṇasāratvāt* in Sūtra 29 can be taken to denote Buddhi, which has not been referred to earlier. Bhāskara has, no doubt, put in that it is possible to see a reference to Buddhi or antaḥkaraṇa in the word 'Tat' — as Buddhi and the mind have been mentioned in Sūtra ii, 3, 15, under the names *Vijñānamanaḥ*<sup>31</sup>. However, the difficulty created by the Sūtrakāra's expression "Yāvadātmabhāvitvāt" in the next Sūtra would be insurmountable for both S. and Bhāskara, tho' the latter may somehow concede that the Jīvātman is really of the essence of Buddhi in Samsāra. But it is more than doubtful as Belvalkar himself points out "whether in S.'s own system, the qualities of Buddhi can, with any propriety be said to constitute the essence of the soul, even in the Samsāra state. The essence of the soul, in whatever state, according to S.'s system is knowledge or intelligence and whatever is due to its association with Buddhi is non-essential, or more strictly, unreal, false". (Op. cit. p. lvi).

The commentators like S. and Bhāskara who have held that the Sūtra 'Tadguṇasāratvāttu...' represents the Siddhānta that the Jīvātman is not atomic in essence but is only adventitiously so will find it almost impossible to give a convincing and satisfactory answer to the points raised by Vyāsātīrtha as to why (i) the ten Sūtras supposed by them to constitute the Pūrvapakṣa do not carry any distinctive marks of Pūrvapakṣa on them; (ii) why no attempt has been made to refute their points in any of the Siddhānta Sūtras here and (iii) why there is no categorical assertion in Sūtra ii, 3, 29 to the effect that the Jīva is vibhu; instead of its being left to be gathered by implication from the analogy in "Prūṇāvat" which is open to other interpretations also.

S. faces another discomfiture in the expression "Sāra" in "Tadguṇa-sāra" applied to the Jīva, in Sūtra 29. This word is primarily used and

31. परिधि बुद्धिरन्तः करणम्-“अन्तरा विज्ञानमनसो” ( II. 3.15 ) इति वृत्तं परामुच्यते । तस्य गुणाः रागादयो ऽऽ प्रत्ययाधमाः, सारः प्रधानं संसरणे दस्य जीवस्य स तदुच्यते सारो विद्यदासिधः । मूढमावस्थः इन्द्रियैश्च सदाभितः पञ्चवृत्तिना च बाधुना परिवेष्टितः तत्त्वभावानुविधायी संसरतोत्थः ।

understood in the sense of *intrinsic essence*,—something belonging to the core of things and not an external attribute or adventitious limiting adjunct (*aupādhikadharmā*), such as the suffusion of the self by Buddhi. To S. then, the limitation by or association with Buddhi and its qualities or phases *must*, in fact, remain the non-essence (*a-sāra*) of Ātman and not his Sāra or essence! This disconcerting expression of the Sūtrakāra puts him in a very awkward position from which he tries to come out by suggesting that the qualities of Buddhi are spoken of as the essence or principal characteristics of Ātman, *within the Samsāra stage*.

But the term 'samsāritve' (during the transmigration state) is S.'s own addition to the Sūtra and is not found there. To make matters worse, the Sūtrakāra all unmindful of S.'s difficulties, goes on in the next Sūtra too, to affirm that this '*Tadguṇasāratva*' (whatever it may be) is "coterminous with the Ātman"—and as such bound to last as long as the Ātman himself will last: *Yāvadātmabhāvitvāt* (ii.3.30).

Here, again, S. is ready with his prevarication and emendation—"as long as the Ātman remains in transmigration (*Yāvad ātmā samsāri bhavati*)"—suggesting that once transmigration is over, the Jīva will regain his *vibhūṭva*. But the point is all this is reading his own ideas into the Sūtra and not giving a natural and faithful interpretation of its wording without straining it to suit a preconceived idea.

The difficulty is that the interpretation put on what S. regards as the Siddhānta Sūtra viz. *Tadguṇasāratvāttu*\*\*\*\* is neither convincing nor sustainable. It takes too much for granted and leaves much unexplained. The conclusion that the size of the Jīva is not atomic but all-pervasive in reality is not articulated in the wording of Sūtra 29 अव व्याप्त्यसाधनात् (TD, ii.3.29) as one would expect, after the impressive array of Pūrvapakṣas presented and cogently argued over as many as ten Sūtras! Even according to S.'s own showing, there is no categorical pronouncement on the question in Sūtra 29—which merely explains how and why the Jīvātman is said to be atomic in size. It does not say in so many words that its real size is different. It is left to be gathered by implication and from the analogy indicated by the words *Prājñavat* whose import may be different from what S. thinks it to be.

It will not do to play hide and seek with the conditioned and unconditioned states of Jīvātman or B. in coming to grips with the interpretation of these Sūtras. The universe of discourse must be clearly defined to permit a definite conclusion to emerge. We have to ask S.

what precisely is the term *Jīva* intended to convey in this context of the *utkrānti* and others which follow. Is it the unconditioned B. that is suggested by *Lakṣaṇāvr̥tti* by the term '*Jīva*', in this context; or does the term *Jīva*, about whose size the inquiry is being pursued, stand for the unconditioned B. delimited by *antaḥkaraṇa* or by *Avidyā*; or the reflection of that B. thro' *Upādhis*—i.e. to say, the qualified one (*viśiṣṭa*)?

It is out of the question to make the unconditioned B. the subject of the *adhi*, because it has been affirmed by the *Kalpataru* that in this *Pāda*, the inquiry regarding the *Śuddha-Brahman* is concluded before the *Carācarādhikaraṇa* (ii.3.16) and that from *Carācarādhi*, till the end of this *Pāda*, the inquiry is about the *Jīva*.<sup>32</sup> This precludes any person from ushering in B. into the present field of inquiry about the size of the *Jīva* by way of shifting the point of view from the *Jīva*-level to *Brahman*-level. Moreover, the *adhi*. evidently seeks to resolve the conflict of testimony regarding the size of the *Jīva*.<sup>33</sup> This conflict regarding *aṇutva* is only with reference to the *Jīvātman* and not with reference to the unconditioned B.—as there is no *Śruti* text attributing *utkrānti*, *gati* and *āgati* to B. Any difficulty caused by the reference to B as confined to a minute space has already been set at rest in *Sūtra* i.2.7. There is thus no possibility of any *Pūrvapakṣa* arising with reference to or implicating B. in this context.<sup>34</sup>

Thus, as B. does not and cannot come into the present picture of this *adhi*, as the subject of inquiry (*jijñāsādharmi*) and only the *Jīvātman* could be the proper subject of the *adhi*, the conclusion established by S. that the *utkrānti* etc. are to be viewed only from the point of view of the adjunct of *Buddhi* etc. and the illustration of B. in terms of imagining the all-pervasive B. to be atomic for the sake of meditation are all irrelevant to the theme.

On the other hand—if, by the term *Jīva*, here, is meant pure consciousness conditioned by *Avidyā* or the reflection (*pratibimba*) of B. thro' *upādhis*, such a being would *a priori* be limited by *Avidyā* and, therefore, non-pervasive and cannot be invested with pervasiveness (*ma-hatparimāṇa*) in reality, as required by S.'s *Siddhānta*.<sup>35</sup>

32. एवं तावत् उत्पदवाच्यकारणत्वनिर्णयः भूतोत्पत्तिधृतिविरोधो निरस्तः । इदानीमापादसमान्ते : त्वपदायंगुडर्जं जीवविषयधृतिरुक्तहो यारयिष्यते । (Op. Cit. ii.3 16)

33. 'आत्मैवास्य ज्योतिरित्यादियुक्तानां 'पश्यश्चक्षुः शृण्वन् श्रोत्र' इत्यादिधृतिभिः जीवस्यागन्तुकज्ञानत्ववादिनो-भिविरोधः परिहृयते । (Op. Cit. ii.3.18)

34. गुडं उत्पन्नवादिभूतेरभावेन, अणुत्वधृतेः च व्योमवदित्यादौ गतेस्तत्त्वेन पूर्वपक्षस्यानुदवाच्च ।

(TC. p. 960 b)

35. विविधे परिच्छिन्नाविद्यादिनावच्छिन्ने महत्वायोगात् । (TC. p. 960 b)

His explanation that the texts referring to the Soul's passing out of the body, its going and coming are all to be viewed as being imputed to it because of its being imagined to be connected with Buddhi and its qualities is not sustainable. For, we see from such texts as *Tam utkrāmantam Prāṇo anūkrāmati* (*Brh. Up. iv, 4.2*), as interpreted by S. himself, that *Śārīra-Ātmā* makes his exit from the body even before *Prāṇa*, *Buddhi* and other principles make their exit.<sup>36</sup> For this reason, it will not be correct to maintain that *Jīva* is conditioned by *Buddhi* at the time of exit. It should be clarified further if the passing out of the body, moving to other worlds, etc. of *Buddhi* entails any corresponding passing out or going into other worlds in *Ātman* or simply whether such passing out etc. pertaining to *Buddhi* is superimposed on *Jīva*, or just attributed to him as a mere mode of speech (*upacāra*).<sup>37</sup>

The first alternative cannot be accepted. We do not find, for example, any movement in *Ākāśa* delimited by a pot when the pot itself is moved to another place. Otherwise, one should find a vacuum in the place wherefrom the pot or *Buddhi* has moved and an augmentation of the presence of *Ākāśa* or *Ātman* at the place it has gone to.<sup>38</sup> Nor can it be said that the movement of *Buddhi* is superimposed on *Ātman*. For in *Adhy. III.1* the *Sūtrakāra* recognizes the fact of *Jīvātman's* descent into this world from the smoke to the clouds, from the clouds to *Ākāśa*, thence to the moon's world and from the light to the day, from day to the bright half of the month etc.,—either by the same way he went up or by a different way, in order to enjoy the fruits of his residual *Karma*.

This disposes of the superimposition theory or treating such movements of the *Jīvātman* as "a mere mode of speech".<sup>39</sup> We cannot satisfy our conscience with the usual explanation that there is some sort of a *Vyāvahārika*-passing out of the body and peregrinations in the other worlds, even tho' in actual fact, the movement of *Buddhi* is superimposed on *Ātman*. The *Ātman* being *amūrta* (formless) there is no *Vyā-*

36. 'तमुत्क्रामन्तं प्राणोऽनूक्रामति' इति श्रुतौ त्वद्गीत्या प्राणाख्यबुद्धिगतिरिति प्राणेव जीवगत्युत्सृज्य तस्या बुद्धिपुष्पाधिकत्वायोगात्। (TC. p. 961)

37. किं च, बुद्धिगतेन गत्यादिना तदवच्छिन्नतमनि गत्यादिर्जायते, किंवा बुद्धिगतमेवाराप्यते, उपचर्यते वा? (TC. p. 961)

38. घटगत्या तदवच्छिन्नधनमसि गत्यन्तरादृष्टे अन्यथा, यतो घटस्य बुद्धेर्वा गतिरिति तदावाक्यस्यात्मनो वा सद्विज्ञेय, यत्र गतिस्तत्र द्विगुणीकृत्य वृत्तिश्च स्यात्। (TC. p. 961)

39. वैराग्यवादे 'यद्येतमनेव च' इत्यादिभूतं त्वद्गीत्यापि कर्मफलधोषाय धूमादिनाग्नेयं यत्पादिप्रतिपादकत्वेन निर्णीताना धूमादध्रमध्रादाकाशमित्यादिश्रुतेन, 'धूमो यजि' इत्यादिश्रुतेना चावाचेऽप्यत्यन्ताप्राप्ताभ्योपचरितारंभवो-  
रयोगात्। (TC. p. 962 b)

Cf. Ranade: "Bādarāyana views self as non-spatial and regards transmigration as a mere mode of speech" *Op. cit.* (p. 121).

vahārika movement seen when an Amūrtadravya comes to be delimited by a mūrta-dravya.<sup>40</sup> Even the Advaitin will not be prepared to concede, for example, that the limitation of Ākāśa brought about by conditioning by a pot can be described as a Vyāvahārika—limitation, on a par with the Vyāvahārikatva signified by its possession of mahatparimāṇa.<sup>41</sup> Nor can it be said that the Śrutis referring to the Soul's passing out of the body is really true of Buddhi and that, therefore, there is no question of its being a mere mode of speech.<sup>42</sup>

The evidence of Śrutis, Smṛtis and Sūtra bear out the fact that all such movements are movements directly of the Soul itself.<sup>43</sup>

We find enough evidence in the Śruti, Smṛti and Sūtras that the upward movement of the purified Jīva continues even after the liquidation of Avidyā and the bonds of the Vyāvahārika world. Śrutis like:—

*Tena pradyotenaīṣa ātmā niṣkrāmati cakṣuṣo vā mūrdhno vā anyebhyo vā śarīradeśebhyaḥ* (Brh. Up. iv, 4.2): "By that light the self departs either thro' the eye or thro' the head or thro' other apertures of the body"; *Tayordhvam āyan amṛtatvam eti* (Kaṭha, Up. ii, 3.16): "Going upward thro' that artery one becomes immortal" *Muktopasṛpyavya-padeśāt* (B.S. i.3.2) "In view of the statement in Śruti that It is to be approached by the released souls"

ब्रह्मणा सह ते सर्वे संप्राप्ते प्रतिसंचरे ।

परस्परान्ते कृतात्मानः प्रविशन्ति परं पदम् ।

"At the end of the age of a hundred years of Brahmā, when dissolution of all effects take place, they all go to the highest B. together with Brahmā".

S.'s supposition that there is no passing out or movement of Ātman other than the movements of the mind or Buddhi is not true to facts recorded in the Śrutis. In:

*Mana udakrāman mīlita ivāśnan piban āstaiva* (A.Ā. ii.1.4) "The mind went out of the body but he remained inattentive eating and

40. न च व्यावहारिकस्य गत्यादेः मल्यत्वाद्वात्यन्ताश्रयाभावाच्च । अमूर्ते मूर्तावच्छिन्नेष्वपि व्यावहारिकगत्यदृष्टेः ।

41. नहि घटोपाधिकं नभसः परिक्षिप्तत्वं महत्त्वमिव व्यावहारिकम् ! (TC. p. 962 b)

42. न च गत्यादियुतिः बुद्धिमातृविषयत्वात्प्रोपचरितार्थेति युक्तम् । (Op. cit.)

43. 'नाकस्य पृष्ठे सुहृदेऽनुमूल्येयं लोकं हीनतरं आविष्करोति' (Mund. 1.2.10) 'ते नृममनुभूयावर्तन्ते पुनः कर्म कुर्वन्ति, पुनर्गच्छन्ति' इत्यादियुतौ समयने त्वनुभूयेतरेषा आरोहावरोहौ तद्वतिदर्शनात् (B.S. iii. 1. 14) इति मूले च गतेः सुखदुःखानुभवस्वरूपसमारासामानाधिकरूपोक्तेः । योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहितः । स्वाणुमन्येऽनुभवन्ति (Kaṭha up. ii. 2. 7) इत्यादियुतौ साक्षाज्जीवयतत्वोक्तेरपि ।

(TC. p. 962 b)

drinking as before" we see there is movement of the Ātman when the mind has left the body. In "He who knows this, on departing from this world, reaching the Annamaya, reaching Prāṇamaya, reaching Manomaya goes up and down these worlds, according to his wishes, assuming desired forms, remains singing the Sāman" (Taitt. Up. iii. 10.5) we find there is movement of the Ātman on its own initiative long after the passing of mind, Prāṇa, etc." The Chān. Up. (viii.3.4) clearly recognizes the movement of the released soul and its sport. Muṇḍ. Up. (iii.1.3) recognizes the movement of the soul even "after becoming free from name and form". Brh. Up. iv.3.35 compares the utkrānti of the Śārīra Ātman to the natural movement of a cart. Another passage there (iv.4.3) refers to the Ātman moving forward from one foothold to another after having thrown away his body and dispelled Avidyā.<sup>44</sup> It is meaningless to contend in the face of such clear evidences from the Upaniṣads, as does Dr. K. Narain, that "it is impossible to establish the presence of movement, action etc., in the Jīvātman which is transcendental and is one with the absolute reality because according to S movement etc. really pertain to the intellect and M.'s argument therefore suffers from the fallacy of the unreal probans" (A Critique of Madhva Refutation of the Sankara School of Vedanta, Udayana Pub. Allahabad, 1964, p. 308).

In the light of the Śruti:

यथागुणः चक्षतःप्रकाशो व्याततः एवमेवास्य पुरुषस्य प्रकाशो व्याततोऽणुर्ह्यपि पुरुषो भवति ( ) the correct interpretation of the Svet. Up. (v.8) would be that the Jīvātman is pervasive in terms of the quality of Buddhi viz. intelligence but of the measure of the tip of a goad i.e. *anu* by the characteristic of selfhood (*ātmaguṇena*). This is because the sense-order overrides the text-order where there is incongruity. In the present case, the reading *Buddher guṇena ātmaguṇena caiva hyrāgramātraḥ* appears to say that both by 'property of self' and by property of Buddhi the self is minute like the point of a goad. This cannot be so because the attribute of Jñāna is to be pervasive. There is here no doubt an *adhyāhāra* of the word *Vyāptaḥ* after *Buddher guṇena* as against the *adhyāhāra* of "Vibhuḥ" after *ātmaguṇena*. But the point is that the Ātman being "nirguṇa" to S. it will not be possible for him to have the meaning *ātmaguṇena vibhuḥ*, in any case.<sup>45</sup>

S. has held that as Svet. Up. v.9 refers to the Jīvātman "making for infinitude" (*añantyāya kalpate*) the reference to his atomicity in the earlier part of the same verse must be deemed to be due to Upādhis.

44. TC. p. 962.

45. बुद्धेर्ज्ञानस्य गुणेन व्याप्तः अपरः आत्मगुणेन च आराधमात्र इत्यन्वयात् । पाठकमादर्थव्यमस्य नतोपत्त्यात् । स्वन्मते आत्मनो निर्गुणत्वान्न । (TC. p. 963 b)



But this reference to *ānantya* as being something “to be achieved” (cf. ‘*kalpate*’) by the *Ātman* would be inappropriate from S.’s point of view as it is *ever present* (*siddha*) in the self. Consistency is restored between the *upakrama* and the *upasamhāra* if we take *ānantya* in the simple sense of freedom from (birth and) death.<sup>46</sup>

We cannot agree with S. that: *Kasmin nvaham utkrānte utkrānto bhaviṣyāmi* (*Praśna* vi.3) endorses the position that the passing out is conditioned by *upādhis*. For this text pertains to the *Śrṣṭiprakaraṇa* (See *ibid.* vi.4) and the “Aham” there is correlated to B. It is quite in order to construe that B. in one of its forms in the body passes out with *Prāṇa*—even as the mother cow may be seen running when she finds her calf running. We have clear reference to the Supreme Brahman in his “*Prājña-Form*” passing out riding over the *Śārīra-Ātman* (*Brh. Up.* iv.3.35).<sup>47</sup>

### Saṅkara's Sūtrārtha Examined

S.’s interpretation of individual Sūtras of this *adhi.* both of the *Pūrvapakṣa* and the *Siddhānta* is weak and unsatisfactory in many respects. The opening Sūtra is perhaps the only exception. Under the second Sūtra: *Svātmanā cottarayoh* (ii.3.20), he writes “tho’ *utkrānti* or passing out of the body may be explained in the sense of the Soul’s ceasing to be the ruler of the body without actually moving out of the body, the other two activities (*uttare*) of going to and coming back from the other worlds cannot be otherwise explained and must be held to be connected with the self as the agent., in his own person.<sup>48</sup> This overlooks the fact that going out and coming back are all activities and it seems pointless to concede any exception in respect of the first alone. Having made the exception, the need for the use of the genitive dual where the nominative dual (*uttare*) would have sufficed is not made clear. The reflexive *Sva* in *Svātmanā* would also seem to be superfluous as *Ātmanā cottare* would have been quite sufficient to establish the contention of the *Pūrvapakṣa*.<sup>49</sup>

Under Sūtra 21, S. makes his *Pūrvapakṣin* quote the Śrutis: *Satyam jñānam anantam* (*Taitt. Up.* ii.1.1) and *Sa vā eṣa mahān aja*

46. आनन्त्यशब्दस्य मरणादिरूपनाशाभावात्मकमोक्षपरत्वात् । अन्यथा, अनन्तत्वस्य साध्यत्वोक्त्ययोगात् ।

47. यन्चोक्तम्—“कस्मिन् ब्रह्मत्वात् उत्क्रान्तो भविष्यामि” इति श्रुतेर्जीवस्योत्क्रान्त्यादि प्राणोत्क्रान्त्युपाधिकमिति तत्र । अस्य सृष्टिवाक्यस्य ब्रह्मविषयत्वात् । “वत्ते धावति गौर्धावति” इत्यादाविव अत्रापि ब्रह्मणि प्राणोत्क्रमणा-दन्यत्सर्वोत्क्रमणस्य श्रुतेरिव । परमात्मनोऽपि स्वविमोषेणोत्क्रमणस्य “प्राप्तेनात्मना” इत्यादिश्रुतिनिदृशत्वाच्च ।

48. उक्तान्तिः कश्चिद्वचनतोऽपि ग्रामस्वाम्यनिवृत्तिवत् देहस्वाम्यनिवृत्त्या कर्मक्षयेणावकल्येत । उत्तरे तु गत्यागती नावततः सम्भवतः । स्वात्मना हि तयोः सवन्धः सम्भवति । (S. BSB. ii.3.20)

49. उत्क्रान्तेरपि श्रुत्यादिना विज्ञातेनाविज्ञेयात् । नूते आत्मना चोत्तरे इति निर्दिष्टापरत्वाच्च । (TC. p. 960)

ātmā (Bṛh. Up. iv.4.22) as supporting the contrary view about the Jīvātman's size and refute it by the words: *itārādhikārāt*. We have to say that the Pūrvapakṣa should have made a better choice of the text even to refute a tottering case! For *Satyam jñānam anantam* is so obviously the text associated with B. It offers not the slightest basis for any doubt to be raised in favor of its being appropriated to the Jīvātman.<sup>50</sup> As for *Eṣa mahān aja ātmā* (Bṛh. Up. iv.4.22) S. himself has accepted that it is the Jīvātman that is the actual subject of the discourse,<sup>51</sup> at the commencement, whose identity with B. is, however, asserted at the Upasamhāra: *Anūdyā samsārisvarūpam pareṣa brahmaṇā asyaikatām vivakṣati* (S. BSB. i.3.42).

Sūtra 22, according to S. reinforces the Pūrvapakṣa position by appealing to the evidence of *Svaśabda* (word for one's self—or Jīvātman) and the ground of *unmāna* (Śvet. Up. v.8). If the purpose of this Sūtra is to establish the atomicity of the Jīva (for the Pūrvapakṣa), it should have been placed immediately after Sūtra 19 as furnishing another clinching material evidence in favor of Jīva's *aṇutva*, so as to have an orderly presentation.

Sūtra 26, according to S., supplies only another illustration that a property can extend beyond the substance.<sup>52</sup> In that case, we should expect the presence of a "vā" after the words *Gandhavat* here, as after *Guṇād* in Sūtra 25. The absence of *vā* shows that the purpose of the Sūtra as envisaged by the Sūtrakāra is different from what S. thinks it to be (See M. in this connection).

S.'s harnessing of Sūtras 28-29 for purposes of going into the question of the true relation between the Jīvātman and his intelligence, deprives the Sūtrakāra of the only opportunity of discussing one of the most important topics of perennial interest to all Vedāntins—the conflict of *Bheda* and *Abheda* *Śrutis* as such—which, by any criterion, ought to have a place and a prominent place too, in this Pāda. The inadequacy of S.'s interpretation of *Tadguṇasāratvāt*\*\* (ii.3.29) has already been gone into.

According to S. Sūtras 30 and 31 establish that *Buddhi* remains with the self as its adjunct (*Upādhi*) as long as it goes, on transmuting and that *Buddhi* is in a potential form in *Suṣupti* and *Pralaya* and that it is awakened to activity during waking state or when Crea-

50. सत्यादिवाच्ये जीवविषयत्वनकारोनापायात् ।

(TC)

51. 'स. वा. एष महानज' इत्यत्र तु, त्वन्मते जीवस्यैवाधिकृतत्वात् ।

(TC: p. 960)

52 एतदपि शवाङ्गरेण दूषयित्वा दृष्टान्तान्तरमाह । (Bhāṣaṭ ii.3.26)

tion is started again—like virility dormant in the child manifesting itself in adolescence.<sup>53</sup>

This overlooks the fact that in S.'s own metaphysics, the liquidation of *Buddhi* in the state of *Pralaya* has been accepted as a dogma, in order to make *Avidyā* the sole conditioning factor or determinant of *Jīva*hood and to establish the non-survival of the ego-principle (*ahamārtha*) or the empirical "I" in the state of *Suṣupti*.<sup>54</sup>

The interpretation of *Sūtra* 32 establishes the continued existence of the mind (*Buddhi*) in order to account for the fact of perception and show the adverse consequences which are sure to follow if such a necessary factor is not admitted. This too is not satisfactory. The mind is an organ whose existence is pre-eminently established by the evidence of *Sākṣipratyakṣa*. It does not, therefore, lend itself easily to any doubt as to its existence. It would have been more proper, therefore, to have raised the doubt about the existence of other senses which are supersensuous but are at the same time necessary to account for perception or knowledge. In any case, in terms of S.'s interpretation of *Sūtra* 32, the expression "*nitya*" in the *Sūtra* which carries the sense of "eternal" or what is without a future temporal limit, would be overshooting the mark. Even conceding the necessity to recognize the existence of the mind to account for perception, it is difficult to see how S. could avoid the contingency of *nityopalabdhī* thereby. For, the mind itself is not atomic to S. as it is to the *Naiyāyika*. It can therefore be pervasive and be in connection with several sense organs at the same time and it would be equally difficult to preclude constant perception of different kinds on that account. If some special property of concentration or some such trait is to be assumed to preclude such a contingency, a similar characteristic can also be assumed in the *Jīva* himself *qua aṇu* or in the external senses, which would meet the situation equally well. There is thus nothing to specially commend the acceptance of the interpretation which S. has put upon this *Sūtra*.<sup>55</sup>

53. एवमयमपि दुर्द्विषयः ज्ञात्वात्मना विद्यमान एव सुषुप्तिप्रलययोः पुनः प्रबोधप्रसवयोपविर्भवति ।

(S. BSB. ii.3.31)

54. तत्र । त्वयैवाविद्याया एव जीवोपाधित्वायै सुषुप्तावहमयविद्यायायै च तदा बुद्धयुपावस्य साधितत्वात् ।

(TC. p. 963)

55. उक्तरीत्या मनःसिद्धावपि, स्वमते तत्किञ्चित् इवाभूत्त्वामात्रेण, युगपदनैकेन्द्रियसंलग्नधमनेन तद्व्याप्या नित्योपमश्रितमप्यहम् । यदि चानैकेन्द्रियसम्बन्धे सत्यपि मनस्यैवावधानाच्चः कश्चित् विवेकः कल्प्यते, तर्हि, कल्पते भगवन्नि शब्देन्द्रिये वा न बल्यः स्यात् । (TC. p. 963)

## GOD'S GRACE MANIFESTS JIVA'S OBSCURED SVARŪPA

### *Rāmānuja's Interpretation* (*Jñādhikaraṇam* ii.3.19-32)

R.'s interpretation of the opening Sūtra of this adhi.: *Jñō ata eva* has already been noticed. The other Sūtras of this *adhi.* have been interpreted by him as directly contributing to the establishment of *Jñātṛtva* or knowership being his essential nature, by establishing his atomicity of size.<sup>56</sup> It is absolutely necessary that as a knower the Jiva should be assumed to be of atomic size. Otherwise, being all-pervasive, there will be the adverse contingency of his having consciousness of objects always and everywhere.

### Criticism

Despite R.'s contention, the self's atomicity does not seem to have any vital bearing on his being essentially a knower. For tho' itself atomic, the soul is in contact with other pervasive substances like *Ākāśa* and *B.* all the time, without being aware of them always. In the same way, there could be some other way of circumventing perpetual perception even tho' the self may also be pervasive.<sup>57</sup> The Self's atomicity does not therefore seem to have any necessary bearing on its having to be recognized as a knower, in essence.

R.'s interpretation of Sūtra 21 is the same as S.'s and is open to the same objection. If the purpose of Sūtra 23 is to establish the Jīva's atomicity with an additional reason, its proper place should have been immediately after Sūtra 20 (*utkrānti* \*\*\*). Sūtra 27 (*Vyatireko* \*\*) deserves to be used for a better purpose than to adduce just another illustration, of the difference between substance and attribute. Even then, there is no special propriety in the preference given to odor when any other example, say color (after light) would have served equally well. This is an indication in itself that the purpose of the illustration of odor may really be quite a different one, as in *M.* Sūtra 29 according to R. establishes that the self is referred to in some Śruti texts as being of the nature of intelligence for this reason that intelligence happens to be its essential property.

विज्ञानगुणसारत्वात् आत्मनो 'विज्ञान'मिति व्यपदेशः (Śrībhāṣya. ii.3.29)  
But this principle is not applicable to the odor of musk tho' it is its essential property and lasts as long as the substance endures,—while "intelligence" tho' an essential property of the Self is used synonymously with *Ātman*. This dissonance between the two cases weakens the force of R.'s interpretation.<sup>58</sup>

56. This special point in R.'s interpretation of the '*Utkrāntyadhikarāṇa*' also as part of *Jñādhikaraṇa* has not been brought out by Thibaut (Tr. S. BSB. Intro. p. liv).

57. ज्ञातृस्वभावस्यात्मनोऽणुत्वपक्षे सत्त्वबुद्ध्या विभोरासामेवरादेनित्वमप्रकाशवत् विभुत्वपक्षेऽपि तत्त्वबुद्ध्या प्रकाशोपपत्त्या अणुत्वस्य ज्ञातृस्वभावत्वेऽणुत्वोपात्तम् । (TC. p. 964)

58. गन्धादेः सत्त्वोपादिसात्त्वैरेऽपि यावद्ब्रह्मव्याप्तिकेरेऽपि तत्र गन्धादिगन्धस्य मुख्यत्वाभावात् । (TC. p. 965 b)

Under Sūtra 31, R. takes the position that in Suṣupti the essential quality of the self viz. intelligence remains unmanifested and comes to be manifested on regaining the waking state. This overlooks the fact that even in Suṣupti there is not only awareness of the ego as R himself concedes,<sup>59</sup> but awareness of time and bliss. The absence of awareness of external objects for want of sensory contact during the state of Suṣupti does not mean or justify R.'s view that intelligence of the self as such remains unmanifested in Suṣupti.<sup>60</sup>

The unsatisfactory alignment of the fourteen Sūtras from *Jñānātāra* or *utkrānti* \* \* comes out from the remarks expressed half-heartedly by many modern scholars like Thibaut and Ghate. They have commented on the unusualness of as many as ten Sūtras being devoted to the Pūrvapakṣa as S. would have it, consoling themselves at the same time that such a course is not impossible or improbable especially as the word *tu* in Sūtra 29 leads us at first sight to believe that a new point of the Siddhānta as opposed of the *prima facie* view begins in 29.

But then the *tu* has other meanings and functions too in the Sūtras, besides being indicative of repelling a Pūrvapakṣa. Whether it should be interpreted as introducing a Siddhānta view as opposed to a Pūrvapakṣa would depend entirely on the Pūrvapakṣa arguments set forth earlier being found to be expressly refuted, point by point, in Sūtra 29 and others following it. *But no modern scholar has paused to consider this crucial point which alone can decide whether the Sūtra Tadguṇasāratvāt should be taken to pronounce a Siddhānta on the question of the Jīva's atomicity or not.* There is clearly no point by point refutation of the elaborate arguments for *aṇutva* set forth in the ten preceding Sūtras, in *Tadguṇasāratvāt* or the other Sūtras following it. Why then should we connect its interpretation with the theme of refutation of *aṇutva*? Where are the refutations of the ten arguments for *aṇutva* in the body of the Sūtras?

The position is not improved by R's interpretation of *Tadguṇasāratvāt* where, instead of being straightforwardly connected with the refutation of *aṇutra* (which R. cannot afford to have)—it is made to take a leap right back to *Jñāta eva* and support the position that the Self is essentially a 'Knower'. The establishment of Jiva's *aṇutra* in 20-28 as part of the *Siddhānta* has thus, in R. only a subsidiary value as reinforcing

59. Cf. नमो गन्धर्वगणैः पद्माक्षपद्मसंज्ञकान्नः सुखिष्व आनृत्य च श्रुते । (Śrībhāṣya, I, 1.1)

60 'पञ्चान्नं कम नृपुनहन्स्वाप्न' इति परामर्शमनेन मुष्णदो बाधस्य हवन्त्यादिवातान्यानिष्कृत्वात्वेन, रश्मिना पटादिशिवमन्त्रस्य च तदा स्वर्गपदमावातेनानिष्कृत्वात्प्राप्तम्। (TC. p. 965 b)

the main position that the Jīva is a knowing subject. There is thus break of continuity of theme in R.'s interpretation which justifies our looking for a fresh alignment of the Sūtras at a point nearest to *Tadguṇasāratvāt* viz. *Pythagupadeśāt* (Sūtra 28) and constitute 28-29 into an independent *adhi.* having nothing to do with *aṇutva* at all. The *Utkrāntyadi.* can stand by itself without being tagged on to *Jñāta eva* as in R. and it can very well close with *Guṇād vā ālokat* (Sūtra 26)—all the seven Sūtras (20-26) being Siddhānta Sūtras with the Pūrvapakṣas standing outside except in 22 where it has been incorporated.

This seems to be the most sensible way of restoring the alignment of the Sūtras in question, because of the abruptness of R.'s backward leap and because S.'s interpretation of *Tadguṇasāratvāt* suffers from other serious objections mentioned before,—leaving aside the possibility of finding an antecedent for *Tad* in 'Buddhi, in Sūtra ii, 3.15, after a desperate search. V. S. Ghate (*Op. cit.*, p. 88) is therefore very much mistaken in supposing that it is the only material objection against accepting S.'s way of interpreting the *adhi.*

With the artificial alignment of the Sūtra *Tadguṇasāratvāt* with the topic of *aṇutva* of the Jīva being thus struck down by the insufficiency of the internal evidence, the way is at once cleared of all cobwebs of mal-alignment, for a reconstitution of Sūtras 28 and 29 into a distinct *adhi.* to discuss one of the long-deferred and burning questions of the Śrutis,—the reconciliation of the Bheda and Abeda Śrutis. "*Tad*"—in *Tadguṇa*" without any difficulty can find its antecedent in "Brahman" referred to earlier in Sūtra 21 by the term "*Svātman*" as already pointed out. (See page 205).

In adjudging the alignment of the Sūtras into different *adhikaraṇas*, the only criteria should be the merits of the case. We fail to see the propriety of Ghate's comment that tho' "M.'s interpretation of this particular Sūtra (29) is quite good, his splitting up of what forms a single *adhi.* according to others, into so many different *adhis* is anything but satisfactory" (*Op. cit.*, p. 90). He has made a similar comment on M.'s interpretation of the *Jñādhi.* (ii.3.18) that "tho' plausible in itself it has to be rejected as it is necessarily dependent on a reference to *Paramātman* in the preceding Sūtra" (*Op. cit.* p. 85). If it is anything, the evidence of preceding Sūtra is a safe guide to follow and its help should be gratefully acknowledged. (See P. 200). The TC has presented M.'s case for a realignment of the Sūtras 18-32 into six distinct *adhikaraṇas* and has thrown it open for discussion by all those genuinely interested in the correct interpretation and understanding of the Sūtras. The ball is now in the others' court.

## CHAPTER XXX

### JIVĀTMAN IS A REAL AGENT

#### 17. *Kartṛtvādhikaraṇam* (ii.3, 33-42)

This *adhi.* resolves the conflict of testimony regarding the self's agency. The conflict is seen between texts like *Brh. Up.* iv.4.5. which refers to the self reaping the fruits of its actions and others which make the Supreme B. the sole agent that there is in the world: *Nānyaḥ Kartā* ( ).

It starts with the objection that unlike intelligence and bliss which may be recognized as intrinsic properties of the self (lying dormant in *Samsāra* and becoming fully manifested in *Mokṣa*) as established in the previous *adhi.*, agency (*kartṛtva*) cannot at all be recognized as an intrinsic property of the self,<sup>1</sup> as it has already been established in the *Itaravyapadeśādhi.* (ii.1.22-27) that God is the only independent agent in the world. It would be pointless and cumbersome to recognize the agency of both God and the Soul. Nor can it be reserved for the self and denied to God, as God's agency has the support of *Śrutis*.<sup>2</sup> Apart from that, the hypothesis of the Self's agency bristles with difficulties. We will have to clarify if such agency vests in the *Jīva* independently or as bestowed upon him by another (God). It cannot be taken to vest in him, independently, as that would be against the position of the *Śrutis*. The objections based on 'hitākaraṇa' etc. (not being able always to do what is beneficial to oneself and refraining from doing what is not

1. अस्तवानन्दादीना मनामेवानिबन्धिनः । कर्तृत्वस्य तु न, तस्य वदाम्यभावादिति पूर्वपक्षोक्तवानात् समतिः ।

2. अकर्तृत्वधुनेः मयुक्तिवत्त्वेन प्राप्तत्वात् । समर्थितं ह्रीम्वरस्यैवानन्ययोगेन कर्तृत्वमितरव्यपदेशादित्यादौ । अत एव द्वयोः कर्तृत्वमित्यपि प्रत्युक्तम् । ईश्वरस्यैव कर्तृत्वागोकारे कल्पनात्तापत्रयं च स्यात् । न खलु सापवाय श्रुत्यादि-  
विद्वन्मोक्षरस्य कर्तृत्वं हानुं युक्तम् । (TP. ii.3.33)

(TC. p. 965)

beneficial to oneself) will also be relentlessly dogging the steps of the Self's independent agency. On the other hand, if the Jīva's agency is taken to be vested in him by God, we will have to clarify further if this means that the Jīva's agency is something like that of a wage-earning carpenter who makes chairs and tables to his master's order but whose skill in workmanship, energy etc. are his own and are not derived from the master; or whether the very capacity of the Jīva to do anything is derived from God just as all the acts of a puppet are controlled by the showman who pulls the strings.<sup>3</sup> The first view would militate against the statement of the Śrutis that God controls everything pertaining to the Jīvas from within them. The second would at once place the self outside the jurisdiction of religious, moral and ethical injunctions and prohibitions of the Śāstras.<sup>4</sup>

The Siddhānta Sūtra: *Kartā Śāstrārthavattvāt* (ii.3, 33) gives the ruling that the Jīva is indeed an agent in his own right within certain limits and must be deemed to be so in the interests of the meaningfulness of the injunctions and prohibitions of the Śāstras. For these can have no meaning except as applicable to such agents in the person of the Jīvas. They cannot apply to God who will otherwise become liable to merit and demerit and thereby lose His higher status or to the insentients which cannot respond. Thus agency of the Jīva has to be accepted in order to preserve and guarantee the meaningfulness of the injunctions and prohibitions of the Śāstras.<sup>5</sup>

The next Sūtra: *Vihāropadeśāt* (ii.3.34) establishes that this agency of the Jīva cannot be treated as not being intrinsic to him but something mistakenly assumed by him thro' transference of the agency of Buddhi to himself. This is done by showing how the Śrutis refer to the sportive activities of the Jīvas such as amusing themselves with their fellow Jīvas in various ways, in the released state where all errors of judgment, superimpositions and misconceptions have been transcended once for all. This is the significance of referring to the activities of souls in the released state<sup>6</sup> by the Sūtrakāra. (*Chan. Up. viii, 2, 3*).

3 अयं भावः—जीवस्य कर्तृत्वं किं स्वतन्त्रमुक्तं परतन्त्रम् ? नायं, श्रुत्यादिविरोधात्, हिताकरणादिप्रसक्तेश्च । द्वितीयेऽपि पार्श्वेऽप्य कर्तृत्वशक्तेः स्वायत्तत्वेऽपि तस्य प्रसादादिकारयितुं पुण्यघोनत्ववत् ईश्वराधीनत्वभावं, किंवा दारुणोपा-  
वदोपराधीनचेष्टाकत्वम् ? (TC. p. 965)

4 नायं 'य आत्मानमन्तरो यमयति' इत्यादिश्रुतिविरोधात् । अन्यत्वे, दारुणोपावदेव न जीवो विधिनिषेधविषय  
स्यादिति । (TC. p. 965)

5 अस्यैव जीवस्य कर्तृत्वम् । तदभावे विधिनिषेधशास्त्रवैयर्थ्यप्रसंगात् । नहि वर्तमानन्तरेणारभ्यरोदनायमानशास्त्रस्य  
सार्थक्यम् । न च जड प्रति ती भवतः नापीश्वर प्रति । तथा सति पुण्यपापलेपप्रसंगेऽनोश्वरस्वापत्ते । अतो जीवस्य  
कर्तृत्वापीकारे शास्त्रस्वार्थवत्त्वसिद्धेः । सोऽपि कर्तापीकार्यं इति भावः । (TP. ii.3.33)

6 जीवस्य स्वतः कर्तृत्वाभावेऽपि परगतकर्तृत्वे विवेकाग्रहोक्तत्वेनात तादृश कर्तृत्व प्रति शास्त्र प्रवर्ततामित्याशङ्का  
परिहृत्युक्तमुपन्यास्य व्याचष्टे—विहारेति । न जीवस्य कालानिक कर्तृत्व, किंतु पारमार्थिकमेव विगलितताविलकल्प-  
नेऽपि कैवल्ये विहारादिकर्तृत्वोपदेष्टा इति । (TP. ii.3.34.)

Note the Pāramārthika implication of the Sautra expression 'Upadeśa' in *Vihāro-  
padeśāt*.



The third Sūtra answers another objection that even conceding real and intrinsic agency to the Jīva later, in the released state, the case may be different here and now in Samsāra, where the meaningfulness of Śāstric injunctions and prohibitions can somehow be maintained with an agency assumed by the self thro' transference by misapprehension from Buddhi.<sup>7</sup> The Sūtra rejects this plea by showing how the Jīvas practise various acts of progressive spiritual Sādhana or disciplines for the attainment of Mokṣa and how these bear fruit in due course. If the Jīvas' agency in the practice of such disciplines is not their own but something erroneously transferred to themselves from Buddhi, results cannot accrue to them, in reality, as they do. For one does not get results for one's own self by merely assuming agency for the acts really done by others! This is the point in referring to the practice of Sādhana, in this Sūtra.<sup>8</sup>

Having established agency as an intrinsic property of Jīvātman on the basis of experience and the logic of facts, the Sūtrakāra next establishes it on the evidence of Śruti. The Jīva is referred to as an agent in texts such as: He shall meditate on the Supreme B. as the resplendent one—the abode of all (*Brh. Up.* 1.4.15). This text referring to an act of meditation, presupposes an agent for the act, without which no act can be conceived. This must be the Jīva. Were B. intended to be the agent, it would not have been mentioned as the object of meditation.<sup>9</sup>

The next Sūtra *Upalabdhiḥ anvayaḥ* (ii.3.37) explains how the conflict with the other Śruti, which makes B. the sole agent that there is in the world, is to be resolved without prejudice to what has already been established—viz. that the agency of Jīvātman is intrinsic.<sup>10</sup> It is pointed out that the reconciliation is to be found on the analogy of the variability of knowledge. There is variability in carrying agency to fulfilment as there is in our attainment of knowledge to the extent or of

7. अस्तु मांशे जीवस्य स्वाभाविकं कर्तृत्वं, प्रामाणिकत्वात् । सत्तारे तु काल्पनिकमेव किं न स्यात् ? तावतापि च शास्त्रसार्थवत्त्वात् इत्याशङ्का परिहरन्मुत्र पठित्वा व्याचष्टे—'उपादानात्' इति । (TP. ii.3.35)
8. न जीवस्य संगारे कर्तृत्वं काल्पनिकम् ; योक्षायै साधनाद्युपादानप्रतीतेः, तदस्य फलसंभवात् । नहि परानुष्ठित-साधनेष्वतमीयताकल्पनामात्रेण फलानिमित्तकथो भवति ; अतिप्रसंगादिति । (TP. ii.3.35)
9. एवमुपस्था प्रत्यक्षेण च साधितं जीवकर्तृत्वं श्रुत्यापि समर्थयन् भूतमुपन्यस्य व्याचष्टे—व्यपदेशादिति । 'आत्मानमेव साधमुपासीत' इत्याद्युपादानत्रिमाया कर्तृत्वेनात्मनो व्यपदेशात् तस्यापि कर्तृत्वमस्त्येव । अत्र जीव उपासीत इत्युक्त्यभावात् कथमयं जीवस्य कर्तृत्वव्यपदेश इति ? शैबम्—नहि तावत् किञ्च कर्तृत्वान्मा युक्ता । न तावज्जडं कर्तृ । जीवस्यात्र कर्तृत्वेन श्रुत्यनभिमतत्वे, परमात्म्याभिप्रेत. स्यात्—तयात्र तस्य कर्तृत्वेन व्यपदेशः स्यात्, न तु कर्मत्वेन । अतो जीवस्यैवात्र कर्तृत्वमुच्यते । तथा च, प्रामाणिकत्वाच्च शौरवमिति । (TP. ii.3.36)
10. नन्वेव जीवस्यापि कर्तृत्वं वयमोम्बरस्यैव कर्तृत्वं पूर्वं नमस्यितम् ? कथं च श्रुतिरुपपत्तेः, अतस्तद्विरोधात्सत्येवेत्या-मप्य तद्विरहाय भूतम् । (TP. ii.3.37)

the kind desired in all cases.<sup>11</sup> To explain the point a little more clearly, even when we wish to see only the beautiful, smell only the fragrant or hear only the pleasant sounds and not the ugly, the foul-smelling or the unpleasant ones, our expectations are not always fulfilled. So too in the case of agency.<sup>12</sup> Tho' intrinsically possessing the power of agency, the Jīva is not invariably in a position to successfully accomplish what he seeks to do and is at times thwarted. The case is other with God with whom His Will is effort, effort is action and action accomplishment—without fatigue. There is no point in the objection that the analogy of knowledge is incompetent as its point is as much in need of proof as Jīva's agency not being invariably competent to successfully accomplish what has been undertaken. For, we do see in the world that any one who seeks to know something directs his efforts toward the means of such knowledge and not to the act of knowledge straightway. These means of knowledge are open to perception and we know from experience their limitations.<sup>13</sup> The Jīva and Īśvara are not, therefore, on the same footing so far as the unfettered nature of their intrinsic agency is concerned. This makes all the difference between them. As the next Sūtra *Saktiviparyayāt* (ii.3.38) puts it,—the difference lies in the wide divergence in their competency. The invariable competency of God as an agent flows from His perfection of personality as He has realized all His wishes, lacks nothing and yearns for nothing.<sup>14</sup> The Jīvātman is not so constituted. He has, therefore, to be content with playing a restricted role in the matter of exercising his intrinsic agency.

The next Sūtra *Yathā ca Takṣā ubhayathā* (ii.3.30) illustrates this point. A skilled carpenter working for an employer is, of course, an agent within the means at his disposal. At the same time, he is bound to act as directed by the employer in respect of any alteration or modification of what he has been asked to do. In the same way, the Jīva is (i) an agent in one sense but (ii) a dependent one, in another.

11. इदं वस्तु ह जानामीत्येव निरूपितेऽपि यथा जीवस्य न ज्ञाने नियमोऽस्ति । स्वेच्छानुसारेण न ज्ञानताम्रः । तथा करिष्यामीति निरूपितेऽपि कर्मणि नियमाभावादीश्वरस्य तु तत्त्वद्भावात् स एव कर्ता न शोच इत्युक्तं प्राक् । न तु सर्वथा कर्तृत्वाभावादिति भावः । (TP. ii.3.37)
12. यथा ज्ञाने इदं मुख्यं सुगन्धं सुस्वरं वा ज्ञास्यामि विपरीतं न पश्यामि, न विप्रार्णि, न शृण्वामि, इत्येव स्पृहयतोऽपि तदुपलब्धावनियमो दृश्यते, एवं विकीर्णविशेषवतोऽपि कर्मण्यनियमोऽस्मादित्यत्र दृश्यते । अतः कर्तृत्व-निराकरणमिति । (TP. ii.3.37)
13. न चायं दृष्टान्तः साम्यविकलः । न हि जिज्ञासु लोके ज्ञानक्रियायामेव माध्याम्यं व्याप्तिवते, किंतु, तत्प्राप्त्यर्थं एवेति । (TP. ii.3.37)
14. तमाधिरत्नबुद्धिः ईश्वरस्येति तस्य स्वातन्त्र्यम् । जीवस्य तु सदभावादस्वातन्त्र्यं प्रतीच्यते । स्वतन्त्रस्य पूर्णत्वात् । (TP. ii.3.39)

*Yathā takṣṇaḥ kārayitṛṇiyatatvam, karīṭṭvam ca vidyate  
evam Jīvasyāpi* (M. BSB. ii.3.40).

His role is circumscribed.

The next Sūtra answers the question raised in the Pūrvapakṣa whether the Jiva's 'power to do anything' is absolutely his own—having its origin in and flowing entirely from himself—wherein God has no hand just as the carpenter owes nothing of his skill and efficiency to his employer; or whether God has a hand in it too. The answer is given in *Parāttu tacchruteḥ* (ii.3.41) in the words of the Śruti that God has implanted this power to act, in the Jīvātman and it is in that sense that such power is intrinsic to the Jīvātman.

The next Sūtra: *Kṛtaprayatnāpekṣastu vihitapratishedhāvaiyarthyaḍi-bhyaḥ* (ii.3.42) answers the obvious objection that is bound to be taken against such a contention, that it will lead to utter futility of injunctions and prohibitions of Śāstra as the Jīvas would be reduced to the position of mere puppets at the hands of God. Allaying such wild fears, the Sūtra says that the Lord impels the Jīvas to action only in accordance with the nature and tendency of their previous acts and efforts so that the injunctions and prohibitions of Śāstras are not reduced to futility in any manner. At the same time, He is not open to any charge of cruelty or partiality as He does not deal arbitrarily by them.<sup>15</sup>

To explain:—The Lord impels Jīvas to particular courses of action, taking full account of their beginningless Karma, efforts and intrinsic fitness. This leaves full scope for injunctions and prohibitions of Śāstras and at the same time leaves the Lord absolved of all possible charges of *Vaiṣamya* and *nairghṛṇya* as already explained in the *Vaiṣamyanairghṛṇyādhi*. (ii, 1, 35-37). Here, the Sūtrakāra is only reminding his readers of what he has said on the question so that their knowledge of the correct position may get strengthened. In this connection, M. has quoted two significant passages, one from the *Bhaviṣyat Purāṇa* and another from the *Mahābhārata* which put the matter in the clearest terms.<sup>16</sup>

15. ननुस्मिन् पक्षेऽपि दोष उक्तः कर्तृत्वमन्नेरीम्बराद्योनत्वे तत्त्वेव कर्तृत्व न जीवस्येति पुनः शास्त्रवैयर्थ्यादित्याशङ्क्य परिहृत्युक्तम् । यतोऽप्य पर विधिनिषेधशास्त्रावैयर्थ्याय स्वस्य वैयर्थ्यनिर्घृण्यपरिहाराय च जीवस्यानादिकर्मप्रयत्न-मोक्षसाधन एव जीव प्रेरयति, न त्वनपेक्षोऽतोऽति, न जीवमन्नेरीम्बराद्योनत्वेऽपि शास्त्रवैयर्थ्यम् । अनपेक्षया प्रेरणे हि तत् स्मारिति । (TP. ii 3.42)

16. पूर्व कर्म प्रयत्न च तस्मात् चाप्यपेक्ष्य तु ।  
ईम्बरः कालेनैव सर्वं तत्त्वेनैव कर्तुं मनम् ।  
अनादिशब्दादोपपन्नं पुष्पेनैव स्मृतं हरि । इति मयिप्यत्यर्थम् ।  
'एतदेव न चाप्येव एतदस्ति न चास्ति च' इति मोक्षार्थम् । (Mbh. xii. 210.32; 230, 6b)  
(Q M. BSB. ii.3.42)

## JIVATMAN IS A REAL AGENT

Vyāsātīrtha discusses the entire problem from all the relevant points of view and sums up the results in his clear and forcible manner:—

The Jīva is certainly a true and a real agent in his actions as established by reason, perception and texts. This is not contradicted in any way by the other pronouncement in the Śruti that there is no agent other than God in the world, and the stand taken in the *Itara-vyapadeśādhi*. (ii.1.22-27). These pronouncements are intended to deny that the Jīvātman has any intrinsic agency *independently of God*. What has been established in the previous adhi, is that his intrinsic agency is itself dependent on God.

This special position of the dependence of the Jīva's intrinsic agency requires to be elucidated further to clear lingering misconceptions such as (i) that a dependent agent would automatically be thrown outside the jurisdiction of injunctions and prohibitions of Śāstras and the moral laws,—like a lifeless puppet which is made to dance to the strings pulled by the showman;<sup>17</sup> or (ii) that such a dependent agent will be reduced to the helpless state of a person who tho' intelligent is sure to be carried away against his will-power by God to do what He wants,—like a man who tho' intelligent is rendered insensible by the overpowering influence of liquor; or like a drowning man being carried away by a strong current. For, God first brings into play the Jīva's own volition and actuates him in his course of action.<sup>18</sup> Nor do the injunctions and prohibitions become meaningless because in addition to the Jīvas' being agents of their own actions, God also is admitted to be the causal agent. For, we find that even where two men are pulling a cart, each is bound by the rules of the road.<sup>19</sup> Nor can the injunctions and prohibitions become void as in the case of a bond-slave whose acts are not governed by his will. For tho' the Jīva's activity is dependent on God's will, it is also experienced to be the outcome of Jīva's own will.<sup>20</sup> Nor can the injunctions of Śāstra lose their meaningfulness

17 परतत्त्वकर्तृत्वैर्जि जीवस्य विध्याद्यविषयत्वं न तावत् पुरुषेण नर्त्यमानदास्योपायवत् जडत्वात् ।

(TC. p. 966 b)

18 नापि चेत्तन्मत्वेर्जि मत्तस्य मदेनेव दुर्बलस्य प्रबलजलोपादिनेव ईश्वरेण बलाद्योद्यमानत्वात् । ईश्वरस्य जीवगतेच्छा-  
शुलार्थेन प्रयतकत्वात् । (TC. p. 966 b)

19 नापि जीवस्य कर्तृत्वैर्जीवदस्यापि कर्तृत्वात् । रथाकर्षणादौ सत्तादौ चान्यस्य वक्तृत्वैर्जि स्वस्य कर्तृत्वमात्रेण  
विध्यादिदधेनात् । (ibid)

In a 'Sattrā'—(sacrifice) there is more than one sacrificer. Each is under the jurisdiction of the *Vidhis*.

20 नापि विच्छिन्नहीनस्यैव स्वेच्छाधीनप्रवृत्त्याद्यभावात् । जीवप्रवृत्त्यादेरीषेच्छाधीनत्वैर्जि जीवेच्छाजन्यवस्थानु-  
भवात् । (ibid)

because the Jīva's action is *not governed by his own will*. For, the fact is that, in all cases, our actions are determined by unseen merit and other causes as well. But this does not necessarily place the individual outside the jurisdiction of injunctions. Why then should the other fact alone of its being determined by God's will be considered to place the Jīva outside the jurisdiction of injunctions and prohibitions? Nor do injunctions become futile because the Jīva's will to do is implanted by God. A son in whom the will to perform a particular religious act is implanted by the parent, does not, for that reason, cease to be within the jurisdiction of injunctions of Śāstra, so far as that act is concerned.<sup>22</sup> Nor does the Jīva cease to be within the jurisdiction of injunctions because his power to do anything is derived from God. For, it is established by the method of agreement and difference that the Jīva is made responsible to injunctions and prohibitions only in so far as his capacity to do anything is dependent on God and derived from Him. One may as well ask the objector here, where he has observed it that the Jīva's activity comes under the jurisdiction of Śāstric injunctions and prohibitions only when it is not dependent on God's Will and is dependent solely on his own will.<sup>23</sup> Nor can the injunctions become inapplicable to Jīva because their content cannot be realized by the Jīva's activity; for the facts are otherwise.<sup>24</sup> The Jīva has a measure of independence conferred on him by God over inanimate creation.<sup>25</sup> Besides God's will, Jīva's activity is brought into play by unseen merit also. We cannot also say that Jīvas fall outside the jurisdiction of *vidhis* because their acts are sometimes impeded or arrested by God.<sup>26</sup> Impediments cannot altogether be ruled out so long as life is what it is. They are bound to be there as much on the theory that God is totally indifferent to man's merits and demerits while still impelling him to activity as on the other theory that God remains indifferent to merit etc. only in the first instance of the individual's activity, while He becomes interested enough to permit him to do good or bad in accordance with the results of the first act, in his subsequent activities. The same will be the case where one does not recognize any God and the Jīva is guided only by unseen merit

21. नापि स्वच्छामाराधीनमवृत्तभावात् । सर्वत्रापि प्रवृत्त्यादेरदृष्टादिब्रह्मत्वेन तस्य विध्यादिविषयत्वात् ।

(TC. p. 966 b)

22. नापि जीवेच्छादेरपि ईर्ष्येच्छोत्पादिनत्वात् । पित्राद्युत्पादितेच्छादिमतोऽपि माणवकस्य सद्योपात्तनादिविध्यादि-  
दर्शनात् । (ibid)

23. नापि कर्तृत्वमात्रेति श्रवणार्थानत्वात् । अन्यव्यतिरेकान्यामीनाधीनाया एव नस्या विध्यादिविषयत्वे तत्रत्वात् ।  
स्वेदमुपलब्धं भवता ईशानधीनेव सा तत्र हेतुर्न तु तदधीनेति । (TC. p. 966 b)

24. नापि विध्यादिविषयस्य जीवकृतसाध्यत्वात्; अतिदे । (ibid)

25. अस्ति हि जीवस्यैव ईश्वरदत्तं जडं प्रति स्वातन्त्र्यम् । (ibid)

This is known as दत्तस्वातन्त्र्यम् in M.'s doctrine.

26. नापि स्वयिदोमरेण जीवकृतिविधानात् । (ibid)

or where not even unseen merit is recognized, and the impediments are caused by recognizable causes. Thus, on any one of these theories, there is equal probability of injunctions and prohibitions being rendered meaningless.<sup>27</sup> The right view to take would, therefore, be that in so far as it is within the experience of the transmigrating Jīva as an individual,—who stands sharply distinguished from inanimate things, the released souls and God, who are outside the jurisdiction of injunctions and prohibitions,—that he himself has a knowledge of his being connected with injunctions and prohibitions of the moral law, that he is also conscious of entertaining a desire born of such knowledge to secure the fruits accruing from acting in a particular way, pursuing the means leading to their realization and putting forth the activity suited to it,<sup>28</sup> he is a real agent.

However, even tho' such knowledge, the fruits of activity and the means and efforts connected with their realization are all known to be dependent on the Supreme Being, the Jīvātman can still remain within the jurisdiction of injunctions and prohibitions and be heir to the fruits of his activity without any difficulty. It has accordingly been made clear in the *Vaiṣaṃyanairghṛṇyādhi*, that even tho' the Supreme Being is the causal agent in respect of the willing and the putting forth of effort by the Jīva in regard to the activities which generate their respective merits and demerits, there is no question of the charge of partiality or cruelty being laid at the door of God as the act of rewarding or punishing of Jīvas by God is always in accordance with their beginningless natural fitness and deserts. On this view, God's independence is not compromised in any way as it is by His free and inexorable Will that tho' competent to reward or punish souls without taking into account their deserts, He still chooses to take them into account, in his dealings with them.<sup>29</sup>

27. ईश्वरः (i) पुण्यपापादाबुदासीन इति पक्षे, द्वितीयादिप्रवृत्तावनुवृत्तेऽपि प्रथमप्रवृत्ताबुदासीन इति पक्षेऽप्योश्वरेण,  
(ii) अनौश्वर्यक्षेत्र्यदृष्टादिना

(iii) अदृष्टाभावपक्षेऽपि दृष्टहेतुवन्तरेण वाकादिकृतिविपादवर्त्तनेन, कस्यापि कुत्सापि नियोगानुपपत्ते  
(TC. p. 966 b)

28 तस्मात्, जीवे विध्यविषयेभ्य ईशजदमुक्तेश्चो व्यावृत्तस्य स्वसन्निधितया विधिज्ञानस्य तज्ज्ञानाया कते तत्साधने चेच्छामा. साधनविषयककृतेष्वानुभवसिद्धत्वात्, तस्य च ज्ञानादे. 'नतं त्वत्' इत्यादिभूतिभिरोश्वराक्षोन्नतेऽपि अस्वतन्त्रकर्तृत्वमात्रेण विधिविषयत्व कर्मफलभाक्त्वं च युक्तम् ।

एतदेवामिप्रेत्योक्तं भगवत्पादैर् योतामाध्वे - \* \* \* भारततात्पर्यनिरूपेण -

'प्रत्यक्षेणा कर्तृता जीवसत्त्वा  
तथागमादनुमानाच्च सर्वम्  
विष्णोर्वंसे तत्र हेय द्वय च  
जानन् विद्वान् कुले कार्यकर्म' इति । (TC. p. 966-67 b)

29 पुण्यपापादिजनकक्रियाविषयजीवगतचेष्टाप्रयत्नादौ सर्वत्रेश्वरस्य प्रयोजककर्तृत्वेऽपि जीवनिब्रह्मानुब्रह्मोपेश्वरस्या-  
नादिसिद्धजीवगतयोग्यतापेक्षत्वाच्च वैषम्यादीत्युक्त वैषम्याधिकरणे ! वयमिदमेव फलदाने शक्तस्यापीश्वरस्य  
तदेष्वैव फल दास्यामीति स्वसकृपादेव तदपेक्षितेन न स्वातन्त्र्यहानि. । (TC. p. 967 b)

*Saṃkara's Interpretation*

According to S. Sūtras 33-42 fall into three distinct *adhi-s*. In the first *adhi*. (ii.3.33-39) the Pūrvapakṣa is based on the Sāṃkhya view that Buddhi is the real agent while Ātman is only the enjoyer, in the empirical state.<sup>30</sup> The *Kalpataru* explains that the *adhi*. removes the conflict between texts representing Ātman as unattached (*asaṅga*) (*Brh. Up.* iv.3.15) and others which contain injunctions to the self to perform sacrifices, give gifts and so on. The conflict is removed by showing that the *Asaṅga* texts are true of the released state while the others apply to the state of bondage.<sup>31</sup>

The Sūtra *Yahā ca Takṣobhayathā* (ii.3.40) is taken to constitute a *fresh adhi*. Here, the Pūrvapakṣa is that the Jīvātman's agency may be regarded as intrinsic to him as heat is the intrinsic property of fire. The Siddhānta is that just as a carpenter is conditioned in his agency by his tools, so also the activity of the self is conditioned by the mind or Buddhi and other adjuncts and cannot, therefore, be regarded as intrinsic to the self. The agency of the self should, therefore, be treated as being ascribed to him only adventitiously by reason of his association with Buddhi etc.

The next Sūtra *Parāttu tacchruteḥ* and the one following it, constitute the third *adhi*. where the objection is raised that this empirical agency of the self referred to in the earlier Sūtras must be taken to be independent of the Supreme B. The Siddhānta is that it is dependent on Paramātman and that this circumstance does not make the Supreme liable to partiality or cruelty.

*Criticism*

The conclusion about the empirical agency of Jīvātman could have been established *without opening a fresh adhi.*, on the basis of the answer to the question of Jīvātman's *bhokṛtva* (being the enjoyer of the fruits of his Karma) which S. is likely to provide. Under the Sūtra *Tadguṇasāratrāt* (ii.3.29) he has already established that the Ātman is spoken of as *aṇu* (atomic in size) not because he is so, in reality, but because of his intimate association with Buddhi as long as *Samsāra* lasts. Just as no separate *adhi*. is needed in S.'s view to resolve the conflict between the references in the Śrutis to the Jīva's

30. ये परमन्मात्मा भोक्तृत्वं न कुर्वन्ति तन्निराकरणार्थः (Bhāmati) ये साक्ष्याः (Kalpataru)

31. अत्रासंगो ह्ययं पुण्य. इत्यादिभ्रूतीनां विध्यादिभ्रूतीनां चात्मवर्तृत्वावर्तृत्ववादिनीनां बन्धमोक्षावस्थाविषयत्वेन विरोधः परिहृत्यते । (Kalpataru)

यथावस्थायामाप्यात्मिकं कर्तृत्वं, मोक्षावस्थायां त्वामाविक्रमकर्तृत्वमित्येवं विषयभेदेनेत्यर्थः

(Appayya: Parimala)

*bhokṛtva* (enjoyership) and *non-bhokṛtva*, as the conflict could be set at rest by applying the guiding principle of *Tadguṇasāratva* already set forth in ii.3.29, there is no need to raise a discussion over the question of *Kartṛtva* and *non-kartṛtva* of the Jivātman. The *adhikaraṇa*, therefore, becomes superfluous.<sup>32</sup>

The *Bhāmatī* and *Kalpataru* have, however, suggested that this *adhi.* is intended to refute the position of the Sāṃkhyas that all agency belongs to *Prakṛti* and that the *Ātman* is purely an enjoyer.<sup>33</sup> This explanation is not adequate or convincing. For there is not much to choose between the final position of *S.* that the *Kartṛtva* of the Jivātman, which really belongs to the *Buddhi* or *antaḥkaraṇa*, is superimposed on the *Ātman* in the empirical state and the Sāṃkhya view that the *Kartṛtva* which belongs to *Prakṛti* comes to be attributed to *Puruṣa* for want of discrimination. In both the philosophies of *S.* and the Sāṃkhyas the pure self is inactive. The difference is the difference between tweedledum and tweedledee.<sup>34</sup> The opposition to Vedānta doctrines from the side of the Sāṃkhyas has already been set at rest in the first Pāda of this *Adhy.* This question of refuting the Sāṃkhya contention cannot, therefore, arise here. Nor do we find any special indication in the wording of the *Sūtras* here that it is directed against the Sāṃkhyas.

### *Saṃkara's Sūtrārtha Examined.*

According to *S.*, the Jivātman should be recognised as agent because the *Śrutis* refer to him as *Draṣṭā*, *śrotā*, *mantā*, *boddhā*, *kartā vijñānātmā Puruṣaḥ* (*Praśna Up.* iv.8) and because it is only when the self is recognized to be an agent that the *Śāstras* embodying injunctions and prohibitions can be made meaningful. His wandering about in the body (*Bṛh. Up.* ii.1.18) and his taking the senses (*Bṛh. Up.* ii.1.17) are referred to in the *Śrutis* (*Sūtras* 34 and 35). *Sūtra* 38 shows that in the *Śruti* 'Vijñāna' (intelligence) performs sacrifice and it performs all acts (*Taitt. Up.* ii.5) it is the self that must be accepted as having been referred to by the term 'intelligence'; for he has been described as agent with regard to actions. If it is not the self but *Buddhi* that had been referred to by the term *Vijñāna* here, we should

32 जीवकर्तृत्वाकर्तृत्वभ्रूत्योर्विरोधस्य भोक्तृत्वाभोक्तृत्वभ्रूत्योरिव, त्वदुक्तेन तद्गुणसारत्वादिति न्यायेनेवोपाधिक-  
विषयतया निरासेन एतदधिकरणस्य व्यर्थत्वात् । (TC. p. 967)

33 ननु, तद्गुणसारत्वादित्यनेनैव जीवस्य कर्तृत्व भोक्तृत्व च तत्त्वमेवेति तद्गुणसारमनर्थकमित्यत आह—तद्गुण  
सारत्वाधिकारेणेति । तस्यैवैष प्रपञ्चो ये पश्यन्त्यात्मा भोक्तृत्व न कर्तेति तन्निराकरणार्थः (Bhāmatī ii.3.33)

34 नन्वेतदेवावयवोक्तं ब्राह्मणमन्त्रयोः तत्त्वैवैष प्रपञ्च इति चेन्न । प्रपञ्चनस्यापि व्यर्थत्वात् । ननु, प्रकृतिरेव यच्चीनि  
साध्यपक्षनिरासार्थोऽग्रमार्ग इति चेन्न । प्रकृतितत्त्वस्य बाल्यं करणगतस्य वा कर्तृत्वस्यात्यन्तारोप इत्यस्य मन-  
द्वयेऽपि समतत्वेन तन्निराकरणस्यापि व्यर्थत्वात् । (Ragh. TCP. p. 967)



expect the instrumental case to have been used with reference to Vijñāna, 'as in the case of another Śruti text "Having by his intelligence taken to himself the intelligence of these sense-organs" (*Brh. Up.* ii.1.17), instead of the nominative case: *Vijñānam tanute*.<sup>35</sup>

Now, as Sūtras 34-36 give only instances of different types of Śāstric references pertaining to the agency of the Jīva and they could all be subsumed under the first Sūtra, just as the ideas put forth in some other Śruti texts like: Whatever deed he does that he attains (*Brh. Up.* iv.4.5); the doer of good becomes good (*ibid*) are also comprehended by the sense of the first Sūtra, without requiring any additional Sūtra to convey them.<sup>36</sup>

In Sūtra 36, the Pūrvapakṣa that Buddhi should be accepted as the agent could have been silenced by citing a counter-evidence wherein Buddhi itself has been referred to in the role of an instrument instead of by the devious plea that if Buddhi had been meant by the expression Vijñāna in the Śruti *Vijñānam yajñam tanute*, it would have been put in the instrumental case.<sup>37</sup>

Sūtra 37 according to S. replies to an objection that if the Jīva were an agent apart from Buddhi, he would, being free, be doing only what is agreeable to him and thus be always happy and never unhappy. The answer is given that just as altho' free with regard to his perceptions, the Jīva perceives both the agreeable and the disagreeable sights so also he does both good and bad—what is agreeable and disagreeable to him, depending on exigencies of time, place and circumstances.

*The objection itself is not well taken.* It is not agency in the minimum or formal sense of being the locus of an activity or having the limited freedom of command over the means at one's disposal to initiate an act or make efficient use of such means that can be the guarantor of unfailing happiness to the agent in all circumstances. It is the fact of his having *complete and absolute independence* of action unfettered by every other factor such as time, place, means and circumstance and having the power to realize his objective thro' his acts, in every case, in a manner that is always agreeable to him. It has been shown (*See Vol. I, pp. 171-172, fn. 2; p. 414; fn. 3-4*) that such absolute

35. न चेज्जीवस्य स्वार्थिर्देवविशेषः स्यात् । विज्ञानेन इत्येव निरुदेत्यम् । (S. BSB. ii.3.36)

36. आद्यमुपपन्नं कालत्रयदेवैर्ब \* 'यथाकामम्' इत्यादेर्तज्जन्तुत्वप्रतिपादकमास्त्वय प्रहयसमवेन द्वितीयादिमूत्रवय-  
नैवम्यात् । (TC. p. 968 b)

37. बुद्धेः जन्तुत्वमिति त्रिविधं युक्तत्वेन करणत्वोक्तिविरोधत्वेन वस्तुव्यत्येन विज्ञानमिति धृती बुद्धयुक्तो जन्तुत्व  
विरोधकरणाविति स्वादिश्यापादनमप्यन्येभ्यः । (TC. p. 968 b)

freedom is the prerogative of God and is not given to any human being. For this reason, the objection raised by S. or put by him into the mouth of the Sāṃkhya-Pūrvapakṣin (who by the way regards the Puruṣa as essentially indifferent and inactive) is, on the face of it, far too implausible to call for a refutation in this Sūtra.<sup>38</sup>

Sūtra 38 is taken by S. to convey that if Buddhi which is endowed only with the power of being an instrument of knowledge were to be accepted as the agent, there would be the reversal of power—the power of the instrument possessed by Buddhi will have to be replaced by the power of the agent. In substance, this criticism will be a repetition of the one made in Sūtra 36 about reversal of case forms.<sup>39</sup> Apart from this, the criticism in Sūtra 38 will have no adverse effect on the Sāṃkhya stand. For Buddhi can be assigned the role of agent—with the mind, which is a different 'tattva' from Buddhi, acting as the instrument of knowledge. It will not be correct to say, as does the Bhāmatī, that the assumption of an instrument other than Buddhi will not alter or save the situation except in name.<sup>40</sup> Buddhi being different from the self would help the Sāṃkhya to keep the agency of the self at bay, by making itself the agent and the mind the instrument. The view that Buddhi is only a functional aspect of the mind and that they are not different entities is against the position of the Śruti which reckons *manas*, *buddhi* and *Puruṣas* as separate *tattvas*.<sup>41</sup> (Kaṭha, Up. i.3.10).

Sūtra 39 is understood by S. to say that if the Jīva is not accepted as an agent, it will not be possible to achieve the state of meditative concentration (*Samādhi*) without which there is no hope of deliverance.<sup>42</sup> Anyone can see that this Sūtra is superfluous for this purpose, as the injunctions regarding hearing, reflection and meditative

38. यच्चोक्तं षट्—जीव इति चेन्नियमेन शुद्धी स्यादिति शक्यनिरासार्थमुपलब्धोक्ति सूत्रमिति । तत्र । क्रियावेकमात्रस्य नियतमुक्तप्रसक्तत्वात् । तदप्रसक्तस्य च स्वातन्त्र्यत्वाभावेऽपि साध्यानमितिक्रियावेकानुरोधेन शक्यतुदयात् । (TC, p. 968)

शक्या एवानुदयेन तन्निराकरणाय सूत्रेण व्यर्थम् । (TCP)

39. यच्चोक्तं करणशक्तिमुक्तया बुद्धे कर्तृत्वे करणकारकमितिविपरीता कर्तृकारकशक्ति स्यादिति 'शक्तोति सूत्रार्थ इति, तत्र । कारकशक्तिवाचिबिभक्तित्वविषयवापादकेन 'न चेन्निरासविषय' इत्यनेनास्याधिकपूतद्वये । (TC, 968)

40. अविपर्ययाय तु करणान्तररूपनाया नाम्नि विसंवादः स्यात् इति । (Bhāmatī ii.3.38) ननु, कदा बुद्धे न करणशक्ति कल्प्यते, सातु न ह्येव, किन्त्वन्यदस्ति तस्या साधारण कारणमत कथं शक्तिविषय ? तवाह-अविपर्ययाय त्विति । तर्हि सैवास्माकमात्मा स्यादिति नाम्नि विप्रतिपत्ति न त्वर्थ इत्यर्थः । (Kālpataru, ii.3.38)

41. बुद्धे जीवान्त्येन जीवकर्तृत्वाप्राप्ते । ननु च बुद्धिर्नोवृत्तिविशेष एवेति चेद । 'मनसस्तु परा बुद्धि' इत्यादौ मनो-बुद्धिपुरुषाणा तत्त्वान्तररूपप्रतीते । अत एव तत्त्वान्तररूपकृतम् । (TCP, p. 969 b)

42. योज्यमनोपनिषदात्मप्रतिपत्तिप्रयोजन समाधिरूपदिष्ट वेदान्तेषु सोऽयसत्यात्मनः कर्तृत्वे नोपपद्यते । (S. BSB, ii.3.39)

concentration are all capable of being comprehended by the term "Śāstra" in Sūtra 33 which is broad enough to include them along with injunctions regarding giving gifts, performing sacrifices, etc.<sup>43</sup> If a separate Sūtra is necessary in order to bring out the idea that in the stage of Samādhi the sense of agency arising from the non-discrimination of the self from Buddhi, which is the true agent, is no longer there—having been transcended and left behind in the Samādhi state, it would shatter the superimposed agency of the Ātman which S. has been at so much pains to establish, by this *adhi.*, in order to safeguard the meaningfulness of Śāstra<sup>44</sup> Another defect in S.'s interpretation of Sūtra 38-39 is that there is no hint in the wording of those Sūtras to show that any 'Prasaṅga' or undesirable contingency is suggested.<sup>45</sup> The interpretation put upon them does not, therefore, seem to be correct.

Takṣādhikaraṇam (ii.3.40)

S.'s way of interpreting *Yathā ca takṣobhayathā* as beginning a fresh *adhi.* is not proper. The wording of that Sūtra with "just as" (*yathā*) and the use of the conjunctive particle (*ca*) clearly show that the Sūtra is intended to give nothing more than an illustration with regard to the point already established and is, therefore, organically connected with the previous Sūtras and does not start a new topic. Had it been in the mind of the Sūtrakāra to modify what had been established in the preceding Sūtra, he would more naturally have used the particle *tu* (but) instead of (*ca*) "and".<sup>46</sup> Painfully conscious of this difficulty, S. tries to explain it away that this *ca* is used in the sense of "tu" (but) here: *Tvārthe cāyam caḥ paṭitaḥ*. If the agency of Jīvātman were, according to the Sūtrakāra, really an imagined one due to mere superimposition, we should expect him to have given us a more pertinent illustration based on the transference of ideas such as 'the crystal is red' (*lohitaḥ sphaṭikaḥ*)—on account of the proximity of the crystal to the red flower placed by its side. The illustration of the carpenter is not only unhappy but inappropriate to S.'s point of view.<sup>47</sup> S. is conscious of the difficulty and thinks it necessary to add—"The illustration of the carpenter is to be understood only so far, that in the

43. नामादिविधिनास्त्वैव समाधिविधिनास्त्वप्याद्यनूत्रस्यमास्त्वन्वेनेव ग्रहणसमवेनास्य वैयर्थ्यात् ।

(TC. p. 969 b)

44. यदि ममाधिदनाया अर्जुनबुद्धयविवेकानस्य अर्जुनस्यायोम इतीहानिप्रायः, तर्हि विद्वान्निमित्ततत्त्वात्पेतिन-  
अर्जुनस्याप्यायः ।

(TC. p. 969 b)

45. 'तद्विनिर्दिष्टान्' इत्यस्य 'ममाध्यभावात्' इत्यस्य च प्रसंगरूपहेतुता इत्यादि ।

(TC. p. 969 b)

46. यथेति मूत्रस्याधिकरणान्तरस्यन्यदुक्तम् । उक्तार्थे दृष्टान्तान्तरमात्रावेकेन यथानन्देन, चानन्देन च पूर्वमेवाव-  
प्रशंसितः । (ibid)

47. इतिहासे इतिहासीतिहासेन दृष्टान्तविन्यासेन तद्विनिर्दिष्टान्तरमात्रावेकेन तदर्थमात्रम् । (TC. p. 969 b)

case of particular acts like chopping he is an agent only thro' the particular tools but is quite inactive so far as his own body is concerned (*Svaśarīreṇa tu akartaiva*).<sup>48</sup> This is not so. *The carpenter is active thro' his body too. The body acts as much as the tools. The tools cannot act without the body acting.* The illustration of the carpenter merely shows dependence on some other factors or persons without necessarily implying that the carpenter is not actually and in himself an agent. An agent or an instrument does not cease to be an agent or an instrument simply because they depend for the production of the effect on certain other auxiliaries also.<sup>49</sup> We may as well remind *S.* of what he himself has said under ii.3.37 that an agent does not cease to be so because he requires assistance: न च सहायापेक्षस्य कर्तुः कर्तृत्वं निवर्तते ।

If all that is meant by the interpretation is that tho' the capacity of the Jivātman to carry out an act is inherent, the actual accomplishment of the act is dependent on auxiliaries and is, therefore, adventitious, that can be admitted without prejudice to the acceptance of Jivātman's agency to be intrinsic and expressed with the help of such accessories. The carpenter no doubt needs his tools. The fact that there is dependence on the tools or accessories in the production of an effect does not make the agency of the agent or the instrumentality of the accessories unreal or superimposed.

*S.* is anxious to shift agency completely to the mind or Buddhi in reality and keep the self clear of all touch of true agency. This cannot be made consistent with scriptural evidence also. In the parable of the senses (*A.Ā. ii 1.4*) we see that even when the mind made its exit "the person remained as one with eyes closed but otherwise active, eating and drinking",<sup>50</sup> which shows the self to be active even when the mind has made its exit from the body. Hence, agency cannot be denied to the self *per se*. We also read in the *Taitt. Up.* (ii.8) even as interpreted by *S.* that when the self of the Jñāni passes beyond the *Prāṇamaya* and the *Manomaya* he travels over the regions beyond, free from desires. This confirms activity even when the mind has been left behind. Moreover, the *Śrutis* and *Smṛtis* state clearly that the mind is only an instrument of knowledge (*karāṇa*) and not a direct agent (*kartā*). That is why we call it the inner organ (*antaḥkarāṇa*). Moreover, the state of deep sleep (*Suṣupti*) where, according to *Ad-*

48 तस्यदृष्टान्तश्चेतावसाधेन द्रष्टव्य—तथा हि विशिष्टेषु तदव्याख्यापारेषु अपेक्ष्यैव प्रतिनियतानि कर्तृत्वानि कर्ता भवति, स्वशरीरेण स्ववर्तते । (S. BSB. ii.3.40)

49 नहि कार्योत्पादने सहकार्यपेक्षामात्रेण कर्तृकरणादेः कर्तृत्वित्वं कल्पितं भवति । (TC. p. 969 b)

50. मन उदयामत् भीलित इवास्मन् निवर्तते । (A.Ā. ii.1.4)

vaita philosophy, the Buddhi is not functioning, there is the act of respiration going on. The Śruti says—'the man in deep sleep breathes the words *Bhūh, bhūh*.'<sup>51</sup> We also see from the *Chān. Up.* (viii.2.3) that reaching the Supreme Light, the released soul 'comes into his own being' (*Svena rūpeṇa abhiniṣpadyate*) and there he goes about eating, sporting, enjoying. This means that even in the highest state of release, the Ātman retains his agency. It is not, therefore, right to place the mind instead of Ātman in the position of the agent. It would not stand to reason that agency belongs to the self only as qualified by or associated with the mind and not to the pure self. In that case, injunctions prescribing the means of Mokṣa will lose their force; for, the qualified Ātman is not the one who is to reap the benefit of following those disciplines.<sup>52</sup>

The agency of Ātman as such is clearly established by such evidences as (i) the perceptive judgment (*Aham karomi*) 'I am the doer' (ii) the inference that such activity relating to the means of Mokṣa must inhere in the same individual as actually attains Mokṣa and continues to be there,—which is based on the principle that the benefit of Śāstra accrues to the one who actually carries out its prescriptions (*Śāstraphalam prayoktāri*) and (iii) Śrutis such as 'the Self who is the doer, the knower' (*Kartā vijānātma Puruṣaḥ Prasna Up. iv.9*). Unless the Ātman is accepted as a real doer, there will be the futility of the Śāstra which lays down certain injunctions and prohibitions with reference to the Jīvātman who, as a sentient being is open to discipline (*śāsanayogyā*) and who is liable to undergo the consequences of transgressing injunctions and prohibitions relating to those means of release. There is, therefore, no justification to dismiss the agency of the Jīvātman as arising out of a misconception.<sup>53</sup> The text of the *Kaṭha Up.* (i.3.4) which says: the wise speak of the Ātman in conjunction with the senses and the mind as the 'enjoyer' states only this much that in the matter of the Souls' experiencing of worldly pleasures, etc. the mind, like the body, acts as an auxiliary (*sahakāri*). It does not surely place the mind in the category of the enjoyer (*bhoktr*). The Gita text: Deluded by egoism, man thinks he is the doer (iii, 27) is intended to negative independence of agency to the individual and not

51. मुचो त्वदीया बुद्धेरभावेन उच्छ्वासमिदं कर्तुं न्यायः । अथ चेत्, 'मुचो नृमूर्खित्वेन प्रत्यक्षमिति' इत्यादिभूत्वा च प्रतिज्ञे । (TC. p. 969)

52. विमिष्टस्य वस्तुस्य मोक्षमाधनविधिरनुक्तः स्यात् । वस्तुविष्टमाधनत्वस्य विधिबोध्यत्वात् । (ibid)

53. न चाह करोमि इति अत्येव, 'मास्त्रकन प्रयोगमिति' (PMS iii, 7. 18) इति न्यायानुगृहीतेन मोक्षमाधनविषया इति माधनमाधनविधिरन्या कस्याधनविषय इति वा न मन्वन्वन् इत्यनुमानेन, तथा 'वर्ता विज्ञानमयः पुरुषः' आहमर्कुरे नदभिमन्यते' इत्यादिभूतिभिः, तथा माधनमाधनविष्टमिति विधिनिषेधादातिमन्त्रन्यापादिनेष्वयोग्यं, यत्र तत्त्वेन माधनमाधनं च बोधनविष्टस्य वस्तुमिति विज्ञानमन्त्रविधिनिषेधादातिमन्त्रन्यापादिनेष्वयोग्यं च प्रतिज्ञे आत्मनः वस्तुस्य माधनमिति, येन नमिष्या स्यात् । (TC. p. 970 b)

agency as such. This is clear from the subsequent passage 'Such being the case, one who takes the self to be the sole agent (*kevalam*) independently—i.e. without the aid of the other four causes mentioned in the preceding verses (XVIII. 13-15), is misguided.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।  
पश्यत्यकृतबुद्धित्वात् स पश्यति दुर्मतिः ॥

(XVIII.16)

The Bṛhadāraṇyaka Upaniṣadic passage: 'He meditates as it were' (*dhyāyati* iv.3.7) does not deny agency to the self. It only underlines the fact of his *dependent activity*.<sup>54</sup> There is no force in the argument that if the Ātman were accepted as the substratum of activity (*krtyāśraya*), he will be liable to modification. (*dravyāntarāpatti*). Otherwise, for the same reason, one will have to say that Ātman is not also a substratum of knowledge (*jñānāśraya*). If Ātman can be a substratum of knowledge without fear of being exposed to modification of his essence, by the same token, he can also be accepted as the substratum of activity (*krtyāśraya*). Nor is there any force in the argument that since the agency of the Jivātman is established by Pratyakṣa, it cannot be regarded as a worthy object of human aspiration (*puruṣārtha*) or as representing the import of the Śāstras.<sup>55</sup> There are two ways in which the Śrutis which refer to the agency of Jivātman can be shown to have a proper import. One is that they establish the otherwise unknown truth that the agency of the Jīva is exercised subject to the control of God. The other is to interpret the Śruti so as to establish a proper import that it teaches that *the pure self also is an agent*—such agency not being given in our perceptive judgments which refer to the self taken together with its body and organs. The argument may easily be turned against S. also. One may contend for example that the Śruti which speaks of B. as *Satyam jñānam* has no reference to the pure Ātman but merely repeats what is otherwise established in our ordinary perceptions and judgments such as that the pot is real (*ghaṭas san*) "I am" (*aham asmi*) which all refer to qualified entities.<sup>56</sup> It is not also right to argue as does S. that the acceptance of activity to the self will expose it to much suffer-

54 'ध्यायतीव तेनायतीव' इत्यादिश्रुताविवक्ष्योऽप्यस्वातन्त्र्यात् । (TC. p. 970 b)

55 अविद्याकृत कर्तृत्वमुपादाय विधिज्ञास्त्र प्रवर्तिष्यते । 'कर्ता विज्ञानात्मा पुरुष' इत्येवजातीयकमपि शास्त्रमनुवाद-  
रूपत्वात् यथाप्राप्तमेवाविद्याकृत कर्तृत्वमनुवर्दिष्यति । (S. BSB. ii.3.40)

56 न च जीवकर्तृत्वस्य प्रत्यक्षप्राप्तत्वात् अपुमर्थत्वान्न न तत्र श्रुतेस्तात्पर्यमिति युक्तम् । ईश्वरकर्तृत्वस्याप्राप्तत्वेन  
तच्छ्रुतेः तत्परत्वस्य दुर्बलत्वात् । कर्तृत्वस्याहं करोमीति निश्चिष्टात्पनि प्राप्तावपि भूदेऽप्राप्त्या, तत्परत्वोपपत्तेरच ।  
अन्यथा, सत्यज्ञानादिबाधमपि 'सन् घटः' 'अहमस्मि' इत्यादिप्रत्यक्षप्राप्तविशिष्टात्मसत्यतानुवादि स्यात् ।  
(TC. p. 970 b)

ing (*kleśa*).<sup>57</sup> Not all activity involves suffering. On the contrary, one may say with good reason that there is no suffering in sportive activity. There is suffering in *not* fulfilling one's duties.<sup>58</sup> The Śruti also says 'He acts for joy'. This shows that activity is not necessarily accompanied by suffering. The statement of the *Gītā*: *Na hi kaścit kṣaṇam api jātu tiṣṭhatyakarmakṛt* shows that activity is healthy and not fraught with suffering.<sup>59</sup> If this is not accepted, one will have to reject the position that Ātman is of the essence of knowledge and happiness; for even happiness and knowledge are not attained without effort and suffering—it may be argued.<sup>60</sup> Is there not pure knowledge and happiness in *Suṣupti* (deep sleep) to the exclusion of suffering? Activity also may similarly exist without entailing suffering.<sup>61</sup>

In the first *adhi*, S. has refuted the *Pūrvapakṣa* from the *Sāṅkhyan* standpoint that agency belongs only to *Buddhi* and the belief in the agency of Ātman is merely due to want of discrimination between the two and arises consequently from a superimposition of the agency of *Buddhi* on Ātman. He has then established the agency of Ātman as the *Siddhānta* view.

In the very next *adhi*, he establishes the view that the agency (*kartṛtva*) which legitimately belongs to *Buddhi* is wrongly superimposed on Ātman on the analogy of the carpenter not being an agent in himself but only as and when he is working with the help of his tools (*upādhi*). In plain language, this means that the *Pūrvapakṣa* of the previous *adhi* has been enthroned by S. as the *Siddhānta* of the subsequent *adhi*. This is hardly a sign of cogency of thought or interpretation.<sup>62</sup>

Moreover, in the *Utkrāntyadhi*. (ii.3.19-32) S. has himself treated atomicity of the self (*anutva*) and exit of Ātman from the body (*utkrānti*) at death as falsely superimposed on the self on account of the connection with *Buddhi*. Agency or *Kartṛtva* also falls under the same category. What logic is there, then, in maintaining, as S. has

57 न च कर्तृत्वादिनिर्मुक्तस्यास्ति पुमर्थमिदं । कर्तृत्वस्य तु घोररूपत्वात् । (S. BSB. ii.3.40)

58 कर्तृत्वस्य बन्धनमकथं बान्धवविविधत्वं तत्रम् । सोनादिकरणेन स्नेहादृष्टे । सोनादेरुत्पत्त्यादेर्विहितसम्यक्का-  
रत्वेनैव तदुत्पत्त्येव । (TC. p. 970)

59 'यदा च करोम्य निमित्तिरिति नाहृत्या नितिष्ठति ह्यर्थेन नितिष्ठति । नास्य सत्त्वा करोति मुख्यमेव सत्त्वा  
करोति' ( ) इत्यादिभूतेष्व । (ibid)

60 अन्यथा, सुषुप्तान्तरोरिति ब्रह्मास्तिभावादायमा तस्या न स्यात् । (ibid)

61 यदा च सुषुप्तौ ब्रह्मास्तिभावेन ज्ञानादि, तदा इतिगोचरत्वात् । (ibid)

62 कर्तृत्वं पूर्वोक्तकर्तृत्वं बुद्धेर कर्तृत्वनाशमस्तु तद्विज्ञेयज्ञानागतिनिमित्तं मास्त्वन्तर्निषेधेन ब्रह्मन् कर्तृत्वं गम्यते  
'यदा च तदा' इत्यादिकरणेन पुन बुद्धिगतवशात्तद्वत् इति मिदन्तांको पूर्वोक्तकर्तृत्वपूर्वतया एवं मिदन्तः स्या-  
दिति पर्याप्तं व्याख्यानयोग्यम् । (TC. p. 970)

done, that in the *Utkrāntiyadhi*. such attributes (of the Ātman) as atomicity are to be relegated to the sphere of Pūrvapakṣa while in the *Kartṛadhi*. the agency of Ātman should be regarded as representing the Siddhānta view?<sup>63</sup> As a matter of fact S. has maintained that in spite of clear indications to the contrary, in the *Utkrāntiyadhi*, all the (ten) Sūtras beginning with *Utkrāntigatyāgatinām* represent the *prima facie* view (Pūrvapakṣa) and that the Siddhānta is pronounced in the eleventh Sūtra *Tadguṇasāraṇvāt tu \* \* \**. Following the same logic and procedure consistently with his own position, he should have held that all the seven Sūtras beginning with *Kartā sāstrārthavāt* develop the Pūrvapakṣa and that the Siddhānta is pronounced by the Sūtra *Yathā ca takṣobhayathā*. Where is the wisdom in setting up two or three *adhikaranas* for what after all constitutes a single topic<sup>64</sup>? The explanation that *Yathā ca takṣobhayathā* is intended to establish the truth about the superimposition of the agency of Buddhi on the Ātman, in order to refute the contention of the Sāṃkhya philosophers that there is no erroneous knowledge in our experience is not in order. For, the Sāṃkhya view regarding error (*bhrama*) pertains to the field of theory of knowledge and error. It has reference to experiences like the misapprehension of nacre in shell (*idam rajatam*). But the topic under discussion in *Kartā sāstrārthavāt* has reference to the question of the Ātman's agency. It is not a question connected with epistemology but with the nature of the self (*adhyātma*). It would be a misuse of the *adhikaraṇa* to seek to utilize it for any such purpose as disproving the Sāṃkhya theory of *Bhrama*.

*Parāyattādhikaraṇam* (u.3.41-42)

S.'s interpretation of the next *adhi*. beginning with *Parāttī tacchruteḥ* in which he emphasizes that the agency of Jivātman, established in the earlier *adhi*., is dependent on Paramātman does not ring true to his own metaphysical position that the agency of Jivātman is caused by Avidyā and is, therefore, due to a superimposition on account of the proximity of the self to *antaḥkaraṇa*. In such a theory, there is very little for Paramātman to do and hardly any need for Him to be dragged into the picture.<sup>65</sup>

63 त्वन्मते जीवेणुत्वोत्तान्त्यादिकं यथा बुद्धनुपाधिकं मिथ्या तथा वस्तुत्वमपि । एव चोत्तान्त्याधिकरणेणुत्वादे पूर्वपक्षत्वं तत्त्वधिकरणे तु वस्तुत्वस्य सिद्धान्तत्वमिति विभागः किञ्चित् ? (TC. p. 970)

64 यथोत्तान्त्याधिकरणे उत्तान्त्योत्पादिसूत्राष्टनेन पूर्वपक्षयित्वा, तदनुपपत्त्यास्त्वादित्यनेन सिद्धान्तित, एव तत्त्वधिकरणेऽपि नूतनसप्तकेन पूर्वपक्षयित्वा यथाव तत्त्वनेन सिद्धान्तितमिति कस्मान्न माप्यते ? (TC. p. 970)

65 'परान्तु' इत्यधिकरणमप्यनुक्तम् । जीवेऽन्त करणसन्निधानादारोपितस्याविद्यवस्तुत्वस्य स्यादेति ईश्वरा-नपेक्षत्वात् । (TC. p. 970)



*Rāmānuja's Interpretation*

According to R. the *Karṭṛadhikaraṇam* (ii.3, 33-39) includes the Sūtra *Yathā ca takṣobhayathā*. The *Parāyattādhikaraṇa* consists of two Sūtras (ii.3.40-41). In the former, the Soul's intrinsic agency is established. The *Pūrvapakṣa* is made from the *Sāṅkhya* standpoint.

R. reads Sūtras 34 and 35 as one and in the reverse order: *Upādānād vihāropadeśāt*. As his *viṣayavākya* is *Bṛh. Up. ii.1.18*, it would have been more in conformity with it, if the reading of the Sūtra had been *Upādānena vihāropadeśāt*. Sūtra 37 according to R. brings out the defect in not accepting *Ātman* as agent. Sūtra 38 according to him exposes the defect in accepting *Buddhi* as the agent instead. Since Sūtra 36 according to him deals with the difficulty which will arise on the view of the Self's *not* being an agent, we should expect Sūtra 38 to be read immediately after 36 and *before* 37.

*Parāyattādhikaraṇam* (ii, 3, 40-41)

This *adhi.* establishes that the activity of the *Jīva* proceeds from the Supreme B. as its cause. In this connection, R. has developed a distinctive theory of the manner in which the Supreme B. exercises its prerogative in shaping the career of the Souls. The colorful details and niceties of this theory have been further elucidated by *Vātsyā Varadārya* and his pupil commentator *Sudarśana Sūri*. As their exposition raises some very interesting points for discussion, it deserves special attention here. It is also worth considering how far R.'s theory which introduces the twin ideas of 'neutrality' of the Lord at the point of the initial volitional effort of the individual and 'permissiveness in the subsequent stages' can be accepted as a satisfactory solution of the question of how far the Lord's involvement in the *Jīvas'* activity exposes Him to partiality or cruelty in dealing with the souls. The question is of vital interest only to Theists like R. and M. and not to S.

Briefly, R.'s position as elucidated by his commentators is as follows:—

Having bestowed on the *Jīva* the power of intelligence, the power to act and the full complement of accessories in the form of body, sense-organs etc., the Lord remains neutral in respect of the *Jīva's* initial volitional effort in launching on a particular course of action, good or bad. Here, the *Jīva* himself takes the first plunge as it were, without being prompted by the Lord. The reason for adopting such a position is this. The Lord has to prompt the *Jīva* to a particular course of

action only by inducing in him a desire to do so. Such a desire is to be generated in the Jīva by the presence of suitable objects of enjoyment and attraction. But the presence of these objects is governed and brought about by the power of unseen merit of the Jīva. The objects being thus brought into contact with the Jīva by his own *adṛṣṭa*, the desire to possess and enjoy them is engendered in him by the residuary *vāsanās* (potential impressions) lodged in him from past lives. The awakening of these *Vāsanās* is already accomplished at the time of the birth of each individual Jīva thro' his unseen merits which are at work from the time of the formation of the particular physical body which he is to tenant. There is thus no scope for the Lord to come into the picture at all, *at this stage*. This leaves the independence of the Jīva unencroached upon by the Lord, in respect of his initial volitional activity. It is in this way that the Jīva makes himself liable to the jurisdiction of injunctions and prohibitions and becomes a doer of good and bad and reaps their fruits.<sup>66</sup> It is only at the second stage of volition and effort that the Lord helps the Jīva by extending his favor and permission (*anumati*). The role of Anumantr consists in prompting one who has already taken the first step. At this stage, the Lord brings before the Jīva's mind such other objects of attraction and enjoyment as may not have been interposed by *adṛṣṭa* or other causes. This is what distinguishes the Lord's 'permissiveness' (*anumantrīva*) from His role of 'neutrality' (*audāsīnya*) in the first instance.<sup>67</sup> As this method of the Lord's prompting and permitting the Jīva in his subsequent actions is in the nature of bestowing on the Jīva fruits in accordance with his initial effort, there is no question of the Lord's becoming exposed to partiality or cruelty in prompting the Jīva to do good or bad in accordance with the results which have already accrued to him.<sup>68</sup>

Thus, in respect of the subsequent volitional effort and activities of the Jīva, the Lord Himself becomes active as the prompter (*prajoyaka*) in addition to being the giver of permission (*anumantā*). The text of the *Kauṣītaki Up.* (iii. 8):

एष ह्येव साधुकर्म कारयति यंयमेभ्यो लोकेभ्य उन्नियोपति ।  
एष ह्येवासाधुकर्म कारयति यंयमघो निनीपति ।

66. Read:— केचित्तु-ईश्वरो जीवस्य विच्छादितं प्रवृत्तिशक्तिं करणकलेवरदिसहकारित्वात् च दत्त्वा प्रथमप्रवृत्ता-  
वृत्तास्ते । जीवस्तु स्वयमेव प्रवर्तते । तथाहि-विषयविशेषप्रतिष्ठितावत् भोगादुपजातः । तत्रेच्छादिश्च वासना-  
विशेषात् । वासनोन्मेषश्च तत्तद्देहारभकादुपजाज्जन्मकाल एव सिद्ध इति नेशापेक्षा । एव च, प्रथमेच्छाप्रयत्नयोर-  
भग्नत्वात्तद्व्यस्य जीवस्य विध्यादिविषयत्व, पुण्यपापादिकतुल्यं, तत्फलभोक्तृत्व च युक्तम् इति (TC. p. 971b)  
Read also: *Śrutaprokāśa* ii.3.41. (pp. 377-79).

67. द्वितीयेच्छादावीश्वरोऽनुमन्ता । प्रवृत्तप्रवर्तको ह्यनुमन्ता । तदा हेतुवत्तत्तद्विधायितमपि विषय बुद्धौ वनिष्ठापयति ।  
अयमेव चौदासीन्यावस्थातोऽनुमन्तृत्वावस्थाया विशेषः । (TC. p. 971b)

68. सा चानुमतिः प्रथमप्रवृत्तिफलप्रदानरूपेति नेश्वरस्य नैर्घृण्यादि । (TC. *ibid.*)

is not to be understood in an unrestricted way so as to apply to cases of initial volitional effort also, of the Jivas. It refers only to the Lord's role as the giver of permission in the subsequent stages after the initial volitional effort has had its way and outlet and has brought about its results. Otherwise, the injunctions and prohibitions of Śāstras will cease to be meaningful, if God were to take the leading role from the very beginning.<sup>69</sup> The whole theme has been put in a nutshell in the following verse by Vātsya Varadācārya in his *Tattvasāra*:

आदावीरवरदत्तयेव पुरुषः स्वातंत्र्यशक्त्या स्वयं  
तत्तज्ज्ञानचिकीर्षणप्रयत्नान्युत्पादयन् वर्तते ।  
तत्रोपेक्ष्य ततोऽनुमत्य विदधत्तन्निग्रहानुग्रहौ  
तत्तत्कर्मफलं प्रयच्छति ततः सर्वस्य पंसो हरिः ॥

(Ver. 46)

The verse has been quoted by Vyāsātīrtha in the TC.

R. too has given expression to this idea in his *Śrībhāṣya* (ii.3.41) but not so clearly or exhaustively. He insists, however, that the *Kau-ṣītakī* text is not to be understood in general terms. He says: "The Lord wishing to favor those who are resolved on activity such as would please Him, generates in their minds a tendency to virtuous acts which lead to Him while in order to punish those who are resolved to do things repugnant to Him, he creates in them a fascination for acts which have a downward tendency and are obstacles to attaining him". R. supports his interpretation with two citations from the *Gītā*, X.8-10; and XVI. 8-19.

### Criticism

But these *Gītā* verses do not say anything about the Lord's adopting an attitude of neutrality in the initial stage of volitional effort of the Jiva. They merely signify that the Lord dispenses rewards in accordance with the varying *Sādhana*s of individuals.<sup>70</sup>

It is not necessary to accept a position such as has been envisaged by R. in order to keep the Lord's part free from involvement in partiality and cruelty. It has already been shown in the exposition of the

69. 'एष ह्येव साधुर्म्म कारयति' इत्यादिभुविस्तु द्वितीयादिप्रवृत्ताऽनुमन्नुत्पादयिष्या । अन्यथा, हि, निश्चिन्नेष-  
साध्यावपेक्ष्य स्यात् । (TC. p. 971)

70. अत्र ह्यन्य- 'एष ह्येव' इत्यादिभुविस्तु द्वितीयादिप्रवृत्ताऽनुमन्नुत्पादयिष्या न तावत् 'नेषा मननमुक्तानाम्  
तानहं द्विषतः दृग्गन् धिक्वामि' इत्यादिप्रवृत्ताऽनुमन्नुत्पादयिष्या । अत्र साध्यानुमन्नुत्पादयिष्या तानहं द्विषतः  
शान्तिन्यानुमन्नुत्पादयिष्याः (TC. p. 971)

*Vaiṣaṁyanairghṛṇyādhikaraṇa* (ii.1.35-37) that by making the beginningless intrinsic fitness of Jīvas the ultimate basis of the Lord's dealings with them at all times and stages, including the so-called 'initial stage of volitional effort' of Rāmānuja, it is possible to keep the Lord's part in shaping human destiny untouched by partiality or cruelty.<sup>71</sup> Unless the beginningless natural fitness (*anādisvarūpayogyatā*) of Jīva is made the basis of the Lord's participation in the fulfilment of human destiny, it will not be possible to prevent His becoming liable to partiality or cruelty, to the extent that He remains neutral in the initial stage of volitional effort and becomes permissive, in respect of subsequent activities.<sup>72</sup>

Since the Lord's permissiveness, after the initial volitional effort has had its outlet, is not arbitrary but is in conformity with the results of the initial efforts, His part in endowing the Jīvas at the initial stage itself with a measure of capacity and with their physical bodies and sense organs of different orders of excellence and capacity may, in the same way, be taken to be in conformity with the results of earlier and still earlier achievements of the Jīvas, as far back as the mind could reach, which is the grass-root level of *Svarūpayogyatā*.<sup>73</sup>

It is not necessary to assume any neutrality on the Lord's part in respect of the initial effort of Jīvas to avoid involving Him in partiality or cruelty. That can always be secured thro' His strict adherence to the criterion of *anādisvarūpayogyatā* of Jīvas, in His dealings with their career. Otherwise, it will be difficult to see how tho' competent to do so, the Lord who refrains from holding back the Jīva from plunging into a course of action detrimental to his interests or permits him to proceed with such activity, can be regarded as not being cruel, or callous.<sup>74</sup>

If the Lord's permissiveness at the second stage is only by way of bestowing the rewards of the initial effort, His enabling the Jīvas to act in the first instance by providing them with suitable powers and bodies etc. can likewise be construed as being done in conformity with the achievements of still earlier karmas stretching back to a beginning-

71. नापीश्वरस्य नैर्घृण्याच्चावायीदासोन्मत्त्यनम्, प्रथमप्रवृत्तावीश्वरस्य प्रयोजनत्वेऽपि तदभावस्य समर्थितत्वात् । (TC. p. 971-72b)

72. अन्यथा, महानिप्टाश्रितवर्तने शक्तस्यौदासोन्मेन, अनुमतुत्वेन च नैर्घृण्यादि दुर्वारमेव । (TC. p. 971b)

73. न च द्वितीयादिप्रवृत्तवन्मुक्तिराद्यप्रवृत्तिफलरूपा । तद्व्याप्यप्रवृत्तिप्रयोजकतायि 'नानादिवात्' (BS. ii.2.35)

इत्युक्तरीत्या अनादिपूर्वकर्मफलदानरूपास्तु । (TC. p. 972b)

74. नापीश्वरस्य कर्मफलानन्वयान् तत्त्वत्पन्नम् । प्रयोजनत्वेऽपि विधिनिवेद्यानीकत्वादेव नङ्गपत्तेः । अन्यथा शक्तस्याप्यौदासोन्मेनानुमतुत्वेन च तदन्वयो दुर्वारः । (TC. ibid)

less past, as set forth in the concept of Anāditva of Samsāra in BS. ii.1.36.

Nor is it necessary to keep the Lord aloof at the initial stage so that He may not be a sharer in the effects of Jīva's karma. The Lord's status as transcending the jurisdiction of injunctions and prohibitions should keep Him out of having to share the fruits of Jīva-karma, tho' He prompts them to activity. Otherwise, it would be difficult to see how, as a person competent to intervene and prevent the commission of a wrong, the Lord who keeps Himself aloof or allows its being done, can be said to be entirely free from blame.

R. and his commentator have offered an explanation. The Lord is like a father, who has put his sons in possession of their share of property. It is capable of being put to a good or a bad use. Where one of the sons misuses the property given to him and the other puts it to good use, it is they who will have to take the consequences of their acts and not the father. Similar is the case with God.<sup>75</sup>

There is, however, considerable difference between the Lord's position and the position of the parent *vis à vis* his sons which R. and his commentator have failed to take into account. Whereas the human father cannot foresee how his sons will be using the property given to them, the Lord as an omniscient being, must be competent to have foreknowledge of *how each Jīva will act*. Where the father does not "permit" the misuse of the property, the Lord "permits" wrong-doing as "Anumanty" according to R. Unlike the parent, the Lord has contributed vitally to the initial volitional effort of the Jīva by bestowing on him the power of sentiency, of ability to do things etc.<sup>76</sup>

It is not necessary, therefore, to let the Lord keep Himself aloof at the initial stage in order that injunctions and prohibitions may be applicable to the Jīva.<sup>7</sup> That can be explained by accepting that his initial effort also flows as much due to the prompting of the Lord as his subsequent activities.<sup>78</sup>

75. यथा द्वयोः पुत्रयोः पित्रादिभिस्तद्वत्कृतकृत्यैर्वादिमत्त्वेन तत्प्रापेक्षत्वेऽपि कस्यचिदप्यप्रवृत्तिः कस्यचित्पुण्य-  
प्रवृत्तिश्च तयोरेव फलमाय भवति, तद्वदिहापि सर्वलोकाणां सामान्येन चिच्छानिप्रवृत्तिगत्तयोः कृष्णकृतेवरूप  
परिकरत्वाभस्य च परमात्माधीनत्वात् कर्तृत्वमात्रं परायत्तं विनयेवर्तुं न च परानुमतिप्रापेक्षत्वात् परायत्तमने  
स्यात्तद्व्याप्येव विधिनिषेधविषयत्वम्। (Śrutaprakāśa BSB. ii.3.41)

76. विपुलदीप्त्यस्य भाविमदमत्प्रवृत्त्यजानामावात्। अननुमन्त्वाभावात्। भावेच्छाप्रयत्नो प्रत्यहेतुत्वाभावाच्च।  
(TC. p. 972b)

77. नापि योरेव विद्यादिविषयत्वाय कस्यचनम्। (TC)

78. श्रुतिनिर्दिष्टताविरुद्धं प्रथमप्रवृत्तावयवावयवे न्युत्पत्तेरित्याहुतान्ते। (TC. p. 972)

## JIVATMAN IS A REAL AGENT

Nor can the Lord be kept in the background so far as the initial volitional effort is concerned, because it can be explained on the basis of other factors without bringing Him in. If that be so, He can be kept in the background by the same token, in respect of the subsequent activities too, which can also be explained on the basis of other factors. The Śruti text which refers to the Lord's part in what the Jīva does is so worded that it can be applied to both the cases—the initial effort and the subsequent ones.<sup>79</sup> Moreover, as the initial effort of the Jīva, in this life, is the outcome of the Karma and Vāsanās of a previous life or lives, and as the Lord is admittedly the giver of the fruits of all karmas, it will not be possible to maintain the position that the Lord holds Himself aloof in respect of the initial volitional effort.<sup>80</sup>

The Śrutaprakāśa has argued that there is a significant difference in motivation between the Lord's keeping Himself aloof in respect of the Jīva's initial volitional effort and His subsequent permissiveness, which justifies their being treated on different footing. In the former case, the Lord's non-intervention is motivated only by the desire to let the Jīva take the consequences of his past deeds and not with the object of getting any Sādhana's productive of fresh results performed by the Jīva. In the second and subsequent efforts of the Jīva—where the Lord intervenes, the intervention is motivated by the desire to get fresh Karmas yielding fresh results performed by the Jīva.<sup>81</sup>

This also is not convincing. A King who inflicts capital punishment on an offender for his offences and who knows that such punishment must result in his death is not found to be indifferent to the trial and punishment of such an offender. In the same way, the Lord who makes the Jīva take to a particular course of action in consequence of his past deeds and who knows that it must be painful to the Jīva or unpalatable to him, can hardly be taken to be indifferent in his dealings with that Jīva.<sup>82</sup> A person who strikes a match to spot out a book in a dark room may be indifferent to an album lying there when he sees it but which he did not expect to see there. But he would not be indif-

79 नाश्वरेतरहेतुभिरैव प्रथमप्रवृत्तेरपराया तत्कल्पनम् । तत एव द्वितीयादिप्रवृत्तावपि तत्कल्पनापातात् । श्रुतिस्तु उभयसमा । (TC. p. 972)

80 किं च प्रथमप्रवृत्तेरपि पूर्वकर्मफलत्वात्, त्वन्यते श्रीश्वरस्य सर्वकर्मफलदत्तात्, न च तत्रौदासीन्यम् ? (TC. p. 972)

81 ननु, तत्तद्भोगादृष्टस्याश्वर एव फलद इति विषयसनिधानादेरश्वरत्वात्तत्वात् कस्य तस्य तत्रौदासीन्यम् ? अभिसन्निधिविशेषाभावादिति ब्रूम—ईश्वर प्राचीनादृष्टफलभूतमुखतु चप्रदानेच्छया विषयसनिधानादिकं प्रथममापादयति । न तु, साधनान्तरानुष्ठापनेच्छया । (Śrutaprakāśa. ii, 3. 41)

82 पूर्वापराप्रफलत्वेनैव चोत्पत्तिपीडा कुर्वतः ता च मृतिहेतुवया जानतो राजादेश्वरपुत्र्यादौ औदासीन्यादभेदेन, प्राचीनकर्मफलत्वेनाद्यप्रवृत्ति कुर्वतता चानर्थहेतुवया जानत ईश्वरस्य तत्रौदासीन्यायोगात् । (TC. p. 973b)

ferent to it if he had known that the light will reveal to him the existence of the album too.<sup>83</sup>

Thus, nothing short of grounding God's treatment of souls on their own distinctive and beginningless *Svarūpayogyatā* can help us in vindicating the Lord's impartiality of treatment of *Jīvas*. The solution proposed by R. and his commentators on the basis of non-intervention (*audāsīnya*) and permissiveness (*anumantṛva*) at the first and the subsequent stages falls short of the requirements.<sup>84</sup>

83. घटप्रकाशनार्थं दीपमुपाददानस्य तु पुंसां दैवात्तेन पटे प्रकाशिते तत्रोदासीन्यं युक्तम् । तेन दीपेन नियमेन घटः प्रकाशयिष्यत इति ज्ञानाभावात् । तथा ज्ञाने तु, तत्रापि नौदासीन्यम् । (TC. p. 973b)

This is with reference to the following from the *Śrutaprakāśa*: घटनिरीक्षणाय प्रदीपमारोपयन् पुरुषः पटादिपुरूपान्तःप्रवृत्तावुदासीन एव ।

84. तस्मात्-तत्तत्स्वभावाद्यनुसारिवादेवेश्वरस्य न वैषम्यादि इति आप्योक्तमेव युक्तमिति ।  
(TC. p. 973b)

## CHAPTER XXXI

### JIVA IS AN AMŚA OF BRAHMAN

#### 18. *Amśādhikaraṇam* (ii.3, 43-50)

In this penultimate *adhikāra* of this Pāda, the Sūtrakāra gives final form to the Jīva's ontological relation to B., as its *amśa*. "Amśa" fuses into a single concept the ideas of the soul's close resemblance to B. in respect of its essential properties of knowledge and bliss and its ontological dependence on B. for its very existence, its capacity to know and to act—as established in the Sūtras: *Tadguṇasāratvāt* (ii.3.29) and *Parāttu tacchruteḥ* (ii.3.41). As it is not a physical relationship that is meant, it would be a mistake to translate "amśa" as a 'part' or a 'fraction'. The relation of the ectype to its archetype is the nearest approximation to the concept of "*amśa-amśābhāva*" as applied to Jīva and B. We shall, however, not attempt to translate the Sanskrit word *amśa* as used by Bādarāyaṇa into English but retain it as untranslatable.

The conflict of testimony in this case arises this way. The *Gaupavana Śruti* declares: "Amśas indeed are these souls. The Lord is their Amśī. The unchanging Lord causes all this to be done thro' His amśas". The *Bhāllaveya Śruti* declares: "The Jīva is no amśa whatever of the Other (i.e. the Lord). He is in no way connected with Him or helpful to Him. All the same, it is the Lord who bestows the fruits on the Jīva according to his deserts. For, the Supreme is not ruled by any other. He is the all-ruler."<sup>1</sup>

1. Quoted in M. BSB. ii 343.



Pūrvapakṣa

The Pūrvapakṣa is: It cannot be decided one way or the other if the Jīva is an *amśa* of the Lord or is not. We cannot decide that he is an *amśa* as this is directly contradicted by the other statement quoted. We cannot say that the statement 'he is not an *amśa* of the other' refers to the other Jīvas. For, the succeeding words "All the same, it is the Lord....." are against such a construction. Nor can it be established decisively that the Jīva is not an *amśa* of the Lord as the Gaupavana Śruti emphatically states that he is an *amśa*. There is no possibility here of both being true and acceptable as in the case of the injunction to offer the oblations with rice or barley. For this is a question concerning the nature of a thing—not of the manner of performance of an act and there is further the emphatic statement about the Jīva being an *amśa* of the Lord. It cannot be said that as the identity of the Jīva with B. has been refuted earlier, the Śrutis which state that the Jīva is not an *amśa* of B. are entitled to greater weight. The Souls can still be *amśas* of B. without being identical with B. just as a single thread tho' it is different from the cloth as a whole, is yet an *amśa* of the whole. Thus, as the Śrutis seem to be pulling in opposite directions, on this question, it is not possible to come to a definite conclusion on the point.<sup>2</sup>

Siddhānta.

The Siddhānta is embodied in the Sūtra: *Amśo nānāvyaapadeśād anyathā cāpi dāsakitavāditvam adhīyata eke* (ii.3.43). Properly expanded this means: (The Jīva) is an *amśa* (of B.) (i) because his relationship to B. is found described (in the Śrutis) in various terms (as son, father, brother, friend, companion and so forth) and otherwise too (i.e.) as not standing in any relationship (of *upajīvyatva* or being the source of sustenance) to B. [but only as one drawing sustenance from B. (*upajīvaka*)]; and (ii) because some Sākhins speak of B. as (being identical with) the fisherfolk, the gamblers and the slaves as well as otherwise viz. that the Lord is other than the Jīva and that the Jīva is other than the Lord (in terms of their difference<sup>3</sup>).

2. तत्र न बोधो हरेरन नाप्यनन इति निर्णयो युज्यत इति पूर्वं पक्षः । न तावदनमस्य निर्णयः नरपक्षः नैवम इति युते । न च तत्र परस्मैति बोधान्नरविषया । तथाप्येत्यादिवारपक्षेयविरोधात् । नाप्यननत्वनिर्णयः 'अना एव' इति युते । न च विरुद्धेनाविरोधः वस्तुविस्तृत्यासोमात् । अना एव नैवम इति सावधारणत्वात् । न च बोधेनाभेदस्य मनुष्याकं निरुक्तत्वात् अनन्यत्वाभूतिर्लेखनीति वाच्यम् । अभेदाभावेनैव अन्तरस्याविरोधात् । समस्तपदाभिप्रायानि एवमय मन्त्रा नदमत्वदर्शनात् । अतः भूतिद्वयस्यापि नानाग्रामद्वयानामभेदेति बोधः । नमन्वयो दृष्टः इति प्राप्ते • • • (TP. II.3.43)

3. शः बोधः परस्मान् । विपुलशक्तिमन्त्रे केचन तदुपशोधयन्ते नानाग्रामारेण सन्वयव्यपदेशान् । अन्यथा च मरुताभावेन च व्यरङ्गान् । एकं वाच्यं तत्र बोधस्य 'ब्रह्म दाना ब्रह्म हविषा ब्रह्मैवेमे दाना' इति ब्रह्माभेदमधीयते । अन्यथा च 'अन्य पराज्यो बोध' इति भेदः प्राधीयत एकं यतोऽन इति बोध्यम् ।

(TDP. II.3.43)

In the foregoing interpretation, it will be seen that the predication that Jīva is an *amśa* of B. is supported by two sets of reasons in keeping with the two complementary senses in which the concept of *amśatva* is understood.' The first sense of *amśatva* is drawing sustenance from 'it' (the Amśi) and therefore acting as its satellite (*tadupa-jivakatvarūpam taccheṣatvam*). The second sense of *Amśatvam* is 'having a likeness to it (B) and yet being considerably inferior to it in its properties (*tato nyūnatve sati tatsadṛśatvam*). Jīva's *amśatva* to B. in the former sense is supported in the Sūtra by the reason: *nānāvya-padeśa* or his being described as standing in various relations of son, father, brother, friend, companion, etc. to B. along with being one who always draws his sustenance from B. but never as sustaining B.<sup>4</sup> In its second sense of *Tato nyūnatve sati tatsadṛśatvam* the predication is supported by the terms of identity in which B. is spoken of with reference to fisherfolk, gamblers and slaves along with the emphasis on its difference from the Jīvātman.<sup>5</sup> Such an amplification of the Sūtra is made possible by the use of the conjunctive particle *ca* there, which connects the two evenly balanced sets of reasons (i) *nānāvya-padeśa* and its counterpart conveyed by the expression '*anyathā*' and (ii) *abhedavyapadeśa* (in terms of *Brahma dāśā* \* \*) and its counterpart (of difference) conveyed by '*anyathā*'—in the wording of the Sūtra.

This will show that (i) *nānāvya-padeśa* bracketed with what is contrary to it and (ii) *Dāśakitavādi* (*vyapadeśa*) bracketed with what is contrary to it have severally been intended by the Sūtrakāra to be used as distinctive sets of reasons to establish the conclusion that the Jīva is an *amśa* of B. We cannot agree with S. and R. that *nānāvya-padeśa* understood in the sense of 'declaration of difference' and '*anyathā*' connected only with '*Dāśakitavādi* (*vyapadeśa*)' as its amplified equivalent are to be taken in unison as the reason to support the thesis of Jīva being an *amśa* of B.<sup>6</sup>

For then, one of the two terms: *Anyathā* or the entire sentence *Dāśakitavāditvam adhīyata eke* can be dispensed with, as being superfluous—as the intended contrast with the declaration of difference will

- 4 अत्र चार्थोभावे सौजन्याव्यपदेशशब्दोक्तं सव्यव्यपदेशं सौजन्याव्यपदेशशब्दोक्तासंबन्धव्यपदेशसहितो हेतुः । (TC. p. 976b)
- 5 द्वितीये तु, सौतदाश्रितत्वादित्यशब्दोक्तो जनेदव्यपदेशं सौजन्याव्यपदेशशब्दोक्तभेदव्यपदेशसहितो हेतुरिति द्रष्टव्यम् । (TC. p. 976b)
- 6 जो जीव. परस्मात् । कुत ? 1) नानाव्यपदेशात् अन्यथा च व्यपदेशादित्यन्यथा । अथ च हेतुराद्येः । अन्ये तु ii) 'ब्रह्म दासा ब्रह्म कितवा ब्रह्मवेदे दासा' इति ब्रह्माभेदमधीयते । अन्यथा च—'अन्यः परोऽन्यो जीव' इति भेद चाधीयत एके, यतोऽत इति योन्यम् । (TDP. ii.3.43)
- जतो भेदाभेदावगमाभ्यामश्रुत्वावगम (S. BSB. ii.3.43)
- एवमुभयव्यपदेशमुख्यत्वसिद्धये जीवोऽयं ब्रह्मणोऽयं इत्यभ्युपगन्तव्य । (R. Śrībhāṣya ii.3.42)

semblance to B. But as this resemblance to B. is only partial, the Jiva's identification with B. resting on such partial resemblance has to be treated as figurative (*gauṇa*) and not as a complete identity of essence.

It is this incompatibility of both the relation of identity of essence and difference, in their primary senses that gives the Sūtrakāra's concept of *amśa* its *raison d'être*. M.'s Bhāṣya sums up the matter in the clearest terms:

यतो भेदेन तस्यायमभेदेन च गीयते ।  
अतश्चांशत्वमुद्दिष्टं भेदाभेदौ न मूढ्यतः ॥

The words *Bhedābhedaḥ na mukhyataḥ* do not mean that "separateness and non-separateness ought not to be understood literally" as misconstrued by J. E. Carpenter (*Theism in Mediaeval India*, 1921, p. 411). The same misconception is to be met with in H. N. Raghavendrachar's Kannada work: *Dvaita Vedānta*, 1958, p. 279. We need not, therefore, deplore with Carpenter that "unhappily M. did not adhere to this suggestion" (*ibid*). What the words really mean is that both difference and identity cannot hold true in their primary senses. Only one of them can be accepted in its primary sense and the other must be understood in a non-primary (*gauṇa*) sense. It goes without saying that according to M. difference between Jiva and B. holds true in its primary sense and 'identity' is to be taken in the *gauṇa* sense of *amśa*. The commentary of J. makes this crystal-clear:

तत्संबन्धित्वमेव तदंशत्वमिति वक्ष्यामः । श्रुतिद्वयान्ययानुपपत्त्या भेदमंगीकृत्य, अभेदस्याने  
अंशत्वं वक्तव्यमिति भावः । (TP. ii.3.43).

The advantage of the concept of *amśa* is that while rejecting once for all the irrationality of *Bhedābheda* relationship between Jiva and B. it preserves the fundamental distinction of essence between them grounded on all the *Pramāṇas* and accepts identity in the senses of (i) *Tadupañivakatvarūpam taccheṣatvam* and (ii) *Tato nyūnatve sati tatsadṛśatvam*. Recognizing the logical inconsistency between *bheda* and *abheda* in their primary senses as difference of nature and identity of essence,<sup>10b</sup> the Sūtrakāra fuses *bhinnatva* (difference of nature) and *sādrśya* (similarity of attributes) into a unitary concept and presents it as summing up the essence of the relationship between Jiva and B.

भिन्नागे जीवे तदिष्टवद्गुणमंगित्वं त्रिचतुरादौ नंकुचितम् । (TC. p. 977 b)

The Sūtrakāra next turns his attention to remove the misconception that the use of his term *amśa* to describe the Jivas' relation to B.

may give rise to, in as much as the personal manifestations of B. as Avatars are also found to be accepted and designated as Its "aṁśas", in the Khila Śrutis, the Epics and the Purāṇas. The question, would, therefore, arise if the Jīvas are to be accepted as "aṁśas" on a par with the Avatars or if they differ from the Avatars as aṁśas, in what sense or particulars they differ. As a *Samanvayācārya* of the authentic traditions and received literature of the Vedānta, the Sūtrakāra owes it to himself to go into this question. This he does in the next few Sūtras of this adhi. (46-50).

The Sūtra: *Prakāśādivan naivam Paraḥ* (ii.3.46) and the next: *Smaranti ca* (ii.3.47) make it clear that the personal manifestations of the Supreme as Avatars are not "aṁśas" in the same sense as the Jīvas: *Naivam Paraḥ*. They are what may be called "Svarūpāṁśas" of the Supreme while the Jīvas are "Bhinnāṁśas". The difference between these two orders of aṁśas has been clearly explained in the following passages from the *Varāha* cited by M.: "Aṁśas are of two orders: the Svarūpāṁśa and the Bhinnāṁśa. Whatever is the nature, power and condition of supremacy etc. of the Aṁśin (original) the same holds true of the Svarūpāṁśas. There is not even an iota of difference between the Svarūpāṁśa and its Aṁśin. But the "Bhinnāṁśa" is of limited power and has resemblance with the Aṁśin to a very slight degree".<sup>11</sup>

A famous passage in the *Bhāgavata Purāṇa*:

एते स्वात्मकलाः पृथक् कृष्णस्तु भगवान् स्वयम् ।  
इन्द्रारिव्याकुल लोक मृडयन्ति युगे युगे ॥ (i.3.28)

refers to the numerous Avatars of the Supreme Being as "Kalās of its essential aspect" (*Svāmśakalāḥ*) which are said to be the same as *Bhagavān Kṛṣṇa Himself*—"Kṛṣṇa" being understood here in the ultimate sense of "Mūlarupī" (See J. MGBt. x.41) and which in every age appear to protect and bless the world affected by the enemies of Indra".

The preceding verse here:

ऋपयो मनवो देवा मनुषुता महोजसः ।  
कला सर्वे हरेरेव सत्रजापतयः स्मृताः ॥ (Op. cit., i.3.27)

speaks of the Manus, Ṛsis, Prajāpatīs, etc. only as "Kalās", in general, of the Supreme. We find here a distinction between the "Svāmśa Kalās" and the "Kalās". The text further down (i.3.31) refers to

Jadaśrī<sup>12</sup> and then describes the "Jīvas" (already mentioned as "Kālās" of the Supreme in i.3.27) as "other than the Supreme Being and matter (*ataḥ param*), subtle in character, never bereft of the properties of jñāna, ānanda, etc. but obliged to undergo transmigration for failure to go thro' the discipline of Śravaṇa, manana and acquire vision of the Supreme Reality (*Vastu*).<sup>13</sup>

It is clear from these passages that there is a vital distinction between these two orders of Amśas of the Lord—the Svarūpāmśas and the Kālās. M. uses the terminology of Svarūpāmśa and Bhinnāmśa current in the Purāṇas, cited by him, to denote these two orders of amśas. The Avatars of the Supreme are its Svarūpāmśas in the sense already defined and the Jīvas as a class are Bhinnāmśas. The fact of *amśatva* within the meaning of the definition *Tato nyūnatve sati tatsa-ḍṛśatvam* is common to both of them.<sup>13a</sup>

The Sūtra *Prakāśādīvan naivam Paraḥ* answers the question how in spite of being amśas of the same B. there should be this difference be-

12. एतद्रूपं भगवतो ह्यरूपस्य चिदात्मनः ।  
मायागुणविरहितं महदादिभिरात्मनः ।  
यथा नमसि मेघोपा रेणुर्वा पायिवेदिते ।

एव द्रष्टरि दृश्यत्वमारोपितमद्विभिः ॥ (i.3.30-31)

For the meaning of these ślokas see Satyābhinava's *Durghaṭabhāvadīpikā*.

13. अतः परं यदव्यक्तमव्युद्भूतमद्विहितम् ।  
अद्विष्टाभूतवस्तुत्वात् स जीवो यः पुनर्भवः ॥

यदतः परमनुरूपाद्विभक्तमकार्यमनाद्यनगतसत्त्वादिगुणकं चैतन्यं स जीवः, यश्चाद्विष्टाभूतमव्यक्तवस्तुत्वात् संसृज्यते (TP. ii.3.47)

- 13a. The TC explains that tho' the Svarūpāmśa is essentially identical with the Amśin, it is still formally an adjunct to the Amśi. Tho' it has all the properties of the Amśi these are not manifested in it while they are in their potential state (*śaktyātmānā*) whereas in the Amśi they are always in a fully manifested condition (*vyaktyātmānā*). The Bhinnāmśa is actually inferior to the Amśin in all respects and is dependent on it and bears similarity only in respect of a few attributes to the Amśin. Leaving aside the identity and difference of the Svarūpāmśa and the Bhinnāmśa with the Amśin, both of them have this in common—viz. the similarity in respect of their properties of *sattā*, *jñāna*, *ānanda*, etc. (wholly in one case and only partly in the other). Further the Bhinnāmśa bears a similarity to the Svarūpāmśa as it has its existence in virtue of the existence of the Amśin—like the Svarūpāmśa itself—tho' even here there is a subtle distinction that the reality of the Svarūpāmśa is the same as the reality of the Amśi while the reality of the Bhinnāmśa is dependent on the reality of the Amśin, (*tatsattādhinasattā*). For this reason then the application of the term "amśa" to denote the Bhinnāmśa also (as in the case of Svarūpāmśa) is to be regarded as a *Gauṇaprayoga*: Read:

स्वरूपावस्थाप्यभेदेऽप्यनन्तत्वादेवास्मिन् प्रत्यक्षमनन्तत्वमस्त्येव । स्वरूपावस्थापि शक्त्यात्मना महत्त्वेऽपि, अस्मि-  
न् भ्यस्त्यात्मना तदभावात् ततो न्यूनत्वम् । मिथ्याये बहुत्वं त्रिचतुरादीं सत्तुचितम् (TC. p. 977b)  
मत्य मत्स्यादिज्ज्वेदनिमित्तकोऽनन्तत्वः तथापि मुद्धानामादुष्यं तत्त्वतयैव सत्तावत्त्वलक्षणमेव जीवस्याशत्वम्  
गोणीत्यमशब्द इति यावत् (NS. p. 453b)  
यदपि, मुद्धानामे मत्स्यादावैरपात्तं सत्तयो स्वमतयैव सत्तावत्त्व, जीवे च तत्त्वताधीनसत्तावत्त्वमित्यस्ति रूपायं,  
तथापि, मुद्धानामे मत्स्यादावमुष्ये जीवे च भगवत्तया सत्तावत्त्व सामान्यमक्षनयेत्येवमित्यभिप्रायेणैवमुक्तमिति

(NS. SVC. ii.3.adh.18)

tween the Jīvas and their Amśi (B) while there is no difference between the Avatars (which are also Amśas of B.) and their Amśi (B) with the help of an illustration with particular reference to the higher Abhimāni-Devatās<sup>14</sup> of fire, water and earth celebrated in the Upaniṣads and the Purāṇas and certain inferior Abhimāni Devatās accredited to lower grades of the said elements.

The higher order of deities like Agni, Varuṇa and Dharādevī are recognized as the presiding deities of fire, water and earth. These Amśis have their own *Svarūpāmśas* presiding over Kālāgni (the terrible world-consuming fire celebrated in mythology), the ocean and Mt. Meru. Similarly, certain inferior deities called Apabhraṣṭa-Devatās have been recognized to be the presiding deities of inferior forms of fire, water and earth such as the glow of the firefly, urine and stool. The Abhimānidevatās of Kālāgni, ocean and Meru are identical with their Amśis but the inferior deities presiding over the light of glow-worm, urine and stool, are not identical with the Amśis but are different and entirely dependent on them.<sup>15</sup> In the same way, the Jīvas are different from and dependent on their Amśi (B) while the Avatars are identical with their Amśi.

The next Sūtra: *Anujñāparihārau dehasambandhāj jyotirūdivat* (ii.3.48) explains the rationale of this difference of status between the *Svarūpāmśas* of B.—viz. the Avatars and the *Bhinnāmśas* viz. the Jīvas. The difference is due to the fact that in the case of the Jīvas all their activities in their mundane career and their attainment of freedom (*parihāra*) from bondage are under the control and direction of the Supreme Being (*Parānujñā*) because of their connection with physical embodiment (*dehasambandha*) brought about by their own karma and not by those of their Amśi.<sup>16</sup> The Avatars have no physical bodies composed of the material elements. So the 'bodies' they assume are not the outcome of the Karma of their Amśis.<sup>17</sup> They are neither subject to Karma, birth or death, bondage and release. They are ever free, without birth, death and embodiment.<sup>18</sup>

14. जीवानां मत्स्यादीना च भगवदशलाविशेषेऽपि मत्स्यादिरूपी पर परमात्मा नैवविद्यः जीवन्तु भिदाशो न, किन्तु एवैविद्यः, स्वरूपाश्च इत्यनुवृत्त्या योजना (BD)

15. यथा तेजोऽप्यस्यैव कालाग्ने. लघोतस्य च नैकप्रकारता । यथा जलाश्रयात्समुद्रस्य मूलादेशच । तथा, पृथिव्यस्य मेरोर्विष्ठादेशच । अग्निमानिदेवतापेक्षयैतत् (M. BSB. ii.3.46)

16. परानुज्ञया प्रवृत्त परतो कश्चनिकृतिश्च जीवस्यच प्रतीयते, जगत्त्रयेऽपि देहसम्बन्धात् । न तु परस्य (M. BSB. ii.3.48)

तथा च पक्षे विशेष्याभावेन, दृष्टान्ते विशेषणाभावेन विशिष्टाभासोऽनुगत इति भावः (Raghu. TPB. ii, 3, adh. 18. p. 287)

17. In elucidation of this point M's bhāṣya has cited passages from the *Mukṣa-dharma* (Mbh. xii, 347, 11-13) where after the mention of various Avatars, the text speaks of the Jīvas "in this world" (*iha loka*) as being subject to embodiment thro' the elements and Karma which shows the Avatars are not subject to such embodiment.

18. See *Caturveda Sūkhā Q.* by M. BSB. ii.3.48.

The last part of the Sūtra (*Jyotirādivat*) illustrates this point. The presiding deity of the solar orb viz. the Sun-god is the *Amśi* and his *Svarūpāmśa* is the presiding deity of the splendour of the solar orb. These two are on a par. The former does not control the latter. The case is, however, different with the presiding deity of the eye—an inferior *Devatā* who is the *amśa* (in the sense already defined) of the Sun-god. This inferior deity does not enjoy the same power and status as *Āditya*. He is subject to the control of *Āditya* and looks up to him to shake off the obscuration of the darkness of gloom which affects the eye. The *Apabhraṣṭadevatās* are also affected by the ills of the body of souls with which they are associated, to some extent. The position of *Jīvas* as *Bhinnāmśas* of B. is thus analogous to the position of these inferior *amśas* of the major *abhimāni-devatās*.<sup>19</sup>

The expression 'ādi' in '*Jyotirādivat*' has been explained by M. with another illustration relating to the presiding deity of the ocean of pure water which surrounds the universe,—*Varuṇa* and his *Svarūpāmśa* who is the presiding deity of the sea of pure water within the universe of whom the latter is not subject to any control or direction by his *Amśi*. But the inferior presiding deity of phlegm which is a by-product of water is an *Apabhraṣṭadevatā* who is, however, a *Bhinnāmśa* of *Varuṇa*. This inferior deity is affected by the distempers of the body of the person wherein his jurisdiction lies. He finds the remedy of his distemper in the same water of which *Varuṇa* is the *Abhimānidevatā* and by his grace thro' the neutralising action of bile.<sup>20</sup>

The next Sūtra *Asantatescāvyatikaraḥ* (ii.3.49) makes it clear that tho' they are *amśas* of B., the *Jīvas* are not on a par with the *Avatars* —(the *Svarūpāmśas* of B.) because of the limited range of their power.<sup>21</sup> This is supported by a quotation from the *Caturvedasikhā*<sup>22</sup> where it is stated that the Supreme B. has innumerable forms like *Kṛṣṇa*, *Rāma*, *Kapila*, etc. that all of them are perfect, unlimited, incomparable and that the *Jīvas* who are inferior beings are imperfect and bound and some of them get released.

19 मृगने च ज्योतिरिव । यथादिनो विद्यमान इन्द्रकाशवैद्यकार 'शून्यं इत्थं वनोदिका' (A.A. ii.1.5)

इति तदनन्त्याप्यत्रो देवमन्त्रात् सादृशो जलिन । तदनुचाहृत्य तेनैवावृत्तिपरिहारश्च (M. BSB. ii.3.48)

20 यथा बाह्यादृष्टवत्प्राप्तवत्तद्वत् चैव न तदनन्त्यानि नोपपन्नान्तरात्मन्य, तेनैव विरोधवित्तिरश्च (M. BSB. ii.3.43)

विरोधो नित्यज्ञः (TP)

21 अग्रजंशिवान्तरं श्रुत्वा न मन्त्रादिनाम्यन् (M. BSB. ii.3.49)  
मन्त्रश्च नति मन्त्राति पूर्वजः । अकरोति योमन्त्रान्तरं तद्वत्तन्त्रं चानुनंशिवान्तरादिवत् । (BD)

22 'तस्य इवावृत्तवत्तद्वत्तन्त्रं योनि कर्माणि कृत्वा नो नाम इतिरिति । तस्य इवावृत्तवत्तद्वत्तन्त्रं योनि कर्माणि दत्त कर्माणि मन्त्राणि पूर्वजं, मन्त्राणां तद्वत्तन्त्रं \* \* \* अतएव सर्वे एवावृत्ता सर्वे एव तद्वत्तन्त्रं, त्वं मन्त्रान् देवत' (M. BSB. ii.3.49)

## JIVA IS AN AMŚA OF BRAHMAN

The last Sūtra: *Ābhāsa eva ca* (ii.3.50) adduces another reason why the Jīva, tho' he happens to be an *amśa* of the Supreme is not and cannot be identical with the *Amśi* (B) like the Avatars. The answer is—because he is *only* an “*Ābhāsa*” of B. unlike the Avatars—which are self-subsistent.

M. understands this term ‘*ābhāsa*’ of the Sūtrakāra in the sense of Pratibimba or Pratibimba-*amśa*. He finds in the famous Rg-Vedic verse:

रूपं रूपं प्रतिरूपो वसुव

तदस्य रूपं प्रतिचक्षणाय ।

इन्द्रो मायाभिः पुररूप ईयते

युक्ता ह्यस्य हृदयः शता दश ॥ (vi.47.8)

the *locus classicus* of his doctrine of the Jīvas as Pratibimbās of the Lord.<sup>23</sup> As understood by him this verse means:—

“Every member of the community of Souls stands as a reflection in relation to a particular Form (of the Supreme). That Form (of the Lord called Bimba-form) is to be visualised by this one (Jīva). By His powers, the Supreme Lord (Indra) is known to have assumed countless forms—in groups of ten, hundred and thousand, known as *Haris*.”

It should be clear from all that has been said in the foregoing *adhikaraṇas* about the Jīvas’ atomicity, his dependence on B. and his agency under the direction of the Supreme and his being an *amśa* of the Lord that his description as an “*Ābhāsa*” of the Lord in this Sūtra, whatever else it may signify, cannot possibly be intended to reduce him to a lifeless reflection like the reflected image of the face in mirror or of the Sun in the waters. Advaitic commentators have no doubt looked upon this Sūtra as a Godsend. R. evidently thought it best to avoid a confrontation on the question of the correct interpretation of this Sūtra *vis-a-vis* the Jīva’s true relationship to B., consistent with his being an *amśa* as proclaimed in the opening Sūtra. He has, therefore, suggested that this word has been used in the sense of “*hetvābhāsa*” or a fallacy in reasoning.

It is M. who has the resourcefulness to take the bull by the horns and offer a fresh and thoughtful interpretation of this expression ‘*Ābhāsa*’ as applied to the Jīvātman in relation to B. His interpretation is one that will make every Jīva feel truly proud of being an *Ābhāsa* of B. and wish to continue to be so, for ever: “*Yāvadātma-*

23. In this connection see Chap. XXXVI of my *Philosophy of Sri Madhvacharya*. It may be noted that RV. vi. 47.16 speaks of the three classes of men (souls) whom Indra (the Supreme Being) deals with in three different ways.



bhavitvena", to put it in the Sūtrakāra's own thrilling words earlier. It prevents vulgarization of philosophical thought which reduces the personality of the Jīvātman to a *lifeless reflection* by raising the Jīva's status to that of a living self who shines forth by the light of B. and who bears at the core of his selfhood a human form divine thro' close kinship with B. as "Tadguṇasāra". Ābhāsa stands for a mighty philosophical idea:—

तत आभासते नित्यं तद्वामासतेऽपि च ।

मानमस्तित्वमपि चैवाप्तमन्ताद्यतस्ततः ॥ (M. AV. iii.2.50)

that the Jīvātman shines forth, even unto himself, *only* by the light of B.—that he bears a fundamental affinity with and resemblance to B. (See BS. ii.3.29) and that his very capacity to be, to act and to be able to enjoy his own blissful nature and be able to say "cogito ergo sum" are all derived from B. and are sustained by B. throughout.<sup>24</sup>

### Saṅkara's Interpretation

— According to S. the Pūrvapakṣa poses the difficulty of determining the true relationship between Jīva and B. as taught in the Śrutis in terms of their identity or difference.<sup>25</sup>

### Pūrvapakṣa

The *Bhāmati* argues the Pūrvapakṣa at great length. The relation of benefited and benefactor, master and servant, ruler and ruled, seeker and the sought, supporter and supported go against the identification of B. with all sorts of persons as fisher-folk, slaves and gamblers. There is difficulty in conceiving of the Jīvas as amśas of B. As B. is without parts, the Jīvas cannot be regarded as its amśas in the sense of being organic parts of B. Otherwise, B. will have to share the pain and sufferings of the Jīvas just as Devadatta is affected by the pain in several parts of his body.<sup>26</sup> In the circumstances, the Jīva who attains release will be in a worse state of misery than in Samsāra; for

24. ब्रह्माभासत्वादिनि हेतोः ब्रह्माद्योन्यत्वात्, तन्मदुनत्वान्वेष्यम् । ननु मूर्धेष्टादिवत् प्रतिविम्बादिनि । तेन परमात्मना विनिर्मेत आभासत्वं, प्रतीता भवति, इति प्रतीतौ तद्व्योमत्वमुच्यते । तद्वत् ब्रह्मवत् आभासने इत्यनेन तन्मदुनत्वम् (NS. p. 505)

Cf. तस्य भाषा सर्वानि विभक्ति (Mund. Up. ii.2.10)

"Nirukṭirāśikas" will find J's etymological exposition illuminating:

मान आन, अस्मिन् मन्वन् । मा च मा च माने । जा सर्वज्ञानवन्तिनो माने आमाने, परमात्माद्योने दन्मानो शीतः परमात्मानाय (NS. p. 506)

25. प्रवृत्तता विनिर्मेतताहेतुमावादिन्यसौ प्रत्यक्ष इत्युक्तम् (Bhāmati ii.3.43)

26. निरुक्तीन्नुभासत्वात्प्राप्तेऽभासत्वं ब्रह्माद्योन्यत्वं, निरुक्तीन्नुभासत्वात्प्राप्तेऽभासत्वं न शीत परमात्मानायोनेऽभासत्वं । न च 'ब्रह्मज्ञाना' इत्याद्यान् श्रुत्या शीताना ब्रह्मज्ञाने भेदेऽभासत्वं । \* \* \* न हि शीतान्तराद्यस्य निरुक्तीन्नुभासत्वं शीताना ब्रह्मज्ञाने तद्वत्ता वेदना ब्रह्मज्ञाने भवेत्, तादात्म्यता इव वेदना देवतात्म्य (Bhāmati ii.3.43)

whereas in the state of Samsāra he has to suffer only a limited amount of pain and misery that falls to his individual lot, in release he will be obliged to take in the sufferings of the entire fraternity of Jivas who constitute the organic parts of B.<sup>27</sup>

### Siddhānta

The Siddhānta, therefore, is that the Śruti need not be held to have any interest in purporting to convey or confirm as a fact the difference between Jīva and B. which is already conveyed to us by Pra-tyakṣa. We should rather hold that as the relationship of identity between Jīva and B. is something *not* communicated to us by any other source of knowledge, except Śruti, it should be accepted as the real purport which it is the privilege of Śruti to convey to deluded humanity.<sup>27a</sup>

### Criticism

It appears from the key word *amśa* used in the opening Sūtra of the Siddhānta that the purpose of the present *adhi.* is to resolve the conflict of testimony in regard to the Jivas' being represented as *amśas* of B. in some places in the Śruti and in some other places as standing in no particular relation at all to B. Accordingly, it would be proper to hold that the Sūtrakāra offers a suitable explanation of those texts in which the Jīva is sometimes spoken of as standing in no specific relationship to B. and confirms his *amśatva* in a sense commensurate with the relation in which the Jīva's agency (*kartytva*) has been pronounced to be derived from B. in the previous *adhi.* We cannot accept an interpretation like S.'s which practically repudiates the Sūtra-kāra's position by reducing *amśatva* to a euphemism: *amśa iva amśaḥ* and making *amśatva* dependent on the *upādhi* of *Avidyā*<sup>28</sup>, instead of presenting it as an intrinsic and indissoluble relation.

If the intention of the Sūtrakāra had been anything else such as to pronounce identity as the true relationship between Jīva and B. we have a right to expect him to have worded the opening Sūtra as *Abhinno nānāvyaapadeśāt* \* \* \* \*. The expression *amśa* in the Sūtra

27 ततश्च ब्रह्मभूयगतस्य समस्तजीवगतवेदानुभूतप्रसव इति, नरं ससार एव मुक्तेः । तत्र हि स्वगतवेदानामात्रा-  
नुभवात् भूरि दुःखमनुभवति । मुक्तस्तु सर्वजीववेदानामिति प्रयत्नेन मुक्तिं परिहृतव्या स्यात् (ibid)

27a इति प्राप्तेऽभिधीयते—अनधिगतापार्थबोधनानि प्रमाणानि, विशेषतः शब्दः । तत्र भेदो लोकसिद्धत्वात् शब्देन  
प्रतिपाद्य । अभेदस्त्वनधिगतत्वादधिगतभेदानुवादेन प्रतिपादनमर्थेति । तस्मादद्वैते भाविके स्थिते, जीवभावस्तस्य  
ब्रह्मणोऽनाद्यनिर्बन्धनीयाविद्योपधानभेदादेकत्वस्यैव विवक्ष्य द्रष्टव्यानुपाधिभेदात् प्रतिविबभेदात् । एवमविद्यो-  
पधानापगमे जीवे ब्रह्मभावः इति सिद्ध जीवो ब्रह्मास्य इव तत्तत्तन्मया; नत्वंसः, इति तात्पर्यार्थः  
(Bhāmātī ii.3.43)

28. Cf. the words of Bhāmātī: जीवो ब्रह्माण इव तत्तत्तया, न त्वंसः इति तात्पर्यार्थः  
(Bhāmātī ii.3.43)

cannot be of any help to S. in forwarding his interests either as a synonym of identity—which it is not; or as a concomitant of identity-relation—as a single thread which is an *amśa* of the cloth as a whole is still different from the cloth as such.<sup>29</sup> However, if *amśatva* should stand for the relation of both identity and difference as in the case of several threads and the cloth as a whole, then, by the same token, the relation between Jīva and B. would be one of both identity and difference on the same par.<sup>30</sup> That would hardly endorse S.'s position that as between Jīva and B. identity alone is real and difference is but an appearance.

It should be obvious that the concept of *amśatva* has no place in S.'s philosophy as a correct description of the Jīva's relationship to B. in any of its accepted senses of (i) being a constituent (*ārambhaka*), as B. has no beginning and is not a product; or (ii) a fraction of it as B. is indivisible or (iii) a member of an aggregate, lest the aggregate should dwindle into nothingness as each member of it gets separated from it when it gets released from Samsāra. As B. is without parts, *amśatva* cannot be conceived as an organic part of B.—except in a fictitious sense as S. himself has been forced to admit at the end.<sup>31</sup> But a little reflection would show that when the Sūtrakāra deliberately establishes it as his considered view by resolving the conflict of testimony on the point that the Jīva is an *amśa* of B. he means it in a very real and meaningful way and not in a fictitious sense to get away from an awkward position.

Nor can *amśatva* be regarded as an imaginarily conceived constituent part of B. just as space circumscribed by the presence of a pot is viewed as a part of space,<sup>31a</sup> tho' space is one indivisible whole.<sup>32</sup> Such an explanation would not fit in with the position accepted by S. under the Sūtra *Ābhāsa eva ca* (ii.3.50) that the Jīvātman is a Prati-bimba or reflection of B. like the reflection of the Sun in the water.<sup>33</sup>

29. न ह्यंमत्वमेवाभिप्रत्यक्षम्; नापि तदुपायम् । पटागस्याप्येकस्य तन्तो. पटात् भेददर्शनात् (TC. p. 977)

30. ननु, अमर्त्यं भिन्नाभिप्रत्यक्षम् । एवैकस्य तन्तो पटात् भेदाभेदवत्त्वेन भेददर्शनोपपत्तेरिति चेत्. तर्हि इहापि तत्रैव भेदाभेदौ सममतानौ स्याताम्; न तु भेदोऽन्यतोऽभेद सत्य इति दोषः स्पष्टः (TCP. p. 978b)

31. किं च, स्वन्मते मूर्तोस्त जीवस्यानन्त, न तावत् आरम्भत्वम्, ब्रह्मणोज्जादित्वात् । नापि ग्रन्थत्वम्; अन्त्यत्वात् । नापि समुदायित्वम्, समुदायनन्यत्वात् समुदायस्य, व्यवहारदत्तायामपि जीवान्यब्रह्मत्वायोपात् । एवैकस्य जीवस्य मुरायेरैकस्य कृपाभागस्याप्यगमे कृपाया इव, ब्रह्मणो ह्यामप्रमणात् । नाप्यवयवत्वम्, तन्नो पदं प्रतीव निरवयव-ब्रह्म प्रति अकलितस्य तन्मायायात् । अनन्वयरेषा भाष्यम्—“अत्र इवात्र नहि निरवयवस्य मुख्योऽङ्गः समवति” इति (TC. p. 978b)

31a. नापि पटास्मात्पटान्न प्रतीव कलिनावयवत्वम् (TC. p. 978b)

32 For the contrary view that space has intrinsic parts which the upādhis merely render explicit and recognizable to the eye, see M.'s *Upādhikhaṇḍana* (Ver. 4): विद्यमानस्य भेदस्य आशङ्को नैव बाधकः (उपाधि)

33. प्रतिबिम्बपदे तदसंकात् (TC. ibid)

The other theory of the self as a limitation of B. (*Avacchedavāda*), thro' Avidyā has been rejected by the *Vivaraṇa*. Moreover, any explanation that the Jiva is an *amśa* of B. only in a fictitious sense would be against the position of Śrutis and Smṛtis like *Pādo'sya viśvā bhūtāni*; *Mamaivāṁśo Jivaloke Jivabhūtaḥ* quoted by the Sūtrakāra and his own description of the Jiva as an *amśa* of B. in all seriousness as his Siddhānta view.

### *Ranade's Novel Interpretation Examined.*

Prof. Ranade has come out with an ingenious explanation that the Sūtrakāra seems to "enumerate three views (i) plurality in *Amśo nānāvya-padeśāt*, (ii) unity in *Anyathā cāpi dāśakitavāditvam adhiyate* eke and (iii) illusion, in *Ābhāsa eva ca*—the last synthesizing the first two views."<sup>34</sup> This cannot be taken as a serious contribution to the discussion of the problem,<sup>35</sup> as it unnecessarily breaks the coordination between the two parts of the reasoning envisaged by the Sūtrakāra by the use of *ca*. The *ca*. in *Ābhāsa eva ca* also shows that it adduces only one more reason why the Jiva should be accepted as an *amśa* of B. It cannot, therefore, be taken to change or modify the relationship of *amśatvam* predicated in the Siddhānta Sūtra to any extent, in order to "synthesize" the first two views. For *Amśatva* itself represents the Sūtrakāra's synthesis between *nānāvya-padeśa* and *anyathāvyapadeśa* and there is no point in looking for a synthesis apart from *amśatva*. That would be doing an injustice to the wording of the opening Sūtra which shows no marks of a Pūrvapakṣa Sūtra and which by all accounts is a Siddhānta Sūtra, which by its own dialectic of *anyathānupapatti* points to *amśatva* as the key to the resolution of the conflict of views. To give the last Sūtra any right of going beyond the position of the opening Sūtra, which is a Siddhānta Sūtra, as Ranade seeks to do, would only violate the oneness (*aikarūpya*) of the upakrama and *upasaṁhāra*. It may suit S. to accept *amśatva* ostensibly and qualify it with an "as it were"; but that is nevertheless an interference with the wording of the Sūtra. Ranade cannot do so as he has accepted that *amśa* used in the Sūtra "means separate" (*Op. cit.*, p. 133).

S. cannot afford to explain that *amśatva* signifies identity relation as that would conflict with his recognizing that '*nānāvya-padeśa*' (declaration of difference) is also used in Sūtra 43 conjointly with the identity-relation (*anyathā vyapadeśa*) as the reason (*hetu*) in the Sūtra proposition. However, the manner in which S. R. and Bhāskara have clubbed together *nānāvya-padeśa* and *anyathā(vyapadeśa)* as consti-

<sup>34</sup> *Vedānta the Culmination of Indian Thought*, p. 133.

<sup>35</sup> By amalgamating *amśa* with *nānāvya-padeśāt* as embodying one of his alternatives, Ranade has, without knowing it, deprived the Sautra proposition of its predicate! (नानाव्यपदेशान्वयात् व्यपदेशात् (३.) अयः)

tuting the entire reason for the Sautra-predication of *amśatva* does not seem to be commensurate with the wording of the Sūtra as a whole. As construed by S. one of the two terms: *anyathā* and *Dāśakitavāditvam adhiyata eke* will be sufficient to convey the desired sense and the other would be superfluous.<sup>36</sup> This shows there is good reason to connect *anyathā* by 'Dehalidipanyāya' with both the preceding and the following 'nānāvyapadesāt' and *Dāśakitavāditvam adhiyate eke* and expand the Sautra *hetus* into two complete and well-balanced sets of complementary units:

- (i) *nānāvyapadeśāt: anyathā vyapadeśac ca*  
(ii) *Dāśakitavāditvam adhīyata eke; Anyathā ca (adhīyata eke).*

S.'s contention in the opening Sūtra that the Śrutis have no interest whatsoever in actually conveying difference between Jīva and B.<sup>37</sup> and that, therefore, *aṃśatva* ultimately is equivalent to identity relation is out of harmony with the use of *api* in the Sūtra connecting the two *hetus* which shows that both difference and identity are kept within the scope of Tātparya by the Sūtrakāra, without of course infringing the law of contradiction—under the concept of *aṃśatva* and not only one of them.

S. will have to clarify if the Jīva is to be regarded as *amśa* of pure consciousness or of the conditioned "*Īśvara*". Having stated at the beginning of the present *adhī.* that it seeks to propound an *amśām-śibhāva* between Jīva and B. in order to sustain the position of *Īśvara* as the causal agent in the activity of the individual self taught in the Sūtra: *Parāttu tacchruteḥ*, he cannot go back on that and treat the Jīva as an *amśa* of pure consciousness.<sup>39</sup> That would also be inconsistent with the *Viśayavākyas* of the two succeeding Sūtras (44 and 45) which make the Jīva an *amśa* of "*Īśvara*" and not of pure consciousness.<sup>40</sup>

36 यत्-नानाम्यपदेनात् द्वाभ्युपेत्यादिभेदस्यपदेनात् अन्यथा भेदादन्यथा ऐक्येनेति यावत्. दाम्नाकितवादित्वमधीयते  
जो भिन्नाभित्वागोचोऽह इति व्याख्यानं, नतु न मूलवृत्तोऽभिप्रेतम् । तथा मतिः, नानाम्यपदेनात्, ऐक्य-  
पदेनाच्चेत्यवश्यम् । एके दानविनवादित्वमधीयते, एकेऽन्यथा चाधीयते इति मूलग्रन्थस्य वैयर्थ्यादिव स्यात्  
(Vādirāja. TPG, p. 105)

37. See *Id.* 27.

38. यच्चोक्तं—भेदप्रति. प्राप्तविषयेति, नत्र । सौत्रेणागिनन्देनाभेद इव भेदेऽपि तात्पर्यप्रतीतिः (TC. p. 978)

39. श्रीशैवसंस्तकाशौचकारकभाष्य उक्त । म च शब्दयोरेव लोके दृष्टो यथा स्वाभिभूतयोरेवाभिनिवृत्तिनयोः ।  
तत्र च, श्रीशैवसंस्तकाशौचकारकभाष्याभ्युपगमात् किं स्वाभिभूतवत् न भवत्य आहामिन् प्रभिविभूतिनवदि-  
त्यसौ विविचिन्नायाम् (S. BSB. II.3.43)  
अशौचकारकभाष्य प्रयोग्यदयोरुक्तमात्र (Bhāmati)

40. 'परात् तत्प्राप्तं' इति पूर्वोक्तस्य ईश्वरस्य निपुणस्य निष्पत्त्यं बोधेश्वरस्योपपत्तिर्न बन्ध उच्यते इति त्वयानि  
माशिर्यते, प्रकृतानिपुणत्वात् । द्वितीयमुक्तोक्तं 'प्राप्तोऽस्य विद्या भूयानि' इति मन्त्रेण इदमर्थेन मन्त्रयोगो-  
त्पादिना सिद्धिपट्टाङ्गेश्वरस्य तृतीयमुक्तोक्तं 'मयैवाह' इति मन्त्रेण च ईश्वरप्रकृत्यात्म्यस्येतेनैवार्थोक्तोक्त-  
(TC. p. 99b)

## JĪVA IS AN AMŚA OF BRAHMAN

It is equally difficult from S.'s point of view to make the Jīva an *amśa* of "Īśvara" within the meaning of standing in an identity-relation with Him—as required by the Sautra reason: *anyathāvyapadesāt* as that phrase has been understood by him. For, the Jīva and "Īśvara" are qualified by mutually incompatible attributes and they cannot be brought under the identity relationship.<sup>41</sup> S. himself admits under ii.3.45 that Īśvara who is endowed with superexcellent limiting adjuncts rules over the Jīvas who are endowed with inferior adjuncts only. This makes it clear that both Jīva and Īśvara are "Upahita", circumscribed by adjuncts. In the circumstances, it is hardly possible for one conditioned being to be the *amśa* of another conditioned being—just as space circumscribed by a small part of a house cannot be the *amśa* of space conditioned by the whole house—but only of *unconditioned space as such*.<sup>42</sup> It cannot be that just as space circumscribed by a school building is further circumscribed by a pot as "*ghaṭākāśa*", when consciousness which is first circumscribed by 'Īśvaropādhi' is further circumscribed by Jivopādhi the Jīva becomes an *amśa* of Īśvara.<sup>43</sup> In that case, the Jīva who becomes freed from his upādhi will forge an identity only with Īśvara and never with the unconditioned B.—as required by the Advaita theory.<sup>44</sup>

Moreover, *amśatva* cannot be posited of the Jīva as a being 'characterised' by the limitations of Avidyā, antaḥkaraṇa, etc. No identity with B. can be predicated by *such a being*, as required by the terms of the reason: *anyathāpi* \* \* \* \* \*.<sup>45</sup> Nor can identity be affirmed with reference to pure consciousness which is qualified *per accidens* by Avidyā, antaḥkaraṇa, etc. For, in pure consciousness there is no element of difference, even of an imaginary kind, and to that extent the other reason: *nānāvyapadesāt* in the Sūtra, understood in the sense of *bheda-vyapadesāt* by S., would become incongruous.<sup>46</sup>

According to S. the Sūtra: *Prakāśādivan naivam Paraḥ* (ii.3.46) is intended to show how Īśvara tho' He is the *amśi* of the Jīvas, is not affected by their imperfections and sufferings<sup>47</sup>—just as light is not

41. नान्य - स्वन्मतेऽपि विरुद्धधर्मकतो जीविश्वरस्योरभेदाभावेनाभेदव्यपदेशस्यायोगात् (TC. p. 979b)
42. इवया "निरतिशयोपाधिसंपन्नस्वैश्वरो हीनोपाधिसंपन्नान् जीवान् प्रशस्ति" इति भाषितत्वेन ईश्वरस्याप्युपहिततया, महागृहाकाशं प्रत्यक्षगृहाकाशस्येव, ईश्वरं प्रति जीवस्यान्तत्वायोगाच्च (TC. p. 979)
43. न च महाकाशः पुनर्घटनेवेश्वरोपाधिनावच्छिन्नं चैतन्यं पुनर्जीवोपाधिनावच्छिद्यते (TC. ibid)
44. तथात्वे, हि मुक्तस्य शुद्धब्रह्मत्वं न स्यात् (TC. ibid)
45. किंच, न तावदविद्यान्त करणाद्युपाधिविशिष्टस्याज्ञत्वम् । तत्राभेदव्यपदेशायोगात् (TC. ibid)
46. नापि तदुपलक्षितस्य विन्मात्रस्य । तत्र काल्पनिकभेदस्याप्यभावेन नानाव्यपदेशायोगात् (TC. p. 979)
47. ननु, जीवस्येश्वरांशत्वाभ्युपगमे तदोयेन ससारदुःखोपभोगेनाशिन ईश्वरस्यापि दुःखित्वं स्यात् यथा लोके हस्तपादाद्यन्यतमागयतेन दुःखेन अग्नौ देवदत्तस्य दुःखित्वं, तद्वत् \* \* \* अतोऽन्यते—प्रकाशादिवशेन पर. (S. BSB. ii.3 46)

affected by the shape of things it touches. The all-pervading Sun looks straight or bent when it comes into contact with particular objects. The reflected image of the Sun in the water shakes while the Sun in the sky does not.<sup>48</sup> Bhāskara has a similar explanation.

The problem, then, before S. in this Sūtra is—how is it that of two sentient beings: Jīva and Īśvara, given by the Śruti as standing in the relation of *amśa* and *amśi*, the latter is entirely free from the imperfections and sufferings which affect the former. If this is to be clarified by an illustration, we should expect the illustration applicable to a similar category of sentient beings given by scripture standing in an *amśāmśi* relation but where the *amśi* does not suffer with His *amśas*. Judged by this criterion, S.'s illustration is beside the point—as the Sun and its reflection, light and its distortions, are all of them insentient things. The question of any of them going thro' any experience of pleasure or pain and suffering does not arise. For, experiencing of pleasure or pain is possible only in the case of sentient beings. How then could the Sūtrakāra expect to convince anybody by giving such irrelevant analogies<sup>49</sup>? The illustration of certain Abhimānidevatās of some forms of elements standing in *amśāmśi*-relation given by M. to illustrate the point he seeks to explain thro' this Sūtra is pertinent and meets the requirements of the case, as the Abhimānidevatās and their *amśas* are all of them sentient beings. They are, like Jīva and B. given by scripture. The inferior *amśa*-devatās alone are subject to part of the suffering of the bodies in which they exercise their abhimāna over inferior forms of elements in the body while their *Amśis* are not touched by such sufferings. At the same time, these inferior abhimānidevatās possess the predicated property of *amśatva* with the other abhimānidevatās presiding over higher forms of the same elements.

S.'s illustration reduces the fact of suffering of the *amśas*, to an illusory phenomenon, instead of accounting for it as a real fact of experience.<sup>50</sup> This is not fair. The same idea of reflection of the Sun in the water is again brought up by S. under Sūtra ii.3.50 thus making the Sūtras overlap. From S.'s point of view, both the Sūtras 46 and 50 explain that the sufferings of the Jīvas are illusory being due to identification with Upādhis. Sūtra 46 does not explain what it proposes to explain in the preamble,—viz. how it is that in spite of identity with the

48. यथा चादनरागादिभ्यनान् नद्वने मूवेप्रतिबिम्बे कम्पमानेनैव न तद्वान् मूवेकम्पते (S. BSB. ii.3.46)

49. निगार्थयितव्यः परास्मिन्महार्हिनयोः संदिक्कयोरचेतनयोः वैरिणो वेतनो प्रति मुखाद्राधाप्यापादकातातिविकल्पावापौ दृष्टान्तव्यवसायमवत् (TC. p. 360)

50. योरात्मन्यविद्याहान्यामभ्यनिर्बुधेर्देहिदापुनाप्यविदेकधमनिमित्त एव दुःखानिमानो न तु पारमार्थिकोऽर्थोऽस्ति (S. BSB. ii.3.46)

amśas, the *amśi* does not suffer the miseries affecting the *amśas*. Leaving that point unexplained, S. merely harps on the illusory nature of the Jivas experiences—in both the Sūtras. The defect in interpretation lies in not giving distinctive treatment to these two different Sūtras.

The Śrutis and Smṛtis cited by him under Sūtra ii.3.47—merely show that the Jiva and B. are acknowledged to be different. They do not show that the Jiva's experiencing the pain and sufferings of Sam-sāra can be justified by accepting the Jivas to be really identical with B. The question as to why in view of their factual identity, the Amśi is not subject to the same illusory suffering like the *amśas*, remains unanswered in S.'s interpretation of Sūtra ii.3.47, tho' that Sūtra according to him has been introduced with the avowed purpose of explaining that point.<sup>51</sup> (See fn. 47 on page 285).

Sūtra 48 according to S. explains how in spite of their identity of essence with B. only the Jivas are liable to injunctions and prohibitions and not B.—their Amśi. It is because of the connection of Jivas with physical bodies and the resulting attachment to them,—just as the Sun's light falling on impure things is avoided while sunlight falling on pure ground is welcomed. Fire in the funeral pyre is avoided while the sacrificial fire is accepted. Cow's urine is held to be sacred but not that of other animals.<sup>52</sup>

Here again, there is the same incongruity of the illustration with the point at issue in the Sūtra according to S. himself which concerns two sentient beings Jīva and Īśvara who stand in the relation of *amśa* and *amśi*—of whom only one—the *amśa* is subject to injunctions and prohibitions while the Amśi Īśvara is not. Because of their insentiency, the things mentioned by S. as illustrations cannot be related to the predicate and the reason in the Sautra-pratijñā. They have, therefore, no relevance to the point at issue and cannot be accepted as proper illustrations.<sup>53</sup> The case is different with the illustrations from the domain of abhimānidevatās given by M. which satisfy the conditions of sentiency and the connection with the predicate and the reason embodied in the Sūtra.<sup>54</sup>

51. ईशेऽपि जीववत् सत्तात्त्वापादकमिध्यादुःख स्यादिति ज्ञानया अनेनापिद्धारात् (TC. p. 981b)  
तत्परिहारायतयैवास्य मूलस्य त्वयामत्तात्त्वादिति भावः (Ragh. TCP)

52. तस्मात् पर एवैक सर्वेषां भूतानामन्तरात्मा, जीवभावेनावस्थित इत्यतो वस्तव्या अनुज्ञापिद्धारोपयति । तां वृत्तम् \* \* यथा ज्योतिष एकत्वेऽपि अग्निं क्रव्यात् परिह्रियते नेतर यथा मूलपुरोष यवा पवित्रतया परिगृह्यते तदेव जात्यन्तरे परिवर्ज्यते, तद्वत् (S. BSB. ii.3.48)

53. चेतनस्य चेतनं प्रति दृष्टान्तत्वसंभवे, विध्यारिबद्धत्वरूपसाध्यैः, देहसंबन्धरूपहेतुना च रहितस्य दृष्टान्तत्वायोगात् (TC. p. 981)

54. मम रीत्या अंशधीनत्वरूपसाध्यैः, देहसंबन्धरूपेण साधनेन च युक्तस्य 'यथा सूर्यप्रभासिणी' इति स्मृतिसिद्धस्य चेतनस्य चेतनं प्रति दृष्टान्तत्वसंभवे (TC. p. 981)



affected by the shape of things it touches. The all-pervading Sun looks straight or bent when it comes into contact with particular objects. The reflected image of the Sun in the water shakes while the Sun in the sky does not.<sup>48</sup> Bhāskara has a similar explanation.

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49. सिद्धापरिपित्तुःखादिभ्यश्चरहितयोः सङ्गिकयोरेतेतयोः वेदिको वेतनो प्रति मृदाद्रामाभ्यानादकातित्वकम्पस्यानां दृष्टान्तत्वस्यातंभवत् (TC. p. 960)

50. योवत्याप्यविदाहृन्नानक्यनिर्मुदहेन्द्रियादुनाध्यविवेकप्रयत्नमिति एव दुःखाभिमानो न तु पारमार्थिको-प्रतीति (S. BSB. ii.3.46)

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तत्परिहृयार्थतयास्य मुख्यं त्वावतारितत्वादिति भावः (Ragh. TCP)
52. तस्मात् पर एवैक सर्वेषा भूतानामन्तस्त्वा, जीवभावेनावस्थित इत्यतो वक्तव्या अनुज्ञापहिारोपपत्तिः । ता  
ब्रूम \* \* यथा ज्योतिष एकत्वेऽपि जग्नि रज्यात् परिहृत्यते नेतर यथा मूतपुरीष गवाः पवित्रतया परिगृह्यते  
सदेव जात्यन्तरे परिवर्त्यते, तद्वत् (S. BSB. ii.3 48)
53. चेतनस्य चेतनं प्रति दृष्टान्तत्वसंशये, विष्यादिबद्धत्वरूपसाध्येन, देहसंबन्धरूपहेतुना च रहितस्य  
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54. मम रीत्या अंशप्रधीनत्वरूपसाध्येन, देहसंबन्धरूपेण साधनेन च युक्तस्य 'यथा सूर्यप्रकाशिणी' इति स्मृतिविद्वत्  
चेतनस्य चेतनं प्रति दृष्टान्तत्वसंशये (TC. p. 981)

Sūtra ii.3.49 according to S. establishes that as the Jīvātman is connected only with a particular physical body and organs and not being, therefore, all-pervasive, he is not liable to share the sufferings of other selves also.<sup>55</sup> But then, if such enjoyership belongs to the self conceived as a being that is circumscribed by Upādhis, it will not be possible to establish coordination between the states of bondage which relates to the circumscribed self and release which pertains to the pure self as pertaining to the same entity—in the Advaitic position.<sup>56</sup> It will not be possible to save B. from contact with physical bodies in that shade of Advaitic thought which makes B. itself transmigrate on account of Avidyā. If to avoid the risk, such liability to suffering is attributed to the pure self thro' contact with Upādhis, the contingency of its having to share the sufferings of all other bodies will be confirmed as the pure self is, by hypothesis, all-pervasive.<sup>57</sup>

### Rāmānuja's Interpretation

R. defines *amśatva* as *Ekavastvekaśatvam*<sup>58</sup> or what forms part of a single substance.<sup>59</sup> The Jīva is always in an adjectival relation to B. as B. is ontologically qualified by having the Jīvas as its attributes (*Jīvaviśiṣṭam Brahma*) and body. In this sense, the Jīva answers to the above definition of *amśa*.

This is a loose way of defining *amśatva* and it is sure to cut both ways by making B. too an *amśa* of Jīva. For an attributive relationship can be expressed either way—as (i) the cloth is white; or (ii) the whiteness of the cloth. It should be equally possible to speak of B. as the *amśa* of Jīva and B. also can be a "Viśeṣaṇa" of the Jīva when we speak of the Jīva as being qualified by B.<sup>60</sup> Moreover, as not only Cit (Jīva) but Acit (jaḍa) also is inseparably connected with B. as its other Viśeṣaṇa in R.'s ontological theory, it will be open to us to treat all Jaḍatattvas also as *amśas* of B. There will be no reason or special merit then in devoting an adhi. to assign this position to the Jīvas alone.<sup>61</sup> By the same token, B. which is part of the *Viśiṣṭa* and included in it can also be treated as an *amśa*.<sup>62</sup>

55. नहि कर्तुमर्हन्नुच्चात्मनः सन्ततः सर्वे शरीरैः सवन्धोऽस्ति । उपाधितन्त्रो हि जीव इत्युक्तम् । उपाध्यसन्तानाच्च नास्ति जीवसन्तानः ततश्च कर्मव्यतिकरः प्लव्यतिकरो वा न भविष्यति (S. BSB. ii.3.49)

56. दुष्टादिभोक्तृत्वस्योपाधिविशिष्टगतत्वे, बन्धस्य मुद्गतमोक्षमामानाधिकरण्यायोगात् (TC. p. 982b)

57. उपविधिर्बन्धात् मुद्गतत्वे माकर्मापरिहारात् (TC. p. 982b)

58. *Śrībhāṣya* ii.3.45.

59. विशिष्टात्स्वैवस्य वस्तुनो विनोपपन्न एव (ibid)

60. गुरुतः पटः, पटस्य मौक्त्य इति विनोपपन्नविनोपभावस्य वामचारित्वेन, ब्रह्मविशिष्ट जीवं प्रति ब्रह्मणोऽप्यसत्त्व-प्रधानम् (TC. p. 982)

61. स्वविशिष्टब्रह्मकवेस्य जडस्यापि ब्रह्मासत्त्वप्रसंगान्न (TC. p. 982)

62. विशिष्टान्तर्गतस्य विशोध्यस्य ब्रह्मणोऽप्यसत्त्वापाताच्च (ibid)

Moreover, in the Śruti quoted under Sūtra 43 the Jīva is referred to an amśa of B. conceived only in its distinctive *viśeṣya* or substantial aspect of being the overlord of the released souls. Similarly in the Smṛti quoted in Sūtra 44, he is described as an amśa of B. in its distinctive substantial aspect<sup>63</sup> and not as the amśa of B. conceived in its *Viśiṣṭa* aspect of being already qualified by the inseparable *Viśeṣa* of Jīvas. R. will have, therefore, to make clear what the statement: *Jivaviśiṣṭam Brahma*—"B. stands ever-qualified by the Jīvas"—is intended to convey. Does it mean that the substantial element (*viśeṣyāmśa*) as such is not B.; that it become eligible to be treated as B. only when it becomes qualified or integrated with Jīva; or that only the substantial being is B. and the Jīva is only a qualifying adjunct to it?<sup>64</sup> On the first view, while the Jīva will remain a part of B., Brahman as such will cease to be the inner ruler of the Jīvas, their Śeṣi, the Lord of the released souls and author of the world; for these are characteristics of B. only in its *viśeṣya* aspect, but the qualificand or *Viśeṣya* is not supposed to be B., on this view, till it becomes qualified by the Jīvas (*Jivaviśiṣṭa*).<sup>65</sup>

If the name "Brahman" is to be given only to a composite whole viz. that 'something' which is necessarily qualified by the Jīvātman as its inseparable *Viśeṣa*, the latter's being controlled by Brahman—as we are told in the Śruti—will be equivalent to his being controlled by Something that is qualified by his (Jīvātman's) own self and being, and not by B. pure and simple,—as there is no such entity, looked at from R's point of view. Apropos the principle that what holds true of the "*Viśiṣṭa*" is true of its "*Viśeṣa*" also,

विशिष्टस्य यत् भवति, तत् विशेषणस्यापि भवति

one will have to attribute this controllership (*niyāmakatvam*) to the Jīvas also. But that is not possible as the Jīva is only the controlled (*niyāmya*) and not the controller (*niyāmaka*). Thus, if the term "Brahman" should denote (as R. wants it to) only a composite whole or that something which is necessarily qualified by the Jīvātman, such a composite whole cannot be conceived as the controller of the Jīvas in as much as the Jīva himself happens to be the constitutive element in Brahman's 'being' or its becoming "Brahman".<sup>66</sup>

63. द्वितीयसूत्रोक्ताया 'पदोऽस्य' इति श्रुताविदशब्देन पूर्वप्रकृतस्य मुक्तनियामकस्य निष्कृष्टस्य तृतीयोक्ताया 'ममैवाग' इति स्मृतावयवस्य च्छब्देन 'तत्तेजो विद्धि मामकम्' इत्यावृत्तरवाक्येन द्विष्कृष्टस्य विशेष्यस्य ब्रह्म एवागित्योक्तेरन (TC. p. 982)

64. किंच 'जीवविशिष्टं ब्रह्म' इतिकोऽर्थः । किं विशेष्यब्रह्मैव, तत् जीवविशिष्टं सत् ब्रह्म भवतीति वा, किञ्च, विशेष्यमेव ब्रह्म, तस्य तु जीवो विशेषणमिति (TC. p. 982)

65. वाचे, जीवस्य ब्रह्मकदेवत्वविद्यावपि ब्रह्मणो जीवान्तर्यामित्यतश्चेदपित्वमुक्तनियामकत्वब्रह्मत्वात्वादयो न स्युः (ibid)

66. नहि नियम्यजीवविशिष्टः तन्नियामकः (TC. p. 982)

ब्रह्मपदस्य जीवविशिष्टात्किंचिद्वस्तुरूपविशिष्टार्थत्वे, ब्रह्मणः स्वघटकविशेषणीभूतजीव-  
नियामकत्वं न भवेत् ।

On the other view, that B. is only the Viśeṣya-aspect, tho' It may, without difficulty, be the Antaryāmi, Śeṣi, etc. the Jīvaśrūpa cannot be established as forming a part of that Viśeṣya-B in the sense of *Eka-vastvekadeśatvam*. For, an attributive adjunct of a given substance or entity cannot be a part of that substance or entity in any spatial sense.<sup>67</sup>

According to R. the expression '*anyathā*' in the opening Sūtra signifies the declaration in terms of oneness of Jīva with B. as in *Tat-tvam asi*.<sup>68</sup> The description of B. as the fishers, the slaves and so forth is only an elucidation of this identity in its widest form of application to all creatures.<sup>69</sup> Thus, both the declaration of difference and the declaration of oneness of all with B. together constitute the reason why the Jīva is to be accepted as an *aṁśa* of B.

But then, to R. the Jīva does not stand in the relation of *Bhedā-bheda* to B. It will not, therefore, be proper for him to introduce this dual relationship as the Sūtrakāra's reason for establishing the Jīva's *aṁśatva*. As R. defines the Jīva's *aṁśatva* as consisting in his forming part of a single entity called "Brahman":

एकवस्त्वेकदेशत्वं ह्यंशत्वम् । विशिष्टस्यैकस्य वस्तुनो विशेषणमंश एव ।

(*Śrībhāṣya* ii.3.45)

such *aṁśatva* can be maintained on the basis of identity-relation alone.<sup>70</sup> The other relation of difference can, therefore, be dispensed with in the Sūtra. If 'difference' is to be recognized as a fact, *aṁśatva* will have to be defined in some sense other than that of imposing an intra-organic and intra-spatial relation of *Eka-vastvekadeśatvam* between Jīva and B. such as: तदुपजीवकत्वरूपं तच्छेपत्वम् as in M.

Sūtra ii.3.45 *Prakāśādivattu naivam Paraḥ* has been understood by R. also as explaining why if the soul is an *aṁśa* of B. all the imperfections of the former are not shared by B. This is answered by the illustration of a luminous body like the Sun or a luminous stone which are different from their light and sheen. This is open to the same objection of unsuitability on account of the insentiency of the things mentioned as illustrations.

67. अन्ये च, ब्रह्मणोऽन्तर्यामित्वाद्विद्वावपि जीवस्य ब्रह्मकदेवतासिद्धिः । नहि विशेषण विशेष्यस्वैकदेवः

68. अन्यथा चामेदेन स्वपदेनोऽपि, तत्त्वमसि इत्यादिभिर्दृश्यते (R. BSB. ii.3.42)

69. दामन्तिनार्वादिस्वामीयत एकं भाषिनः । सर्वजीवव्यापित्वादभेदोपदेनस्य तत्रात्यादरः

(*Vedāntadīpa* ii.3.42)

70. विप्राभिन्नत्वानभ्युपगमात् जीवविशिष्टब्रह्मात्मवस्त्वेकदेशत्वात्तस्य अनेशोपदेशमात्रेण हेतुनोपपत्तेः

(*Ragh. TCP.* p. 980b)

Sūtra 46 is explained by R. as adducing evidence from Smṛti and Śruti that Jīva as the "body" of B. is its *amśa*. But the texts of the Smṛtis and Śrutis cited while speaking of the Jīvas (and Jāḍas) as the 'body' of B. do not say anything about their being "*amśas*" of B.

Sūtra 47 has been introduced by R. as explaining how it is that tho' all the Jīvas are equally the *amśas* of B. some of them are allowed to study the Vedas while some others are prohibited from doing so.<sup>71</sup> This is answered with the illustration that fire is readily fetched from a Brahmin household but not from the funeral pyre. Food is accepted without objection from a Brahmin but not from a low person.<sup>72</sup> The incongruity of the illustration to the point at issue concerning sentient beings is obvious.

Sūtra 48 according to R. answers the objection as to how the Jīvas, tho' all alike are *amśas* of the same B., are not subject to one another's sufferings. The answer is given that each of them is of atomic size and resides in a separate body.<sup>73</sup>

While such a doubt can arise in a monistic philosophy like S.'s where all the Jīvas are essentially one, the Souls in R.'s philosophy being distinct individuals without Svarūpaikya among themselves,

Cf. जीवस्वरूपं \* \* \* ज्ञानानन्दैकगुणम् ।

तस्यैतस्य \* \* \* स्वरूपभेदः वाच्यमगोचरः स्वसंवेद्यः । (*Vedārtasamgraha*)

there is hardly any possibility of such a doubt about the Jīvas sharing one another's sufferings arising in his position. A Sūtra to refute such an objection is not, therefore, called for, in his case.<sup>74</sup> Sensing this difficulty, R. has held that the Sūtrakāra has introduced this Sūtra here to show how impossible it will be for the Advaitic theory of Ekātmavāda to avoid this inevitable mixing up of the experiences of the individual self and the Supreme and of the several individual souls themselves.<sup>75</sup> If such were the purpose of this Sūtra, its proper place

71 ब्रह्माशत्वेन च सर्वेषामात्मना समत्वात् वेदाध्ययनादी केवाचिदनुज्ञा केवाचित् पक्षिरास्य कथमित्यत आह  
(*Vedāntadīpa* ii.3.47)

72 अग्निर्धया श्रोत्रियामारादाह्वयते, श्मशानादेस्तु परिह्वयते, यथावाग्नादि श्रोत्रियादेरनुश्रयते, अभिषस्तादेव परिह्वयते तद्वत् (*ibid*)

73 ब्रह्माशत्वेनैकरूपत्वे सत्यपि, जीवानामन्योन्यभेदादणुत्वेन प्रतिक्षरीरं भिन्नत्वाच्च भोगव्यतिकरोऽपि न भवति  
(*Sribhāṣya* ii.3.48)

74 रामानुजमते तु, परमत इव स्वरूपैक्याभावेन जीवाना भगवदशक्तेऽन्योन्य भोगव्यवस्थानशक्यापेक्षेन तन्निरासार्थमिदं सूत्रं व्यर्थम् (TC. p 983b)

75 भ्रान्तब्रह्मजीववादे चोपहितब्रह्मजीववादे च जीवपरयो जीवाना च भोगव्यतिकरादयः सर्वे दोषाः सन्तीत्यभिप्रायेण स्वपक्षे भोगव्यतिकराभाव उक्तः (*Sribhāṣya* iii.3.48)

would not be here but in Pāda ii, which exposes the defects of other schools of thought.<sup>76</sup>

R. interprets Sūtra 49 as pointing out that the reason(s) by which the diversities in the experiences of Jīvas have been regulated and accounted for in the Advaita theory by attributing such diversities to the play of unreal adjuncts (upādhis) of embodiment etc. is (are) fallacious.<sup>77</sup>

This involves a needless importation (adhyāhāra) of the word *hetuḥ* before *ābhāsaḥ* as the desired sense could easily have been conveyed by the use of the ablative "ābhāsatvāt" as in *asantateḥ* earlier, which could then be syntactically connected with the predicate *avyatikaraḥ*<sup>78</sup> in Sūtra 48. It may, however, be noted that in M.'s interpretation, the partial break-up (from *ābhāsatvāt avyatikaraḥ*) and the change of case from the ablative to the nominative in the Sūtra is designed to facilitate its being syntactically connected as the predicative element in the opening Sūtra of the next *adhikaraṇa*: (Jñāḥ *adṛṣṭānīyamād ābhāsa eva*).<sup>79</sup>

Thibaut finds himself in a quandary in trying to settle the meaning of the Sūtra: *Ābhāsa eva ca*. He is dissatisfied with S.'s rendering of it as "amśa iva amśaḥ" and finds R.'s rendering also "which is accepted by several other commentators also not particularly convincing" (*Op. cit.* xcvi). It is however, not true to say that the Sūtrakāra unfortunately offers no other clues "on the ground of which we might settle the meaning to be ascribed to the term *ābhāsa*. We have sufficient grounds (See P. 299, para 4) to guide us in settling the meaning of *ābhāsa*" used to describe the Jīva's relation to B. in a manner consistent with the Sūtrakāra's pronouncements on the Jīva's atomicity and his deriving his power as a real agent from B. It is in such difficult situations that M.'s commentary leads us to a deeper perception of the truth by unfolding the significance of the specialized forms of expression in which the Sūtrakāra's ideas happen to be clothed.

76. तपास्ते, पूर्वमात्र एव निवेष्टाभावेन इहासंगतिरिति दोषो ध्येयः (TCP. p. 982b)

77. ननु, भ्रान्तब्रह्मजीववादेऽप्यविद्याकृतोपाधिभेदात् भोगव्यवस्थादन उपपद्यन्ते । अत आह- 'आभास एव च' । त्वत्पतिरोपानपूर्वकोपाधिभेदोपपादनहेतुः आभास एव । 'आभासा एव' इति वा पाठः । तया सति, हेतव आभासाः (Śrībhāṣya ii.3.49)

78. तत्र युक्तम् । असन्ततेरव्यतिकारः । आभासाव्यतिकारः इति पूर्वोक्तसाध्यनेवास्यान्वयसंग्रहे, विशेष्याभ्याहारेण 'व्यवस्थापकहेतु' द्विवेदान्वयायोगात् (TCP. p. 982b)

Bhāskara's interpretation अविद्याभासा एव वेदब्रह्म दग्धभेदाः also involves similar importation.

79. आभास एव च । योगविभागः प्रथमानिर्देशश्च उक्तयाम् (TDP. ii.3.50)  
आभास एवेति च इति चास्ति (ibid. ii.3.51)

## CHAPTER XXXII

### JIVAS AS PRATIBIMBAS VARY INTRINSICALLY ACCORDING TO THEIR SVARŪPOPĀDHIS

#### 19. *Adṛṣṭādhikaraṇam* (ii.3, 51-53)

This *adhī*, meets an objection against the acceptance of the Jivas as Pratibimbas of B.,<sup>1</sup> on the ground that the inherent variations in their nature cannot be explained, if they are to be reflections of the same B. which is uniform in nature.<sup>2</sup> The objection is answered by explaining that such variations among Pratibimbas of the same Bimba are an expression of the intrinsic variations in the Svarūpopādhi of each individual by which his relation as Pratibimba of B. is determined (See under Sūtra ii.3.30 *ante*). It is this Svarūpopādhi that expresses itself in the form of what has been cumulatively described by M. as *anādividyākarmavaicitryam*, in his *Bhāṣya*.<sup>3</sup> The Sūtrakāra refers to this whole complex by the significant capsulated expression '*adṛṣṭāniyama*' or "variation in unseen merit". This point has been ably brought out by Rāghavendra Yati in his *TPB* (ii.3.53):—

स्वरूपोपाधिर्वैचित्र्यस्यैव अदृष्टानियमपदेनाभिप्रेतत्वात्

1. अथात्वेऽपि जीवस्यावतारसाम्यं नेत्यत्र हेतुवन्तरेण पूर्वोक्तं प्रतिबिम्बत्वमाश्लिष्य समायोजयत इति सगतिः  
(TCP. p. 983b-983)
2. अस्ति यत्स्वयं जीवानामन्योन्यं श्रेयः सूरनरतिर्गंगादिस्प. । न चैकप्रतिबिम्बानां मिथो वैचित्र्यं सम्भवति  
(TP. ii.3.51)
- 3 Read: विद्याकर्मणोरितिभाष्ये विद्यापदेन तत्त्वज्ञानं मिथ्याज्ञानं मिथ्याज्ञानं चोच्यते । कर्म पुण्यपापरूपम् । आदिपदेन तत्तद्योग्यतादिकं गृह्यते । तत्त्वस्वरूपाध्योपाधौ अनादिकात्तमारभ्योक्तविधया ज्ञानवैचित्र्यात् कर्मवैचित्र्यात् तदुभयनिदानीभूतयोग्यतावैचित्र्याच्च उन्वनीचमध्यमत्वादिभाववैचित्र्यमित्यर्थः  
(Vādirāja TPG. p. 109). This shows the depth of meaning which M.'s brief statement carries.



This unseen merit is not something *adventitious*, as it cannot then explain the *beginningless and endless relation* of Bimbapratibimba-bhāva between Jīva and B. As the relation subsists in Mokṣa too, it cannot be traced to Karma or such other contingent factors.<sup>4</sup> It has been clarified by M. elsewhere in his AV that by regressive reasoning the acceptance of adṛṣṭa or unseen merit as the cause of 'existing variations' in equipment, endowment and opportunities leads to the conclusion that ultimately such adṛṣṭa has to be equated with and grounded anādisvarūpayogyatā or the Svarūpopādhi of the Jīvas:—

यद्यन्नादिविशेषो न सांप्रतं कथमिष्यते ?

अदृष्टादेव चादृष्टे स्वीकृतं सर्ववर्दिभिः ।

आकस्मिको विशेषश्चेददृष्टे क्वचिदिष्यते ।

सर्वज्ञाकस्मिकत्वं स्याद्भावादृष्टापेक्षिता क्वचित् ।

अदृष्टाच्चेद्विशेषोऽयमनादित्वं कुतो न तत् ?<sup>5</sup> (M. AV, iii, 4, adhi. 5-6)

He has briefly illustrated the thesis from the fact of the pre-eminent position among top-ranking souls which Hindu theology has assigned to Hiranyagarbha who is credited with four intrinsic spiritual superexcellences of Jñāna, Vairāgya, Aisvarya and Dharma. It stands to reason that this present preeminence of Hiranyagarbha should flow from his earlier asset of preeminence and that from an earlier one of a previous Kalpa and so on—as far back as our imagination can take us, thus leading to the acceptance of an original intrinsic nucleus of such an asset which must naturally be recognised to be his intrinsic beginningless asset. Similar assets in the case of other beings distributed over a vast range of sliding scale of values in the descending order from Hiranyagarbha will have to be recognized, for the same reasons. As no event can be explained without a cause and as there is no room for accidents in the moral realm, the search for earlier and still earlier links of assets will have to end in recognizing such nuclei of intrinsic individual assets, which for want of a better name, we may

4. Cf. तन्वनादिप्रतिबिम्बवंचित्वस्यागन्तुकादृष्टवंचित्वनिमित्तत्वानुपपत्तेः तद्वंचित्वस्यापि किञ्चिद्वनादिबस्तुवंचित्व-  
निरवयवत्वावश्यमावाञ्च, मुक्तौ कर्मावावाञ्च प्राप्नुयत्तत्त्वपूर्वपक्षस्य यथाभुतलोकादिना परिहारायोगाच्च  
अत आह—अयं भाव इति (TCP. p. 983b-983)  
See also Vol. I. p. 409.

5. J. has lucidly explained the points at issue in his NS:

मर्त्यकर्मदेवोः विनिष्टादृष्टस्य तथाविधप्रारब्धादृष्टानपेक्षोल्लसितवत्त्वेऽपिदान्तः स्यात् । यदि किमपि विनिष्ट-  
दृष्टं तथाविधादृष्टनिरपेक्षमेवेत्येते तर्हि सर्वं कलादावप्याकस्मिकत्वमवगच्छायं स्यादविशेषात् । विनिष्टो-  
दृष्टकारणकतापोऽपि नस्य नून इति वाच्यम् । निमित्तमिवेदतिप्रसङ्गः । स्वभावनिमित्तमन्वेत्ति मिदं न.ममी-  
हितम् । यथा विरिचस्य मर्त्यकर्मकारणं विनिष्टदृष्टं तथाविधपूर्वादृष्टहेतुर्न तथा तदपि तदपीति स्वीकार्यम् ।  
तमानुपायत्वात् । तथा चानादिविनिष्टादृष्टप्रवाहात्प्रयत्नं तस्यैव नून इत्यनुपायस्य नास्त्युत्तर अनादेवि-  
निष्टस्वभावात् । तत्त्वन्नादृष्टप्रयत्नस्य प्रयत्नादृष्टप्रयत्नस्यैव बोधनूतनानामनुभवभावविशेष एव  
अनादिमोपपत्तौः । एषोक्तं—

<sup>5</sup> स्वभावात्मा योग्या या ह्यस्या इति (Op. cit. p. 586-87)

## JIVAS AS PRATIBIMBAS VARY ACCORDING TO SVARŪPOPADHIS

as well agree to call "Anādisvarūpayogyatā", after Madhva. To refuse to recognize the logic of this argument is to recognize that things can happen without sufficient causes. If they do, they may be expected to do so in all cases and there will no more be any explanation as to why all advantages do not accrue to all but only some to a few. If variations are to be regulated by the fitness of individuals and their deserts, the case for Svarūpayogyatā stands vindicated.

The Jivasvarūpa itself is thus capable of acting as its own *upādhi* in capturing and reflecting upon itself the measure of similarity in respect of attributes and dependence on its Bimba—which constitutes its Pratibimbatva—thru' the help of "Viśeṣas".<sup>6</sup> The *Upādhi* is not necessarily what causes = reflection but what helps to reflect or mirror forth on what stands close to itself certain features akin to those of the Bimba. It is in this sense that the Jivopādhi functions as an *upādhi*:

जीवतद्गुणयोरभेदेऽपि विशेषबलात् अभेदेऽप्युपाधिसंभवात् । (TC. p. 983)

Tho' in ordinary reflections, the *upādhi* is different from the Prati-bimba itself, this need not be so in all cases. For, the figure of prati-bimba as applied to the Jīva is not to be taken in its conventional sense but in a purely symbolic or technical (*pāribhāṣika*) sense—as already explained. If we insist upon other external conditions also being applied to this concept, it may be difficult to see how for instance, in the Advaita theory, *Avidyā* and *antaḥkāraṇa* which are not "*udbhūtarūpa*" can be taken to be able to reflect or how B. which is not a substance open to visual perception can be taken to be "reflected" in *Avidyā* and to appear as Jīva thereby. The Advaitin's view that the Prati-bimba must be deemed to be non-different from the Bimba has been shown to be unsustainable in the TC.

**Sūtra 52:** *Abhisandhyādiṣu caivam* shows that even if differentiation of Jīvas (as Prati-bimbas) into gods, asuras and human beings etc., is ascribed to the play of affections like desire, aversion, delusion and so on, the play of these in its turn will have to be traced back to the operation of diversity of *adṛṣṭas* (in the sense defined), in the last analysis.<sup>7</sup>

The last Sūtra: *Pradeśād iti cenna antarbhāvāt* (ii.3.52) points out that the differentiation of Jīvas (as Prati-bimbas) into gods, asuras,

6. Cf. उपाध्यायिभिरुपाधौ विशेषबलादित्यर्थः (J. MGBt. ii.18)

7. किं वैचित्र्यस्यादृष्टकारणकल्पना ? रागद्वेषमोहादीनां दोषाणामेव तद्विभक्तत्वोपपत्तेरित्यामकां परिहृत्य नृपुण्यस्य व्याचष्टे—अभिसन्ध्यादिनिवृत्तिः । न दोषवैचित्र्यात् वैचित्र्यं वाच्यम् । तस्यापि सादृश्येन कारणान्वे-  
पमोऽदृष्टस्यैव शास्त्रत्वात् (TP. ii.3.52)

humans etc. cannot be explained on the basis of their territorial distribution as denizens of particular regions. For the only answer to the question as to why these should be denizens of different regions will have to be—"because of diversity of their *adr̥ṣṭas* (in the sense defined) which shapes their destinies.<sup>8</sup> Further, even among denizens of the same region as heaven or this world there is to be seen a wide range of rising and falling scales of experience of pleasure, pain and such other affections.<sup>9</sup> The only explanation as to why these should hold the selves in their power will have to be found in the variations in their *Svarūpayogyatā*, otherwise known as *adr̥ṣṭa*.

The *Abhinavacandrikā* considers an interesting objection here that these three *Sūtras* look very much like being part of the *Ams̥īdhi*, because (i) they address themselves to disarming objections against there being intrinsic diversities among souls who are all alike *Pratibimbas* of the same B. and (ii) because the opening *Sūtra* makes no separate predication. They are not, therefore, entitled to be treated as a separate *adhi*.

The objection is answered by pointing out that as the term *Pratibimba* has been applied to the *Jīvas* only in its special sense of *Tada-dhīnatve sati tatsadr̥ṣṭatvam* and not in its conventional sense, there is no difficulty whatsoever in such beings possessing intrinsic variations of natures. Hence the question of disarming objections to their being accepted as *Pratibimbas* of B. does not arise. These *Sūtras* cannot therefore be treated as part of the *Ams̥īdhi*. They are, therefore, constituted into a separate *adhi*, by way of *Kṛtvācintā* or *Abhyupagama-vāda*,<sup>10</sup> for purposes of clarifying the true position.

The TC points out that there is no overlapping between the theme of this *adhi*, and that of the *Sthānaviśeṣādhi* (iii.2.35-36). In the latter, it is established that it need not be presumed that as the bliss of B. happens to be the archetype of the bliss of *Jīvas* like *Brahmā*, it must be subject to similar variations as theirs. For variations in the nature of *Pratibimbas* are due not only to the variations in the *Jñāna*, *Bhakti* and other characteristics of their *Svarūpopādhis* but also to the power of the *Bimba* as the Supreme Lord. The Sun's rays passed thro' the sunstone is able set aflame any object placed within the focus of the sunstone. But the moon-beams passed thro' the same stone do nothing of the kind.

8. न स्वर्गनरकमुष्मादिद्रदेनविनेपात् वैचित्तम् । तदाप्तेरदृष्टापेक्षत्वात् (M. BSB. ii.3.53)

9. एवमेवस्थितानामेव वैचित्त्यदर्शनाच्च (M. BSB. ii.3.53)

10. The absence of "ca" in Sutra 51 is also another indication that it is not intended to form part of the preceding *adhi*.

*Interpretations of Śaṅkara and Rāmānuja*

S. and R. interpret these three Sūtras as part of the *Aṃśādhi*, itself. S. holds that after having shown in Sūtras 49-50 that there is no possibility of confusion or overlapping of results of actions arising in Aikyavāda, the Sūtrakāra turns to point out in Sūtras 51-53 how such confusion and overlapping (*bhogāvyaavasthā*) is unavoidable in the position of Nyāya-Vaiśeṣika and Sāṅkhya realists who accept a plurality of pervasive selves.<sup>11</sup> While agreeing with S. that the three Sūtras form part of the *Aṃśādhi*, R. interprets them as showing that as in the case of Māyāvādins, the confusion and overlapping of results of actions among selves will be equally difficult to get rid of, for those other philosophers like Bhāskara who believe in *Satyopādhikṛtasatyabheda*—that the differences between Jīva and B. are caused by real Upādhis, and are, therefore, real.<sup>12</sup>

S.'s contention that fixity of enjoyment of results of actions can be explained by admitting identity of selves and B. but not their intrinsic difference is, to say the least, topsyturvy. Apart from this consideration, his interpretation of the Sūtra: *Adṛṣṭānīyamāt* involves the importation (*adhyāhāra*) of a fresh predicate—*Sāṅkhyāḍānām mate avyavasthā*: "(there is) no fixity of enjoyment of results of action among selves in the system of the Sāṅkhyas and others."<sup>13</sup> In R.'s interpretation, there is the importation of the predicate—*Pāramārthikopādhyaupahita-brahmañivavāde api avyavasthā*: "there will be the same confusion in the theory of the individual soul being B. in so far as determined by real limiting adjuncts". These compare unfavorably with the way in which the Sūtra *Adṛṣṭānīyamāt* has been interpreted by M. without importing any fresh predicate at all and managing with the predicate *ābhāsa eva* following naturally by *anuvṛtti* from the preceding Sūtra.

11. बहुधात्मसु आकाशवत् सर्वगतेषु \* \* सांख्यानां न प्रत्यात्मं सुखदुःखोपभोगस्य विनाशकमुपपद्यते ।  
कणादानामपि . . . एष एव दोषः (S. BSB. II.3.51)

12. पारमार्थिकोपाध्युपहितब्रह्मजीववादे अनाद्यदृष्टवशात् व्यवस्था भविष्यतीत्यार्थक्याह बहुधात्मियमात्  
(R. BSB. II.3.50)

13. 'सांख्यादिमतेऽव्यवस्थे'ति साध्याध्याहारमयोपात् (TC. p. 985)

## PĀDA IV

### INTRODUCTION

This Pāda removes conflicts presented by Śrutis supported by special reasonings in regard to other texts with particular reference to "Adhyātmic"<sup>1</sup> principles such as the senses, the mind, Mukhya-Prāṇa and the physical body. The conflicts relate to questions of their genesis, number, status, composition, etc.

It should be noted that the resolution of such conflicts is made here on the basis of decisive texts carrying special reasonings. This dispels the objection that no discussion is necessary where Śrutis supported by reasonings are pitted against other Śrutis, as in such cases the latter ones will have to admit of a secondary meaning or Gauṇārtha.<sup>2</sup>

The discussions in this Pāda are, by and large, about the "Prāṇas", understood in the sense of the "senses",<sup>3</sup> both collectively and severally.<sup>4</sup>

There are thirteen adhikaraṇas in this Pāda. They fall into five units or Peṭikās. The first unit of five adhi-s. is concerned with the

1. The term "Adhyātma" here means what exists for the benefit of the Ātman—such as the senses, mind, Prāṇa and body. Cf. आत्मानं जीवमधिष्ठत्य यदस्ति जीवो-पकारित्वेन वर्तमानं देहेन्द्रियान्तं करणरूपम् (Ragh. Gītāvivṛti viii, 3)
2. Cf. ननु \* \* \* यत्र बुद्धिमहिताभिः श्रुतिभिः धुनयो विरुद्धघने तत्र न विचारणावकाशः बलवद्विरोधे गोणाय-स्वाधयणस्य प्राप्तत्वात् । अतः त्रिद्वयैतान् कृतमत्र योमामयैः । नायं दोषः । तत्पुनिकामिरेव निर्णय-श्रुतिभिः पटित्पिप्यमाणत्वात् विरोधस्य, विषयविवेकस्य वा प्रदर्शयिष्यमाणत्वात्, तत्र तत्र (TD. ii.4.1)
3. Vādirāja explains how the term "Prāṇa" from pra+ ana is appropriately applied to the senses:  
दन्तंस्पर्शनादिप्रवृत्त्येष्टाहेतुत्वान् स्वविषयं प्रति द्रवपात्रवत्प्राप्यकरणत्वात् वा, इन्द्रियाणि प्राणा-इत्युच्यन्ते (TPG. p. 110)
4. अग्निं पारं प्रायः प्राणा ममस्ता ध्यन्ता वा विषयः (TD. ii.4.1)

## INTRODUCTION

subject of Prāṇas or the senses. Of these, the first *adhi.* deals collectively with the question of the conflict of testimony regarding their origination and the second with a similar conflict with regard to the mind and the third with that of speech. The fourth resolves the conflict of texts regarding the number of the senses and the fifth goes into the question whether they are pervasive or minute. The next unit of four *adhi.s* is about Mukhya-Prāṇa and resolves conflicts of testimony about his origination, status (of dependence on B.), lordship over the five Prāṇas and his *parimāṇa*—whether pervasive or minute. The tenth *adhi.* establishes that the senses act as instruments of knowledge and activity of the self, only under the control of the Supreme B. The eleventh *adhi.* shows that Mukhya Prāṇa stands aside of the twelve (other) *indriyās* tho' the number of 'indriyas' appears in some places to be given as thirteen. The last two *adhi.s* deal with the conflict of testimony regarding the physical body (i) whether it is created by Hiranyagarbha or the Supreme B. and (ii) its elemental composition.

The order of discussion of topics here, calls for a word of explanation. Tho' among the *adhyātmic* principles, Mukhya-Prāṇa as the chief one deserves priority of treatment, precedence has been given to the discussion of the senses in general as it is proper to take up the overlordship of Mukhya-Prāṇa only after the issues connected with the genesis and other matters relating to the senses have been fully dealt with. For similar reasons, the topic of origination of the senses is followed by the discussion about their number. The question of the genesis of the mind and speech is taken up after the basic question of the genesis of the senses has been discussed.

### CHAPTER XXXIII

## GENESIS OF THE SENSES AND THEIR ABHIMĀNIDEVATĀS

### 1. *Prāṇotpattyadhikaraṇam* (ii.4.1-3)

This *adhi.* resolves the conflict of testimony regarding the origination of the indriyas and their Abhimānis. The conflict is seen between the Śrutis: "From It are born the Prāṇa and the sense organs, ether, air, etc. (*Muṇḍ. Up.* ii.1.3) and "the breaths alone were in the beginning of the world. From them the elements came forth; out of these elements the cosmic egg and within that egg the worlds were created" (*Kāṣṭyāna Śruti*). The non-origination of the senses is supported by the reasoning provided in the *Bhaviṣyat-Purāṇa*—"The senses are taken to be unoriginated as they have no material cause; for all creation is made out of material causes, as is observed in the world of effects". The conflict is resolved by the *Sūtrakāra* holding that the senses too "likewise" have their origination from B. The term "likewise" (*tathā*) in the first *Sūtra* suggests the extension of the predicate and the reasons from the *Viyadadhi* (ii.3.1-7).<sup>5</sup>

The genesis posited here is one of *Parādhīnaviśeṣāpti* in so far as the germinal forms of the senses are open to development (*upacaya*) thro' association with the elements (*bhūtas*) at the time of creation. The second *Sūtra*: *Gauṇyasambhavāt* is specially necessary here in order to set aside a supervening doubt that the non-genesis of the senses

5. Vādirāja (TPG. p. 111) explains the absence of parallelism in the correlation of the *utpatti* and *anupatti* Śrutis between *Viyad* in its fourfold connotation and the germinal and gross forms of *Prāṇa*, justifying the introduction of the fresh *Sūtra Gauṇyasambhavāt* (ii.4, 2). He also similarly justifies the introduction of *Sūtra* ii.4, 3 in its modified form as compared with the earlier ii.3, 6.

must be taken in an unqualified sense as no genesis is possible in view of the reported absence of material causes of their genesis in the Śruti. The objection is overruled that in view of the governing character of the Śsuti "(He) created all this" (Taitt. Up. ii.6) and others referring to the genesis of the senses from B. already quoted and the fact of the *upacaya* of senses by association with the elements which serve as the material cause of their genesis,<sup>6</sup> the texts which speak of them as un-originated are to be viewed in a *gaṇa*-sense—viz., that they are un-originated only in their *germinal forms*.<sup>7</sup>

The third Sūtra: *Pratijñānuparodhācca* shows that the senses must be admitted to have a genesis in order that the governing statement about B.'s having created "all this" may be sustained. This Sūtra is not read by S. Bhāskara, R. and others.

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| 6. भूतान्येवोपादानानीति न तदभावाज्जपि    | (BD. II.4.2) |
| 7. सूक्ष्मरूपेणानादित्वमेव योजानादित्वम् | (ibid)       |



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| 6. भूतान्येवोपादानानीति न तदभावाच्च      | (BD. ii.4.2) |
| 7. सूक्ष्मरूपेणानादित्वमेव गौणानादित्वम् | (ibid)       |

## CHAPTER XXXIV

### THE GENESIS OF THE MIND

#### 2. *Tatprāgadhikaraṇam* (ii.4, 4)

This *adhi.* resolves the conflict in the genesis of the mind as a sense. The *Gaupavana-Śruti* speaks of two classes of senses. It describes the mind as permanent and places the other senses in the category of the impermanent.<sup>1</sup> This lends weight to the *Pūrvapakṣa* that the mind is not at all created. This is further strengthened by the adverse contingency implicit in the reason embodied in that Śruti text—‘the Soul indeed cannot be without the mind’—that without an active mind, there cannot be any transmigration of the creatures.<sup>2</sup> This contingency is met by showing that there is no transmigration in *Pralaya* when the mind is in an undeveloped state (*anupacīta-avasthā*).<sup>3</sup> The *Siddhānta*, therefore, shows that the placing of the mind in a separate category is not because it is absolutely uncreated, but because its development by accretion of *bhūtas* (*bhūtopacaya*) takes place before the development of the other senses. Its being described as *nitya* (uncreated) in the Śruti is to be understood in the sense that it is liable to only a minimum degree of elemental accretion:—

तदनुत्पत्तिवचनमत्योपचयकारणात्

(*Vāyuprokta QM. BSB. ii.4.4*)

1. ‘दिष्टा हेवेन्द्रियाणि कित्वा न्यनित्वाणि च । तत्र निष्ठ मनोजादित्वात् । न ह्यमनाः पुमान् तिष्ठति । अनित्यान्यन्यानि’ (Q. M. BSB. ii.4.4)
2. ‘न ह्यमना’ इति विषयवचनं यस्यान्तर्मुचिनात्कदाचिन्मनोहोनेनादिपुरुषोणावस्थानस्य स्यात्, तथात्वे च तदा ममापभावप्रमणादित्यनिष्टप्रमणाभिधानाच्च युक्तिरुच्येति भावः. (BD. ii.4.4)
3. प्रतिमुष्टिकान् उपचयमत्त्वान् तदैव ममारो, न प्रत्ये; न दोषवयाभावेऽपि दोषाभावादित्युक्त एव परिहारः (ibid)

## THE GENESIS OF THE MIND

The expression 'Tat' in the Sūtra refers to the other *Prāṇas* (senses) and *Tatprāk* to *what precedes them*—viz. the 'mind'.<sup>4</sup> It is for this reason that the word *manaḥ* is not read as a part of the Sūtra.<sup>5</sup> The predicate "*na anutpattimat*" follows by *anuvṛtti* from the predicate of the opening Sūtra of the *Viyadadhi*. The entire Sūtra thus signifies—the mind (which is declared in the Śrutis to have had its genesis prior to the other senses) is not to be treated as being without genesis.

4. प्राक्शब्देनैव मनसो साक्षात् सूत्रे मनःपदभावात् (TC. p. 990b)

5. सिद्धान्तेऽपि 'तत्प्राक् मनःश्रुते, इति निर्वणं स्यादित्यत आह—मम मते त्विति (TCP. p. 990b)

## CHAPTER XXXV

### GENESIS OF SPEECH-SENSE

#### 3. *Vāgadhikaraṇam* (ii.4, 5)

This *adhi.* establishes the genesis of Vāgindriya from B. thro' the mind. The conflict of testimony in this case is to be seen in the following Śrutis: "Speech is indeed unborn; for therein the Vedas are embedded" (*Paṇḍyāyana Śruti*) "The mind is the prior form and speech the subsequent one" (*AA. iii.1.1*).

#### *Pūrvapakṣa*

The *Pūrvapakṣa* draws special support from the reason given in the Śruti '*Asyām hi Śrutir avatiṣṭhate*'. It contends that this can only mean that the capacity to articulate the Vedas is always present in speech-indriya and that being so, there is no need to recognize any *upacaya* or development in Vāgindriya to account for such capacity. There is thus no need to explain away the Śruti which regards speech-indriya as unborn, as a figurative statement (*gaṇa-prayoga*).

Arguing the *Pūrvapakṣa* at some length, J. *inter alia* disposes of a possible contention that (i) the term Vāk in the Śruti: *Vāg vāva nityā* may be understood in the sense of the Vedas themselves in as much as in the supporting complementary text from *Paṇḍgi*:

धृतिर्वाव नित्या अनित्या वाव स्मृतयः

Vāk has been classified as eternal and non-eternal—the former being identified with the Vedas and the latter with the *Purāṇas* etc:—

‘नित्यवानित्यया स्तोमि ब्रह्म तत्परमं पदम्’

and (ii) that such an interpretation will be in conformity with the

texts which speak of the genesis of Vāk as an indriya. The Pūrvapakṣin argues his point that a careful attention to the wording of the concluding part of the text in question viz.: *Asyām hi Śrutir avatiṣṭhate* will be sufficient to discredit such a plea; for it will not make any sense to say that 'the Śruti is embedded in the Śruti.'

The Pūrvapakṣin therefore argues that if vāgindriya should have any origination, the statement in the Śruti that it is the support of the Vedas will be inappropriate. For, the Śrutis are admittedly eternal and what is eternal will not obviously have to be supported by the non-eternal. It is equally out of the question to regard vāgindriya as uncreated in its germinal form (*śūkṣmarūpeṇa*) and having a genesis in terms of *upacaya*. Any such explanation, says the Pūrvapakṣin, will be out of tune with the statement of the Śruti that the Vedas are embedded in Vāgindriya—which can only mean that Vāgindriya always possesses the capacity to articulate the Vedas. Else, there will be no point in saying that the Vedas, which are an established order and arrangement of sounds which are *ex hypothesi* eternal and all-pervasive, are embedded in Vāgindriya.

### Siddhānta

The Siddhānta is that speech has its genesis from the mind, as stated in the Śruti—*Manah pūrvarūpam vāg uttararūpam*—the terms *pūrva* and *uttara* standing for cause and effect. The Siddhānta explains that the other text *Asyām hi Śrutir avatiṣṭhate* only means that Vāgindriya is 'nitya' in the sense that it has the fitness for having proximity to the Vedas (in order to be able to articulate them) which expresses itself when it is in a developed (*upacita*) form.

This is no doubt a secondary sense; but it is the only one which will be in conformity with the spirit of the text: *Asyām hi Śrutir avatiṣṭhate* which seeks to elucidate the basis of the figurative statement 'Vāk is verily eternal'. This can be clearly seen from the complementary text (*samākhyāśruti*) which describes the same "Vāk" as eternal and non-eternal according as it is related to the Vedas or the Smṛtis. Such a description would be contradictory, unless *nityatva* of vāgindriya in respect of the Śrutis is understood in the sense of *nitya-śrutyuccāraṇayogyatvam*.<sup>1</sup>

1. समाख्याश्रुतावनित्या नाव स्मृतय इति वागिन्द्रियाध्यस्मृतीनामनित्यत्वेनेत्येव तदाध्यत्वेनैवानित्यत्वं विवक्षितं, न तु स्वरूपेणैव नित्यत्वानित्यत्वविवक्षाया विरोधादिति भावः  
(Ragh. TPB. ii.45)

*Śaṅkara's Interpretation*

S. treats Sūtras ii, 4.1-4 (omitting 'Pratijñānuparodhācca' of M.) as dealing with the genesis of the Prāṇas. It would appear from the non-mention of their genesis in the context of creation in the *Chān. Up.* (vi.5.4) that they have no origination. They are, however, mentioned as originating from B. in several other texts like *Bṛh. Up.* ii.1.10; *Mund. Up.* ii.1, 2.8; *Praśna Up.* vi.4. There is thus a conflict of testimony. But the topic cannot be deemed to be covered by the conclusion established already in regard to similar conflicts of testimony in connection with *Viyad*, *Mātariśvan* etc. For, here there is room for a supervening doubt (*abhyuccayāśaṅkā*). These Prāṇas are found to be described in a passage in the *Śatapatha Brāhmaṇa*<sup>2</sup> (vi.1.1.1) as the 'R̥sis' who existed even in the state of *Pralaya*, before the origination of other things. A fresh *adhikaraṇa* is, therefore, called for to settle the question.

*Pūrvapakṣa*

The *Pūrvapakṣa* is that as no reason can be found for deciding the question either way, it may be left an open one; or else the texts referring to the origin of the Prāṇas may be understood in a metaphorical sense.<sup>3</sup>

*Siddhānta*

The *Siddhānta* is that the origination of the Prāṇas already mentioned in several Upaniṣadic texts is entitled to final acceptance. The other text (from the *Śatapatha*), predicating their existence before the coming into existence of other things in creation, is to be understood as referring to their existence in the state of minor dissolution (*avāntarapralaya*) and not the great dissolution (*mahāpralaya*). The R̥sis are the Prāṇas of *Hiraṇyagarbha* who endures in *Avāntarapralaya* and who is the *Adhikāri* who has to bring into existence the accessories of the sacred fire (*cito'gni*) such as the pebbles (*śarkarās*) as may be seen from the given context in the *Brāhmaṇa*. The expression "likewise" (*tathā*) in the opening Sūtra refers not to the immediately preceding topic of the last section which is the plurality of the selves, but to the genesis of ether etc., dealt with still earlier.

2 'अमृता इदमथ आसीत् तदाहुः किं तदनन्तदासीत् इति, प्रयत्नो वाव तद्व्येनदासीत् । तदाहुः के ते ऋषय इति, प्राणा वाव ऋषयः', इत्यत्र प्राप्नुयते: प्राणानां मद्भावप्रवचनम् (S. BSB. ii.4, 1)

3 धृतिविनिर्दिष्टेष्वनन्तरिपरिष्कारमात्रमित्यपान्तराप्रतिपत्तिः प्राप्नोति । अथवा, प्राप्नुयते: मद्भावप्रवचनम् सोमो प्राणानामुच्यते धृतिरिति प्राप्नोति (S. BSB. ii.4, 1)

4 उद्दान्तमु-न्नादेतदेव यदि सर्गादौ प्राणवद्भावधृतिरनन्त्यामिडा भवेत् । अन्यथान्वेया निदपत्तिः । अवान्तर-प्रलये ह्यभिप्रायानां मृष्टिरवस्थितिर्न तदर्थोऽस्ति । उदादिभिरपि पुरुषः प्रजापतिश्चनष्ट एव, वेतोऽप्यन्यत्र प्रतीतवत्तदोक्तं प्राणानन्देन वा धृतिरनन्त्या (Bhāmati ii.4, 2)

The second Sūtra according to S. rebuts the Pūrvapakṣa contention that the texts referring to the genesis of Prāṇas may be regarded as figurative statements (*gauṇī*) by showing the impossibility of such an interpretation, as it would offend the very thesis of 'Ekavijñānena sarva-vijñānam' as already explained in the Viyadadhikaraṇa. The next Sūtra says, in the *Muṇḍ. Up.* (ii.1.3):

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।

खं वायुर्योतिरापश्च \* \* \* \* \*

the same expression *jāyate* (is born) is found connected with the Prāṇas and the others which precede—'Ākāśa' (*kham*) Vāyu, etc. in the enumeration. It would not be proper to interpret the same predicate *Jāyate*, used only once in the text and which is to be connected with all its subjects in their respective turn, in two different senses of 'literal' in all other cases and metaphorical only in respect of Prāṇas.<sup>5</sup>

The fourth Sūtra according to S. refutes the contention of the Pūrvapakṣa that in the context of creation in the *Chān. Up.* (vi.5.4) and *Taitt. Up.* (ii, 1.1) there is no mention of the genesis of the Prāṇas by showing that it is unsustainable as the organ of speech etc. are preceded by the elements of Tejoabanna. To explain—we read in the same context that the mind consists of earth (food), breath consists of waters and speech of Tejas. This establishes that speech and others are produced from Tejas etc. This text shows that the organs etc. are products of the elements Tejoabanna which, in their turn, spring from B.<sup>6</sup>

### Criticism

The recognition given to the Pūrvapakṣa on the slender ground of non-mention of the Prāṇas in the *Chān. Up.* in the context of creation, tho' it is mentioned in various other Śrutis is inadmissible. For, silence is not tantamount to a contradiction of an express statement elsewhere.<sup>7</sup> As there is therefore really no conflict, the matter can be settled without opening a fresh *adhi.*, on the basis of the *Viyadadhi* itself: As for the supervening doubt pleaded by S., it will be seen that the texts like—"Vāyu and Ākāśa are immortal" (*Bṛh. Up.* ii.3.3) 'these waters existed in the beginning (*agre*) of the world' ( )

5 जायते इत्येक जन्मवाचिपद प्राणेषु प्राकथित सदुत्तरेष्वाकाशादिष्वनुवर्तते । आकाशादिषु मुख्यं जन्मेति प्रतिष्ठापितम् । तस्मान्मान्यात् प्राणेष्वपि मुख्यमेव जन्म भवितुमर्हति । न ह्येवस्मिन् प्रकरणे एकस्मिन्वा वाक्ये एकः शब्दः सकृदुच्चरितः बहुभिः संबध्यमानः क्वचित्मुख्य क्वचित् यौग इत्यध्यवसातुं शक्यम्  
(S. BSB. II.4, 3)

6 अस्मिन्नेव प्रकरणे तेजोऽग्नयुर्वक्त्व वात्प्राणमनसो आम्नायते; अतो वर्तत एव ब्रह्मप्रमत्तम्  
(S. BSB. ii.4.4)

7 एतस्मादिति धृतावृत्तस्य धृतायामपि क्वचिदन्वयमात्रेण पूर्वपक्षानुदयात् (TC. p. 989b)



are there confronting the genesis of Ākāśa, Vāyu, the waters etc. Nevertheless, the genesis of Ākāśa, Vāyu and the waters has been established in the first, second and fifth *adhis* of the previous Pāda of this Adhyāya. Surely, the *adhikāśaṅkā* posed by the text cited from the Śatapatha Br. is not in any way more formidable than any of the earlier ones in respect of Ākāśa, Vāyu, etc.<sup>8</sup> Why then could this matter be not taken to be covered by the rulings already given in respect of Ākāśa etc.? If the immortality (unoriginatedness) of Vāyu and Ākāśa and the existence of the 'waters' prior to the creation of the world signify only a sort of 'relative' (āpekṣikam) immortality, the same meaning can be accepted in the present case, without further ado and the opening of the fresh *adhi.* for Prāṇas, dropped.<sup>9</sup> This shows the grounds on which S. has justified the opening of this *adhi.* are not adequate. In M.'s interpretation, on the other hand, we see that the *adhikāśaṅkā* justifying the opening of this *adhi.* is based on other grounds of the reported statements in the Śrutis and Smṛtis about the elements (*bhūtas*) themselves being produced from the senses (which renders the genesis of the senses from the Bhūtas improbable) and the alleged absence of material causes of the senses. These are fresh grounds not traversed in connection with the earlier *adhis*.<sup>10</sup>

S.'s Siddhānta that the senses are created in essence (*svarūpeṇa*) runs counter to the evidence of the Smṛtis that they are eternal in their germinal forms. See Page 301 ante and TC. p. 989 b.

किञ्च, प्राणानां स्वरूपेण सादित्वसिद्धान्तो 'नित्यान्वेतानि सौक्ष्मेण' इति भाष्योक्तस्मृति-  
विरुद्धः (TC. p. 989b).

As regards the second Sūtra, it will be seen that there is a striking parallelism in thought and wording between it and Sūtra ii.3.3 of the *Viyadadhi*. In view of the presence of texts referring to the unoriginated existence of the Prāṇas, this Sūtra deserves to be interpreted from the Siddhānta point of view as saying that such unoriginatedness is to be understood in a metaphorical sense and not in a literal sense as their absolute unoriginatedness is untenable. Such an interpretation will also be free from the necessity of having to import by *adhyāhāra* an entire clause, representing the subject of the Sautra proposition:

उत्पत्तिश्रुतिः नामुक्तार्था ।

8. आदानवाम्नादिष्वस्ति-वायुश्चान्तरिक्षं च तदन्तर्गत् 'आपो वा इदमत्र आनु.' इति श्रवणेन, इह ततोऽप्य-  
द्विसामाभावाच्च (TC. p. 989b)

9. तत्राभूतत्वाप्रत्ययसंश्लेषत्वे, इहाप्यप्रत्यय त्वान्तु (TC. p. 989b)

उत्पत्त्येव नामुक्तिरिति सिद्धान्तः । अस्तमयप्रतिषेधोऽयमस्तिचाक्षिपय अपेक्षिकः (S. BSB, ii.4, 8)

10. मम तु, भाष्योक्तश्रुतौ स्मृतौ च, प्राणानां भूतत्वात्प्रत्ययानि उगादाननिषेधश्च भूतान्मोक्षीक इति पूर्ववशोदयः  
(TC. p. 989b)

which is to be connected with the reason *Gauṇyasambhavāt* (taken as a compound term)<sup>11</sup> The way in which the statement of the reason is understood by S. also involves a needless strain of involving the genitive case relationship between *Gauṇī* and *asambhavāt*, which again requires the first member of the cpd. to be construed in its abstract sense of *gauṇatva*.

His interpretation of the third Sūtra obliges him to look for the antecedent of the pronoun *Tad* in *Tatprāk śruteṣca* in *Ākāśa* and others which are not given in the preceding Sūtras.

Under Sūtra ii.4.3 S. lays down the principle that the predicate *jāyate* which is found connected with more than one subject in *Muṇḍ. Up.* (ii.1.3) will have to be understood in one uniform sense everywhere and not in its primary sense in some cases (such as with reference to *Ākāśa*, *Vāyu*, etc.) and in a metaphorical sense with reference to *Prāṇas* alone as the *Pūrvapakṣin* would have it. S. recognises that this principle is applicable to other cases also where a predicate like '*vyuccaranti*' placed at the tail-end of a passage (unlike *jāyate* placed at the head-end in the *Muṇḍaka* (ii.1.3) stands connected with a number of subjects like *Prāṇas*, the worlds, the gods and elements, as in *Bṛh. Up.* ii.1.10:—

एतस्मादात्मनः सर्वे प्राणाः सर्वो लोकः सर्वे देवाः सर्वाणि भूतानि व्युच्चरन्ति<sup>12</sup>

To be able to apply to both these modes of predication, the Sūtra will have to be amended into *Tatsahaśruteṣca*.<sup>13</sup> For, the wording *Tatprākśruteṣca* by its very terms of reference excludes cases falling under the scope of *Paścāt Śruti* as of "*Vyuccaranti*"<sup>14</sup> in *Bṛh. Up.* (ii.1.10). It was evidently because R. felt the inadequacy of S.'s approach here, that he preferred to read Sūtras ii.4.2 and 3 as one and interpret the words *Tatprākśruteḥ* as meaning that scripture declares that before creation the highest self only exists.

11 विषयधिकरणस्येन, गौण्यसम्भवात् इति सूत्रेणैवात्रत्येनापि तेनावागम्यवक्तव्यत्वानादित्वभूतिगौणोपस्थाप्यस्य प्रतिशाम्पाहारादिकं विनैव संभवे \* \* \* (TC. p. 989)  
उत्पत्तिभूते गौणत्वस्यासम्भाव्यादित्यस्याप्यस्य "नामुक्त्यापि" इति प्रतिशाम्पाहारेण \* \* \* (ibid)

12 यत्रापि पश्चात् श्रुत उत्पत्तिवचनं शब्दं पूर्वं. सर्वम्यते, उक्त्याप्येव एव न्यायः, यत्रा 'सर्वाणि भूतानि व्युच्चरन्ति'  
(Bṛh. Up. ii.1.10)

इत्ययमन्ते पठितो व्युच्चरन्तिशब्दः प्राणादिभिः संबध्यते (S. BSB. ii.4.3)

13 सर्वाणि भूतानि व्युच्चरन्ति इति श्रुत्यन्तरे श्रुतस्य व्युच्चरन्तिशब्दस्य पूर्वं प्राणादिभिः संबन्धागोकारेण तत्सप्रहायं 'तत्सहस्रुतेरपि' इति सूत्रणीयत्वेन 'तत्प्राकश्रुतेरपि' इति सूत्रण्यस्यायोगान्त्व (TC. p. 990b)

14. Read— तत्प्राकश्रुतेरित्युक्त्या, एतस्माज्जायते इत्यस्यैव ग्रहणापत्त्या, व्युच्चरन्ति इत्यस्यापि सप्रहायं तत्पश्चात् श्रुतेश्च इत्युक्तौ तच्छब्दस्य पूर्वसूत्रप्रवृत्तप्राणपरत्वसम्भवेऽपि, एतस्माज्जायत इति प्राकश्रुतजन्मवाचिपदोपेत- श्रुत्यसप्रहायसंभयमप्रहायं शीघ्रतच्छब्दस्य पूर्वसूत्रप्रवृत्तप्राणपरत्वाय, तत्सहेत्येव सूत्रणीयम्। तैः प्राणैः सह भूतानां जन्मश्रुतेरिति वा, तैः भूतैः सह प्राणानां जन्मश्रुतेरिति वा व्याख्यानसम्भवादित्यर्थः.  
(Ragh. TCP. p. 990b)

are there confronting the genesis of Ākāśa, Vāyu, the waters etc. Nevertheless, the genesis of Ākāśa, Vāyu and the waters has been established in the first, second and fifth *adhi.s* of the previous Pāda of this Adhyāya. Surely, the *adhikāśaṅkā* posed by the text cited from the *Satapatha Br.* is not in any way more formidable than any of the earlier ones in respect of Ākāśa, Vāyu, etc.<sup>8</sup> Why then could this matter be not taken to be covered by the rulings already given in respect of Ākāśa etc.? If the immortality (unoriginatedness) of Vāyu and Ākāśa and the existence of the 'waters' prior to the creation of the world signify only a sort of 'relative' (*āpekṣikam*) immortality, the same meaning can be accepted in the present case, without further ado and the opening of the fresh *adhi.* for *Prāṇas*, dropped.<sup>9</sup> This shows the grounds on which *S.* has justified the opening of this *adhi.* are not adequate. In *M.*'s interpretation, on the other hand, we see that the *adhikāśaṅkā* justifying the opening of this *adhi.* is based on other grounds of the reported statements in the *Śrutis* and *Smṛtis* about the elements (*bhūtas*) themselves being produced from the senses (which renders the genesis of the senses from the *Bhūtas* improbable) and the alleged absence of material causes of the senses. These are fresh grounds not traversed in connection with the earlier *adhis.*<sup>10</sup>

*S.*'s *Siddhānta* that the senses are created in essence (*svarūpeṇa*) runs counter to the evidence of the *Smṛtis* that they are eternal in their germinal forms. See Page 301 ante and *TC.* p. 989 b.

किंच, प्राणानां स्वरूपेण सादित्वसिद्धान्तो 'नित्यान्वेतानि संक्षम्येण' इति भाष्योक्तस्मृति-  
विद्वदः (*TC.* p. 989b).

As regards the second Sūtra, it will be seen that there is a striking parallelism in thought and wording between it and Sūtra ii.3.3 of the *Viyadadhi*. In view of the presence of texts referring to the unoriginated existence of the *Prāṇas*, this Sūtra deserves to be interpreted from the *Siddhānta* point of view as saying that such unoriginatedness is to be understood in a metaphorical sense and not in a literal sense as their absolute unoriginatedness is untenable. Such an interpretation will also be free from the necessity of having to import by *adhyāhāra* an entire clause, representing the subject of the *Sautra* proposition:

उत्पत्तिरिति नामुक्तार्था ।

8. आशानवासादिष्वपि-वायुस्त्वान्तरिक्षं च तदमृतम् 'आपो वा इदमत्र वायु.' इति ध्रुवणेन, इह ततोऽन्य-  
थिवागमाभावाच्च (*TC.* p. 989b)

9. तत्रामृतत्वाद्भवयोगोपपत्तिरिति, इहामृतत्वं तत्रानु (*TC.* p. 989b)

उत्पत्तिरिति सिद्धान्तः । उत्पत्त्यवयवविषयोऽपरिचितविषयः अपेक्षितः (S. BSB. ii.4, 8)

10. यत्र तु, भाष्योक्तधृतो स्मृतौ च, प्राणानां मूलकारणत्वोक्तिः । उपादाननिषेधश्च भूतेश्वरोऽधिक इति पूर्वपक्षोदयः  
(*TC.* p. 989b)

which is to be connected with the reason *Gauṇyasambhavāt* (taken as a compound term)<sup>11</sup> The way in which the statement of the reason is understood by S. also involves a needless strain of involving the genitive case relationship between *Gauṇī* and *asambhavāt*, which again requires the first member of the cpd. to be construed in its abstract sense of *gauṇatva*.

His interpretation of the third Sūtra obliges him to look for the antecedent of the pronoun *Tad* in *Tatprākśruteṣca* in *Ākāśa* and others which are not given in the preceding Sūtras.

Under Sūtra ii.4.3 S. lays down the principle that the predicate jāyate which is found connected with more than one subject in *Muṇḍ. Up.* (ii.1.3) will have to be understood in one uniform sense everywhere and not in its primary sense in some cases (such as with reference to *Ākāśa*, *Vāyu*, etc.) and in a metaphorical sense with reference to *Prāṇas* alone as the *Pūrvapakṣin* would have it. S. recognises that this principle is applicable to other cases also where a predicate like '*vyuccaranti*' placed at the tail-end of a passage (unlike *jāyate* placed at the head-end in the *Muṇḍaka* (ii.1.3) stands connected with a number of subjects like *Prāṇas*, the worlds, the gods and elements, as in *Brh. Up.* ii.1.10:—

एतस्मादात्मनः सर्वे प्राणाः सर्वो लोकः सर्वे देवाः सर्वाणि भूतानि व्युच्चरन्ति<sup>12</sup>

To be able to apply to both these modes of predication, the Sūtra will have to be amended into *Tatsahaśruteṣca*.<sup>13</sup> For, the wording *Tatprākśruteṣca* by its very terms of reference excludes cases falling under the scope of *Paścāt Śruti* as of "*Vyuccaranti*"<sup>14</sup> in *Brh. Up.* (ii.1.10). It was evidently because R. felt the inadequacy of S.'s approach here, that he preferred to read Sūtras ii.4.2 and 3 as one and interpret the words *Tatprākśruteḥ* as meaning that scripture declares that before creation the highest self only exists.

11. विमदधिकरणस्येव, गौणसम्भवात् इति सूत्रेणैवावत्येनापि तेनावश्यवक्तव्यत्पानादित्वभूतिगौणीत्यस्यापेक्ष्य प्रतिज्ञाध्याहारदिक विनैव सम्भवे \* \* \* (TC. p. 989)  
उत्पत्तिभूते गौणत्वस्यासम्भवादित्यस्यार्थस्य "नामुक्त्यापि" इति प्रतिज्ञाध्याहारेण \* \* \* (ibid)
12. यन्नापि पश्चात् श्रुत उत्पत्तिवचन शब्द पूर्वैः सव्यवृत्ते, तत्राप्येव एव न्यायः, यथा 'सर्वाणि भूतानि व्युच्चरन्ति' (Brh. Up. ii.1.10)  
इत्ययमन्ते पठितो व्युच्चरन्तिशब्द प्राणादिभिः सव्यवृत्ते (S. BSB. ii.4.3)
13. सर्वाणि भूतानि व्युच्चरन्ति इति श्रुत्यन्तरे श्रुतस्य व्युच्चरन्तिशब्दस्य पूर्वैः प्राणादिभिः सव्यवृत्तीकारेण तत्सम्प्रदायै 'तत्सहस्रुतेष्व' इत्येव सूत्रणीयत्वेन 'तत्प्राक्श्रुतेष्व' इति सूत्रणस्यायोगाच्च (TC. p. 990b)
14. Read— तत्प्राक्श्रुतेरित्युक्त्या, एतस्मान्जायते इत्यस्यैव ग्रहणापत्त्या, व्युच्चरन्ति इत्यस्यापि सम्प्रदायै तत्पश्चात् श्रुतेरिव इत्युक्तौ तच्छब्दस्य पूर्वसूत्रप्रवृत्तप्राणपरत्वसम्भवेऽपि, एतस्मान्जायत इति प्राक्श्रुतजन्यवाचिपदोपेत-भुत्वसम्प्रदायपक्षेऽभयसम्प्रदायौ सौत्रतच्छब्दस्य पूर्वसूत्रप्रवृत्तप्राणपरत्वात्, तत्सहेत्येव सूत्रणीयम्। तैः प्राणैः सह भूतानां जन्मभूतेरिति वा, तैः भूतैः सह प्राणानां जन्मभूतेरिति वा व्याख्यासम्भवादित्यर्थः.  
(Ragh. TCP. p. 990b)

We may reasonably expect a discussion on the question of the genesis of the 'mind' after the general discussion on the Prāṇas—as the mind is a special cognitive sense and there is *adhikāśaṅkā* challenging its genesis which needs to be met in a separate *adhikāra*.<sup>15</sup> And *Tatprāk śruteṣca* would serve this purpose admirably well, as the term "Tatprāk" can readily denote the mind.<sup>16</sup>

S. treats the fourth Sūtra also as part of the same Prāṇādhi-  
karaṇa and holds that it is intended to answer the objection that the  
genesis of the vital airs has not been specifically mentioned in the con-  
text of creation in *Chān. Up.* (vi.2.3).<sup>17</sup> The Sūtra *Tatpūrvakatvād*  
*vācaḥ* (ii.4.4) therefore points out that their genesis can readily be  
deduced from the fact of speech and others mentioned in that context  
as having been produced from Tejas, āpaḥ and annam. The text re-  
ferred to is *Chān. Up.* (vi.5.4):

"Annamayam hi soṃya manaḥ. Āpomayaḥ Prāṇaḥ.

*Tejomayī vāk.*"<sup>18</sup>

Such an interpretation obliges S. to make the pronoun Tat stand  
for Tejobanna and resort to Lakṣaṇā in taking vāk to stand for vāk,  
Prāṇa and manas.<sup>19</sup> As a matter of fact, the Śruti text "*Annamayam*  
*hi soṃya manaḥ*,.... does not and cannot establish that the mind,  
Prāṇa and Vāk are products by modification of the subtle elements:  
Tejobanna. For the mind, Vāk and other sense organs are recognised  
to be modifications of Taijasa-Ahaṅkāra and not of the bhūtas. The  
real sense of the Upaniṣadic text: *Annamayam manaḥ* etc. is that the  
mind, Prāṇa and Vāk are replenished every day by the subtlest por-  
tions of the food etc. consumed by the individual.<sup>20</sup> This point has  
been referred to earlier on P. 111, fn. 34. There is thus, no basis in this  
Śruti to assume that the mind, speech etc. are products of the subtle ele-  
ments of Tejobanna and are generated by them.

Further, as the breaths are modifications of Vāyu, they can hardly  
be regarded as products of water, as S.'s interpretation would require it.

15. इन्द्रियोत्पत्तिविरोधनिवृत्त्यर्थमन्तराधिकारकयोत्पत्त्यस्येन्द्रियविशेषमनोनिवृत्त्यस्यैवमन्तर्विरोधस्यावश्य-  
निरमनोस्य निवृत्तेनाधिकारपान्तरत्वमुच्यते \* \* \* (TC. p. 989)
16. See P. 303 fn. 4.
17. यद्यपि तत्तेजोऽन्तर्गत्येवस्मिन् प्रकरणे प्राणानामुत्पत्तिर्न पठ्यते (S. BSB. ii.4.4)
18. तथापि, अस्मिन्नेव प्रकरणे तेजोऽन्तर्गतेष्वेव वाक्प्राणमनसामुत्पादयेत्— 'जग्रत्तय हि सोम्य मनः, आपोमयः  
प्राणस्तेजोमयो वाक्' इति \* \* \* ततो वतंत एव ब्रह्मप्रभवत्वम् (S. BSB. ii.4.4)
19. तद्व्यवस्थं तेजोऽन्तर्गतराजं, वाक्— कन्त्यस वाक् प्राणमनोत्पत्तयस्त्वं चास्मिन् \* \* \* (TC. p. 990)
20. 'ब्रह्ममयं हि सोम्य मनः' इत्याद्यवप्राप्तयर्थः उपचय एव मनः प्रभूतेरुच्यते, न तु भूतविकारत्वमित्यत्र  
हेतुपह्नवकारिकायांमिति (TCP. p. 990)

It will be too far-fetched to claim that the breaths (Prāṇas) are the modifications of Vāyu thro' waters which are an evolute of Agni, the parent of Vāyu.<sup>21</sup>

Instead of all this vain exploration, it would be much better to recognize a separate *adhi.* in *Tatpūrvakatvād vācaḥ*, devoted to resolving the conflict of testimony over the genesis of Vāgindriya as such. After the inquiry into the genesis of indriyas, in general, followed by a similar inquiry into the special 'Jñānendriya' viz. the mind, a similar inquiry, occasioned by a relevant *adhikāśaṅkā*, about the chief of the karmendriyas viz. Vāk would certainly be in order in this Sūtra, as M. has suggested.<sup>22</sup>

### Rāmānuja's Interpretation

R. treats the Prāṇādhi as consisting of Sūtras ii, 4, 1-3 the second one being made up of Sūtras 2 and 3 of S. Unlike S. Bhāskara and M., he regards the opening Sūtra *Tathā Prāṇāḥ* as representing the *Pūrvapakṣa*.

### Pūrvapakṣa

The Pūrvapakṣa is that just as the Jīva is beginningless in essence, the Prāṇas (senses) too should be accepted as being without origin<sup>23</sup> because of the Śruti—'Non-being truly was this in the beginning.' "The Ṛṣis indeed were the non-being. The Prāṇas are the Ṛṣis' (*Śatapatha Br. vi. 1.1.1*). The plural 'Prāṇāḥ' shows that only the organs and the vital airs are meant by the term.<sup>24</sup> This passage declares that the Ṛṣis (the Prāṇas) existed before the creation of the world. Such a statement cannot be explained away in the sense that they endure for a very long time, just as Vāyu and Ākāśa have been said to be immortal.<sup>25</sup> For the words—"non-being indeed was this in the beginning means much more viz. that the Prāṇas continued to exist even at the time when the whole world was under dissolution.<sup>26</sup>

21. किं चापीमयः प्राण इत्यस्यानुपपत्तिरेव । तस्य वायुविकारत्वात् । न चाद्वारा उद्विजातस्य प्राणस्य शकाहं भवतीत्याह— (नहि वायुविकारस्येति) (TCP. p. 991b)

22. मम रीत्या, सूत्रस्य तच्छब्दस्य पूर्वमूलप्रकृतमनःपरत्वं, वाक्यशब्दस्य केवलवाक्यपरत्वं चाधिसत्तासाधारणज्ञानेन्द्रियमनोनित्यत्वानित्यत्वश्रुतिविरोधपरिहारे, ब्रह्मविकारात्मकयोस्वित्तस्यासाधारणकर्मोद्भूतत्वादिनित्यत्वानित्यत्वश्रुतिविरोधस्यावश्यनिरसनीयस्य निरासेनाधिकरणान्तरत्वसम्भवे \* \* \* (TC. p. 990)

23. जीववदेवेत्याह पूर्वपक्षी—तथा प्राणा इति (R. BSB. ii.4.1)

24. प्राणशब्दे बहुवचनादिन्द्रियाण्येवेति निरूपयते (R. BSB. ii.4.1)

25. न चेय श्रुतिः, वायुशून्यतरिख \* \* \* इतिवत् चिरकालावस्थायित्वेन परिणेतुं शक्या (ibid)

26. असद्वा इदमत्र नास्तीव इति कुलनप्रपञ्चप्रसङ्गवैलम्बायामप्यवस्थितत्वव्यवधानं (Śrībhāṣya ii.4.1)

*Siddhānta*

The *Siddhānta* is proclaimed in the second *Sūtra*: *Gauṇyasambhavāt tatprākśruteśca* that the plural form "Prāṇāḥ" must be understood in a secondary sense. For according to the *Śrutis* B. is the only being that exists in the state of dissolution and there is no room for *Prāṇas* also so existing as there is no plurality of existence in *Pralaya*.<sup>27</sup> The third *Sūtra* is explained as supplying one more reason why the *Prāṇas* cannot be presumed to exist in the state of *Pralaya*.<sup>28</sup> As all names (*vācaḥ*) or words of speech, which have for their objects of reference "things apart from and other than B.", can operate only within a world of elements, ether and so forth, which have been brought into existence; and as in the state of *Pralaya* no such world of name and form is in existence, there is no scope for the play of the organs of speech, action and sensation then. Hence, it cannot be inferred that these organs (*Prāṇas*) themselves existed in that state.<sup>29</sup>

*Criticism*

The *Siddhānta* that the senses do have their genesis could very well have been founded on the opening *Sūtra* itself—on the analogy of the genesis of the other inanimate principles like *Viyad* and *Mātarīśvan* etc. as established by R. in the first few *adhis* of the third *Pāda*. There is no need to locate the *Siddhānta* in the second *Sūtra* which carries no recognizable mark of *Siddhānta*, such as the presence of *tu* or *vā* to distinguish itself from the preceding one as the *Pūrvapakṣa*.<sup>30</sup>

It is difficult to accept the explanation of the *Vedāntadīpa* quoted by *Śrutaprakāśa* here that the *ca* in *Sūtra* 3 has been used in the sense of "but" (*tu*) to indicate its being a *Siddhānta* *Sūtra*. The *Śrībhāṣya* itself explains the *ca* after *Tatprākśruteḥ* as a particle emphasizing that only B. existed in the state of *Pralaya*.<sup>31</sup>

तत्सर्वं परमात्मनः सृष्टेः प्रागवस्थान्मुतेरेव ।

According to R.'s commentator, there is proximity between the present *adhi*. and the preceding *Ātmādhikaraṇa* (ii.3.18) which justifies

27. बहुवचनमुक्तिर्गोचो; बहुवचनं सत्त्वात् । तत्सर्वं परमात्मनः सृष्टेः प्रागवस्थान्मुतेरेव (ibid)

28. इत्यत्र प्रागवस्थः परमात्मनः (Śrībhāṣya ii.4.1)

29. 'वाचः' परमात्मनोरित्यविवक्ष्य नामधेयस्य वाचिष्यवचनविशेषादिनृदिपूर्वत्वात् \* \* \* नामरूप-  
मात्रानुपादान् तदानीं वाचिन्द्रियकार्यमावाच्यं प्राणि न मन्तोऽप्यर्थः (ibid)

30. यदेतु प्राचेतु अस्मद्विषय उत्पत्तिरस्येन विषयादिब्रह्मात्म्यान्ना मिदानीत्वमप्येव, उत्तरत्र मिदानीत्वमप्य-  
नुमानादेरप्यर्थे च, 'तदे' त्रिगुत्वस्य पूर्ववत्त्वात्तस्यात् (TC. p. 991)

31. एतेन 'दुग्धमात्रेण वनत्वेन मिदानीत्वमप्यनुसृतं होतुं' इति धृतप्रकाशोक्तं निरस्तम् । नृद्व्याप्येनप्रागवस्थान्मु-  
तेरेवेति वाचः. (Ragh. TCP. p. 991)

the extension (*atideśa*) of the Pūrvapakṣa about the absence of genesis of Prāṇas on the analogy of absence of genesis of the Jīvātman (*Jīvānutpatti*) taught in that *adhi*, to the Prāṇādhikaraṇa and locating the said Pūrvapakṣa in the opening Sūtra: *Tathā Prāṇāḥ*.<sup>32</sup> On the other hand, the *atideśa* of the Siddhānta itself from the conclusion of the *Viyadadhi* and others, to *Tathā Prāṇāḥ* as proposed by S. and others will be separated by a wide gap.

But then, the *Ātmādhikaraṇa* where the non-genesis of Jīva is taught is also widely separated from the *Prāṇādhī* by several intervening *adhikaraṇas* like the *Jñādhī*, *Kartrādhī*, *Parāyattādhī*, and *Amśādhī*, even as the latter (*Prāṇādhikaraṇa*) is separated widely from the *Viyadadhi-karaṇa* etc. In the circumstances, if an *atideśa* of the Pūrvapakṣa can be made from the Siddhānta of the *Ātmādhikaraṇa* to the *Prāṇādhī*, a similar *atideśa* of the Siddhānta itself in *Tathā Prāṇāḥ* can also be made from the *Viyadadhi* to the *Prāṇādhī* and located in the opening Sūtra *Tathā Prāṇāḥ*.

R.'s commentator has, however, tried to overrule this point with his plea that the *Jñādhikaraṇa* and others following it being in the nature of incidental discussions (*Prasāṅgikavicāras*), they do not really interpose any gap between the *Ātmādhikaraṇa* and the *Prāṇādhikaraṇa* and that, therefore, an *atideśa* of the Pūrvapakṣa is not open to objection.<sup>33</sup>

A little reflection will show that while the *Viyadadhi* and others are "contextual" in the sense of upholding B.'s causality of the universe as formulated in B. S. i.1.2, the establishment of the non-genesis of Jīvātman formulated in the *Ātmādhī*. (according to R.) cannot be invested with any "contextual" connection with the thesis of B.'s causality of the Universe and must, therefore, like the *Jñādhī*, *Kartrādhī*, etc., be put down as an incidental topic.<sup>34</sup> That being so, the *Prāṇādhī* can be directly linked in thought to the *Viyadadhi*, and others preceding these incidental discourses and an *atideśa* of the Siddhānta can without the slightest difficulty be made from them to the *Prāṇādhī* justifying *Tathā Prāṇāḥ* to be taken as a Siddhānta Sūtra, instead of as a Pūrvapakṣa Sūtra.<sup>35</sup>

32. अव्यवहितजीवानुत्पत्त्यतिदेशेन पूर्वपक्षसूत्रत्वं स्वारसिचम् (*Srutapraśāsa* ii.4.3)

33. प्रासंगिकाधिकरणान्तरव्यवधितु न दोषः (*Srutapraśāsa* ii.4.3)

34. जन्मादिभूतनिर्वाहकवियदाद्युत्पत्त्यन्तरस्य तदनिर्वाहकस्य जीवानुत्पत्त्यादेरेष प्रासंगिकत्वात् (TC. p. 991)  
It may be noted in this connection that in M.'s interpretation the *Ātmādhī* is not connected with the Jīva while the *Jñādhī* expressly establishes the Jīva's genesis from B. in terms of *Parādhīnaviśeṣaṇti*. The other *adhīs* also underline various aspects of Jīva's dependence on B. implicit in the conception of B. as '*Sṛṣṭyādyaśakartṛ*'.

(See fn. 2. P. 123 ante Introd. to Pada iii).

35. तथा- 'तात्मा' इत्येतदपि तत् पूर्वोक्तवियदादिसाम्यपरमज्ञानव्यापारमिति, तत्ताम्योक्त्या सिद्धान्तसूत्रमेव स्यादिति भावः (TCP. p. 991)



Coming to R.'s interpretation of the second Sūtra, it may be that the plural Prāṇāḥ may be understood in a *gauṇārtha* if that term in the Śatapatha text is to be understood *only* in the sense of B. as R. would want it to be. But the same explanation cannot be extended to other Śrutis like:

प्राणा एवेदमग्र आमुस्तेभ्यो भूतानि जज्ञिरे, भूतेभ्योऽण्डदण्डस्यान्तरिमे लोकाः । अथ प्राणा एवानादयः ।

cited from other sources by M. in his Bhāṣya, which refer to the evolution of the bhūtas from these Prāṇās.<sup>36</sup>

The *anāditva* of the senses as referred to in these other types of texts has necessarily to be explained as 'metaphorical'. There is thus no special advantage in converting the opening Sūtra into a Pūrvapakṣa Sūtra.

It is difficult to accept R.'s interpretation of the Sūtra: *Tat prāk*. It would be more appropriate to identify that which has been referred to as "Tatpūrvaka" in the Sūtra, with an *indriya* which temporally precedes the other Prāṇas (*indriyas*) in their evolution and which has been referred to in the previous Sūtra—viz. the 'mind'. We also find from *Chān. Up.* (vi.15.1) that the organ of speech merges in its source viz.—the mind.<sup>37</sup> This would be a much better way of understanding the Sūtra *Tatprākśruteḥ* than dissociating the adverb 'prāk' from 'tat' and trying to find the antecedent of *tat* in B.

In trying to include the Sūtra: *Tatpūrvakatvād vācaḥ* in the Prāṇopattiyadhikaraṇam, instead of treating it as a separate adhi. dealing with the genesis of the sense of speech (*vāk*), R. is forced to understand the expression *Vāk* used therein in a very circumscribed sense of "word(s) denoting things other than Brahman" (*Paramātmavyatiriktanāmādheya*) and seek the antecedent of "Tat" in "the creation of *Ākāśa* and others" (*Viyadādisṛṣṭi*)-*pūrvakatvād*.<sup>38</sup>

This seems to be a needless strain; for, in any case, R. himself has to accept the survival of Jīvas, Prakṛti, Karma, Saṃskāras, etc. in the state of Pralaya. Nothing will be lost if, in addition to these, the survival of the Prāṇas in their germinal forms is also conceded in Pralaya,

36 'प्राणा वाच इवम' इति वाक्ये बहुत्वस्य गोचरे त्रिप्राणा एवानादयः इति प्राणानादित्वमुक्तौगुत्वं विनोत्तरय-  
गिदृषा, गोचोति भूतेनादित्वमुक्तौगोचो इत्येव वक्तव्यमन्य (TC. p. 991)

37 मौनस्य तच्छब्दस्य पूर्वपूर्वनिर्दिष्टावस्थवस्तुमात्वावाच्यत्वेनैन्द्रियव्यवस्थामये, तद्वद्वानावस्थवस्तुमात्वा-  
त्वावस्थवस्तुमात्वावाच्यमात् (TC. p. 991)

38 सौम्य तच्छब्दस्य पूर्वपूर्वनिर्दिष्टावस्थवस्तुमात्वावाच्यत्वेनैन्द्रियव्यवस्थामये, तद्वद्वानावस्थवस्तुमात्वा-  
वाच्यमात् (TC. p. 992b)

on the authority of the Śrutis and the references to their *anāditva* in that sense understood as a *gaṇāprayoga*. The acceptance of the survival of Jivas, Prakṛti, Karma, etc. in principle, in Pralaya, will naturally presuppose the provenness of *words applicable to them*. The difficulties can be avoided by constituting *Tatpūrvakatvād vācaḥ* into a fresh *adhi*., dealing with the origination of Vāk as the chief Karmendriya after the turn of Manas.

## CHAPTER XXXVI

### THE NUMBER OF SENSES

#### 4. *Saptagatyadhikaraṇam* (ii. 4, 6-7)

This *adhi.* resolves the conflict of testimony regarding the number of the senses, by way of stabilizing the Samanvaya of Śrutis in B.

#### *Pūrvapakṣa*

The *Pūrvapakṣa* is: in *Muṇḍ. Up.* (ii.1.8) we read of the seven *Prāṇas* emerging from B. But in the *Kaundinya Śruti* we read: "Twelve indeed are the *Prāṇas*,—for there are twelve months in the year; twelve are the Suns, twelve *Rāsis* and twelve the cups of Soma'. These Śrutis are apparently evenly matched. It cannot be held that because the *Abhimānidevatās* of the *Prāṇas* are only seven, the *Prāṇas* too must be seven in number and that, therefore, the Śruti which gives their number as seven is to be adjudged as decisive.<sup>1</sup> This argument can cut both ways; for we read in another Śruti—"Twelve indeed are the *Prāṇas*, twelve the months and twelve the cups<sup>2</sup> of Soma offered to the presiding forms of the Lord" connected with the twelve months, in the *Rtuyājas* prescribed in the Śruti:

पङ्क्तुनेति यजन्ति प्राणमेव तयजमानं दद्यति<sup>3</sup> (A.B. ix, 5.2)

1. अभिमानिनां गण्यमानं प्राणानां गण्यत्व, अभिमान्यस्मिन्मानयो मयमस्यान्वितमिति
2. The twelve cups in which Soma juice is to be offered to the deities in the *Jyotiṣṭoma* are the following: *Upamāṣu*, *antaryāma*, *aindradyava*, *maitrā-varuna*, *dirina*, *śukra*, *manthin*, two *ṛṣudras* and three *atigrāhas*. The *amāṣu* and the *addbhya* cups have not been taken into account, as they are optional and are not connected with the acts of *Sādana*, *Upasthāpana* etc.
3. This text is quoted in the TD. and according to the BD the twelve *grahas* (vessels) pertain to the *Rtuyājas*. It adds however: अत्र तिग्गो नायकुः (ii.4.6)

## NUMBER OF SENSES

The number of the abhimānidevatās will have to correspond with that of the abhimanyamānas. The number of Prāṇas can neither be more nor less than twelve. Moreover, unless there is some basis for constituting a 'group' of seven Prāṇas, they cannot also be conceived as forming part of a larger group of twelve.<sup>4a</sup> So far as we can see, there is no such basis.

### Siddhānta

The Siddhānta is that the number of Prāṇas is indeed twelve.<sup>4b</sup> But in the *Muṇḍaka* text, the senses of hearing, sight, touch, taste, 'smell, mind and understanding have been taken together as forming one group having regard to their role as cognitive senses (*jñānendriyas*).<sup>5</sup> This may be seen from the latter part of the text: (ii.1.8).

गुहाशया निहिताः सप्त सप्त ।

"the seven have been placed in each body with a view to the acquisition of knowledge."<sup>6</sup> The expression '*viśeṣitatvāt*' in the Sūtra thus refers to the special part played by this group of seven Prāṇas.<sup>7</sup>

The next Sūtra: *Hastādayastu sthite ato naivam* points out that the other five senses of activity—the hands, the feet, speech and the excretory organs have been distinguished from the other seven as they are *karmendriyas* and have not therefore been mentioned along with the seven.<sup>8</sup> The particle *tu* (but) in this Sūtra draws attention to this basic functional difference among the Prāṇas.<sup>9</sup>

M.'s Bhāṣya throws refreshing light on the significance of the key words *gati* and *sthiti* in Sūtras 1 and 2 here by quoting an explanation from the *Vāyuprokṣa*.

संसारस्थितिहेतुत्वात् स्थितं कर्म विदो विदुः ।

तस्मादुद्धृतिहेतुत्वात् ज्ञानं गतिरिहोच्यते ॥

4a. द्वादशत्वे कारणविशेषमन्तरेण सप्तत्वोन्तेरयोगात् (TP. ii.46)

तदर्थं द्वादशत्वे सप्तासंख्यावच्छेदकं नास्त्युतास्तीति (चिन्ता) (TC. p. 992)

4b. For the reconciliation of the एकादशत्व and the द्वादशत्वस्य Vide TC. p. 994

यद्यपि \* \* \* एकादशत्वं चोच्यते, तथापीह सूत्रे ज्ञानेन्द्रियाणि सप्तोक्त्वा, पुनः पञ्चकर्मेन्द्रियोभते भेदेन द्वादशत्वं विवक्षितम्

5. The expression *gateḥ* in the Sūtra as pointed out by the BD is an elliptical ablative:

गतेरिति ल्यब्लोपनिमित्ता पञ्चमो । गतिशब्दश्च ज्ञानसाधनेन्द्रियपरः । तथा च, गतिमपेक्ष्य ज्ञातृकरणेन्द्रियाभ्यपेक्ष्य सप्तत्वं इति सौत्रप्रतिपादो व्याख्यात (BD. ii.46)

6. 'गुहाशया' इत्युद्देश्यद्वितीया (BD)

7. ज्ञानेन्द्रियापेक्षया सप्तत्वम् । गुहाशया निहिताः सप्त सप्त इति विशेषणम् (M. BSB. ii.46)

8. हस्तादीनां कर्मविषयत्वाच्च सहस्रां (M. BSB. ii.46)

9. सूत्रे तु शब्दो नैतदध्यायं (BD)

The hands and other organs are of a different character from the Jñānendriyas as they contribute generally towards activity which leads to staying on in the world of transmigration. Knowledge is the means of uplifting the selves from the world of action and helping them to 'go beyond' towards deliverance from transmigration. Hence, the two sets of Prāṇas (viz. the Jñānendriyas and the Karmendriyas) have been aptly described as "gati" conducive to progress and "sthiti" causing stagnation, in these two Sūtras and in the authorities behind them. This is indeed a penetrating explanation which shows to advantage the power of suggestion behind the Sūtrakāra's simple-looking terminology.<sup>10</sup> For a similar example of this kind see M.'s explanation of the term *ambuvat* in BS. iii.2.19.

Here, M.'s commentator J. raises a pertinent question as to how far it would be permissible to speak of karmendriyas and Jñānendriyas as leading the selves to transmigration and release thro' spiritual upliftment when it is an accepted fact that Nivṛtta-karma is conducive to upliftment and Mokṣa whereas knowledge of things other than B. given by the Jñānendriyas is far from being helpful to Mokṣa.<sup>10</sup> He explains that these terms *sthitam* and *gati* may be extended to Nivṛtta-karma and worldly knowledge on the basis of their generic affinity to karma and Jñāna. We have an example of this in the A.Ā. ii.1.4., in the application of the expression '*prapada*' to the tip of the feet of human beings tho' it is applied in the Śruti originally to the tip of the feet of the four-faced Brahmā, called Puruṣa, whom (whose body) the Supreme B. is stated to have 'entered' thro' the tip of his feet.<sup>11</sup> The same expression is used for that part of the limb of human beings only thro' affinity of nature, whereas other terms like claws and hoofs are used for those of birds and animals.<sup>12</sup>

### *Samikara's Interpretation.*

According to S. the opening Sūtra: *Saptagater viśeṣitatvācca* raises the Pūrvapakṣa that the number of Prāṇas is "known" (gateḥ) from *Muṇḍ. Up. ii.1.8*, as being only seven and this is also specified by an-

10. ननु, निवृत्तकर्मणः समाधिस्थित्यहेतुत्वात्, अवज्ञानस्य च तस्मादुद्धृत्यहेतुत्वात् कस्य स्थितिगतिमन्दावत ग्राह-  
'मयातोयत्वेनान्यत्रापि मन्दः' इति (TC. p. 993b)
11. मयातोयत्वेनान्यत्रापि मन्दः प्रपदमन्वत् इति ज्ञातव्यम् (TP. ii.4.7)
12. Itad: यथा 'तु प्रपदाम्ना प्रापयन् ब्रह्मं पुरुषं यत्प्रपदाम्ना प्रापयन् ब्रह्मं पुरुषं तस्मात् प्रपदे तस्मात् प्रपद इत्याचष्टे' (A.Ā. ii. 1, 4)  
इति धृतौ, पुरुषप्रपदवाच्यवस्तुमुच्यते देहस्य च न प्रापयन् नद्वारा ब्रह्म प्रापयन् पुरुषमन्वत्वाच्च ब्रह्ममतीत्यन्तः  
त्रयेण प्रापयन्मू, तस्मात्कारणात् प्रापदे प्रपदे इत्याचष्टेन इति सर्वपुरुषप्रापयन्त्वादि प्रपदमन्वत्वाच्चत्वमुच्यते ।  
तत्र ब्रह्मप्रापयन्हेतुत्वकर्मत्वादिष्वपि धनमुच्यते प्रापयन् एव मन्वत्वेन, अन्यथा प्रापयन्त्वादि केवलं तत्त्वमयातोयत्वेन  
प्रपदमन्वत् प्रपदमन्वत्; ननु विजातोयाना पदप्रापयन्त्वा- 'कदाः मृग इत्यन्वेषा' (A.Ā) इति धृत्यैव कथनात्  
(Vādrāja TPG. p. 113)

other text: Seven indeed are the organs in the head (T.S. v.1.7.1). The next Sūtra rebuts this and establishes that the hands etc. are also referred to as sense organs in the Śrutis and so "it is not like this"—i.e. they are not merely seven in number (but eleven with with the addition of the hands, feet and the excretary organs).<sup>13</sup>

### Criticism.

As the expression *gati* in the first Sūtra means according to S. that "it is understood" from Śruti passages that the number of Prāṇas is only seven, as stated in: *Sapta vai śīrṣaṇyāḥ Prāṇāḥ* (Taitt. Samhitā v.1.7.1) as much as in *Mund. Up.* (ii.1.8 ad), the expression *Viśeṣitatvāt* seems to be superfluous in the Sūtra.<sup>14</sup> Moreover, even counting the ears, eyes, nose and speech, their number will be only four tho' their 'golakas' may be seven in all.<sup>15</sup> It seems, therefore, more proper to take the opening Sūtra as a Siddhānta Sūtra answering the objections raised externally, that the number of indriyas cannot be limited to seven while their actual number is twelve, as known from other sources,—unless there is some convincing explanation of the basis on which a subgrouping of seven is accommodated within a larger group of twelve. Such an objection can be easily shown to be met, then and there, by the key-words of the opening Sūtra itself—'gateḥ' and 'Viśeṣitatvāt' drawing attention to the significant role played by the seven Jñānendriyas in the spiritual uplift of the self. It does not stand to reason to treat the opening Sūtra, in which these two key words understood in this way would themselves embody the answer to the Pūrvapakṣa, as a Pūrvapakṣa Sūtra.<sup>16</sup> The sense of the second Sūtra, as S. would have it, is complete without the 'sthite' which is superfluous and which further needs the importation of a Viśeṣya with

13. किं तावत् प्राणात्? सप्तैव प्राणाः। कुतः? गतेरवगते, श्रुतिष्व सप्त प्राणा प्रभवन्ति इत्यादिभ्यः। न केवलं श्रुतिभ्योऽवगतिः। विशेषितत्वाच्च—सप्त वै शीर्षण्याः प्राणा इति। ये सप्त शीर्षण्याः श्रोत्रादयस्ते प्राणा इत्युक्ते, इतरेषामशीर्षण्यानां हस्तादीनां अप्राणत्वमवगम्यते। एवं प्राप्ते उच्यते—हस्तादयस्तु स्थितेऽत्रो नैवम्। न सप्तैव, किन्तु हस्तादयोऽपि प्राणाः। प्रमाणान्तरादेकादशत्वे स्थिते, त्रयोऽस्मिन् सति, सार्वविधमिति कस्तसि। नैव तावत् प्राणम्याच्च सप्तत्वमित्यर्थः (Bhāmātī ii.4.5-6)
14. श्रोत्रावगतिवाचिनां श्रोत्रेण गतिशब्देनैव सप्त प्राणा इत्यस्या इव सप्तैव शीर्षण्याः प्राणा इत्यस्यापि श्रोत्रावगतेर्वक्तव्यत्वेन 'विशेषितत्वाच्च' इत्यस्य वैयर्थ्याच्च (TC. p. 993)
15. न च द्वे श्रोत्रे द्वे चक्षुषौ द्वे नासिके एका वागिति श्रोत्रादिवतुर्द्विवाघिष्टान्गोलकानां सप्तत्वे, इन्द्रियेषु तत्तिष्ठति (TC. p. 993)

This is admitted by the Bhāmātī:

शीर्षण्यानां प्राणानां यत्सप्तत्वाभिधानं, तदपि चतुर्ध्वं व्यवस्थापनीयम्। न खलु द्वे चक्षुषौ; रूपोपलब्धि-लक्षणस्य कार्यस्याभेदात्। एतेन घ्राणश्रोत्रे अपि व्याख्याते (ibid)

16. प्राणानां सप्तभ्योऽधिकसंख्यत्वे 'सप्त प्राणा' इति श्रुतिर्युक्ता, महासंख्यायामवच्छेदकविशेष विनान्यसंख्या-वहारायोगादिति शक्तिते, घ्राणरसनचक्षुस्त्वक् श्रोत्रमनोबुद्धिषु ज्ञानेन्द्रियत्वरूपविशेषो गृह्यमया इति वाच्य-सूचितोऽस्तीति अवश्यमवश्यव्यपरिहारोक्त्या सप्येति सूत्रस्य सिद्धान्तत्वमवश्यं परिहारोक्तिरूपवितपूर्वपरत्वा-योगात् (TC. p. 993)

which it can be connected viz. (*saptatvātireke*) *sthite*.<sup>17</sup> Moreover, if the five comprising the vocal organ, hands, feet and the excretary organs are contained in the group of seven counted by the Pūrva-pakṣin, his contention that there are *only seven Prāṇas* will not be refuted. If they are in addition to the seven, the number of indriyas in the Siddhānta will be twelve and *not eleven as S. would have it*.<sup>18</sup> The number eleven cannot be arrived at by counting speech and the six jñānendriyas as one unit of seven and adding to them a group of four karmendriyas *excluding the vocal organ*.<sup>19</sup> That would be a random grouping without one distinctive common determinant behind the grouping; for speech is a karmendriya and the other six are Jñānendriyas. They cannot, therefore, be brought together as one group of seven in the opening Sūtra. For a like reason, the expression “*ādi*” in the second Sūtra cannot be permitted.<sup>20</sup> There is, moreover, ample evidence in the Śrutis and Smṛtis to take the number of indriyas to be twelve in all.

- CE इन्द्रियेभ्यः परा ह्यर्था अव्येक्ष्यस्व परं मनः ।  
मनस्तु परा बुद्धिः (Kaṭha. Up. i.3.10)  
इन्द्रियाणि हयानाहुः \* \* \* (i.3.4)  
बुद्धि तु सारथि विद्धि मनः प्रग्रहेनैव च (Op. cit. 1.3.3)  
यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।  
बुद्धिश्च \* \* \* \* (Kaṭha. ii.3.10)  
श्रोत्रादीनि तु पञ्चैव तथा वागादिपञ्चकम् ।  
मनोबुद्धिसहायानि द्वादशैवेन्द्रियाणि तु ॥

S. has also gone in for an additional interpretation of the two Sūtras. According to it, the Pūrvapakṣa in Sūtra 5 is that the indriyas must be held to be only seven in number because it is seen to be so from the *Byh. Up.* (iv.4.2) which refers to the exit of the senses, where tho' it is said that all the Prāṇas depart from him, it can be deduced from the other passage—“They say he does not see, he does not touch” (*Byh. Up.* iv.4.2), that only the indriyas of sight, smell, taste, speech hearing, mind and buddhi are referred to. This is refuted in the next Sūtra which according to S. means—“thus as it is settled that on the evidence of other Śrutis like—“these ten Prāṇas and the antaḥkaraṇa

17. ह्येति सूत्रेण ‘ह्यन्तास्मिन्नां नैव’ इत्येतावन्तं पूर्णमात्रं स्थितेनः इति मत्तो व्ययं (TC. p. 933)  
18. किं, ह्यन्तः परं, पूर्वोक्तद्वारात्मनोऽन्तः परं पूर्वोक्तमिदम् । अतिरिक्तान्तेन द्वादशत्वेनेवमिदानीं वाच्यं, न तन्मात्रेण (TC. p. 933)  
19. न च वाक्श्रोत्रादिन्द्रियाणि चैति मनः, मत्तानि सूत्रे विवक्षितानि । ह्येति सूत्रे तु अन्तारि वागन्तर्क्येन्द्रियाणि तथा पञ्चावतिष्ठति वाच्यम् (TC. p. 933)  
20. मन मते, मत्तानि ज्ञानेन्द्रियवत् ह्यन्तः परं कर्मोद्भूतवत् तन्मते एकादशावच्छेदकस्याभावेन, आदिशब्दे मत्त-  
वत्परं, इतिवै आदिशब्दस्य पञ्चोक्तम् (TC. p. 933)

when they depart from the body, they make us cry" (*Bṛh. Up. iii.9.4*) that all the eleven indriyas depart from the body, the Pūrvapakṣin's contention that the number of Prāṇas which depart (at the time of *utkrānti*) is only seven is *not* correct. In this interpretation also, there is need to import the additional word '*utkrāmaṇe*' before '*sthite*'.<sup>21</sup>

*Rāmānuja's Interpretation.*

According to R. the first Sūtra puts forward the Pūrvapakṣa that the Prāṇas are only seven because at the time of birth and death only seven Prāṇas accompany the soul as borne out by various texts. The second Sūtra establishes the Siddhānta that the number of the sense organs is eleven and not seven only as the hands and feet and so on also assist the soul when he is abiding in the body.<sup>21</sup>

In this interpretation, the expression *sthite* in the second Sūtra turns out to be superfluous, as the point that there are four more indriyas is conveyed without the further need to go into their function or purpose. In order to give it a proper syntactic connection in the Sūtra R. is obliged to import two more words: representing the *adhikaraṇa* and the *viśeṣya*—viz. *śarīra* and *Jīva*.

हस्तादीनामपि (शरीरे) स्थिते (जीवे) तस्य भोगोपकरणत्वात् ।

(*Srībhāṣya* ii.4.5)

On the whole, an interpretation which is able to explain the actual wording of the Sūtras, in a meaningful way and without recourse to *adhyāhāras* (importations) has a better claim to our acceptance.

21. तस्मात् धृत्यन्तरेभ्यः स्मृतेश्च सर्वशब्दार्थसङ्कोचाच्च सर्वव्यापकमपि स्थिते जस्मिन्नेव — यदुक्तं तत्रैवेति  
(*Bhāmatī* ii.4.6)



## CHAPTER XXXVII

### THE SENSES ARE MINUTE

#### 5. *Aṇvadhikaraṇam* (ii.4.8)

This *adhi.* resolves the conflict of testimony regarding the size of the sense organs after the question of their number has been settled.<sup>1</sup> The present conflict arises this way. *R̥gveda* i, 22.20, speaks of the Supreme B. as pervading the sky like the eye: *Divīva cakṣur ātatam*.<sup>2</sup> It appears from this that the senses must all of them<sup>3</sup> be pervasive—as only an established fact can be cited as an illustration.<sup>4</sup> Their pervasive nature stands supported by the reasoning based on our being able to see things situated far away and hear far off sounds.<sup>5</sup> Moreover, the senses have to go out to their objects to give us knowledge.<sup>6</sup> Otherwise, they cannot function as instruments of knowledge. There is no evidence that instead of the senses having the power to go out to their objects, the latter leave their places and establish contact with the senses.<sup>7</sup>

1. पूर्वत्र ज्ञानानां सख्या विचारिता । तदनन्तर परिमाण विचार्येन इति सगति
2. The significance of the comparison has been explained as follows by J. in his R̥g-B.t.  
यदा यमुनिवि भाट्टाने आतनं व्याप्यते न दृश्यते किन्तु, विषयोपलब्धितत्वेन फलेनानुमीयते, तथा परमेस्वर-  
स्वरूपं सर्वगतमपि न दृश्यम्; किन्तु, अस्वतन्त्राणां पदार्थानां [मत्ताग्रहीनिप्रवृत्तिमिविज्ञायते]
3. The expression *cakṣuḥ* in the *Śruti* is taken by the *Pūrvapakṣa* to apply by *upalakṣaṇa* to other senses as well because they also come within the scope of the same *Pūrvapakṣa nyāyas*. See *Ragh. TPB. ii.4.8* and *BD*.
4. अनिमृदुं हि दृष्टान्तवैतानागोचरे (TP. ii.4.8)
5. दूरपरपदार्थानादिनुस्मरणं (M. BSB. ii.4.8)
6. इन्द्रियाणां व्याप्यकारित्वान्, अन्यथा कदाचित्कारित्वान् (TP. ii.4.8)  
व्याप्यकारित्व एव कदाचित्कारित्वं विवक्ष्यमानि कदाचित्कारित्वं व्याप्यकारित्वान् (Raghu. TPB.)
7. न च विचार्य विचार्य विचार्येन्द्रियं अनिमृदुं इति विवेकमवगमयति (TP. ii.4.8)

There are, however, other texts which proclaim "He sees, hears, smells, etc. with the help of the minute ones and does things with the help of the minute senses of action" (*Kaundinya Śruti*).<sup>8</sup> The *Pūrvapakṣa* contends that as the texts in favor of the pervasiveness of the senses are supported by the aforesaid reasoning, their view must prevail.

The *Siddhānta* is that the senses are minute (*aṇavaḥ*) in essence but being constituted of *Taijasa* substance they are able to pervade beyond their position by the power of their natural radiance. This is confirmed by the *Śāṇḍilya Śruti* which says "The sense of sight is minute; but its lustre is pervasive. Similarly, the *Jīva* who is atomic in essence is pervasive by his quality of intelligence." The *Rgvedic* text (i, 22, 20) speaks of the pervasion of the senses. This can be understood in terms of pervasion thro' their radiance. But the other *Śruti*: *Yathā aṇunas cakṣaṣaḥ prakāśo vyātataḥ* is more precise in that while affirming that the *indriyas* are minute (*aṇu*) it explicitly says that their radiance is pervasive (*prakāśo vyātataḥ*) which resolves the conflict.<sup>9</sup>

J. also observes that if the senses are to be accepted as pervasive in their essence (*svarūpeṇa*) and not merely by virtue of their radiance, there will be the adverse consequence of our being obliged to see, hear and smell all things always and be deprived of the restfulness of deep sleep, etc.<sup>10</sup>

While discussing the point raised by the *Pūrvapakṣa* about 'Dūra-darśana' and 'Dūraśravaṇa', he explains M.'s position that the senses tho' minute in themselves can establish direct contact with their appropriate objects thro' their "rays"<sup>11</sup>—a very suggestive expression which is amenable to many interpretations. In this connection J. criticizes the *Nyāya* position of explaining the perception of sound with the help of the *Vicīṭaraṅga* or *Kadambamukulanyāya*. He disagrees with the *Nyāya* view of *Śabdajaśabda* being born and becoming grasped when it finally reaches the portion of ether limited by the cavity of the ear known as *śrotam*. The main point of his criticism is that there is no evidence of a fresh articulation being engendered at the other end after

8. 'अणुभिः पश्यत्यणुभिः कुणोति, प्राणा वा अणवः' (M. BSB. ii.48)

9. Read: 'दिवोव चक्षुरास्तम्' इति श्रुतिश्चक्षुषो व्याप्तिमात्रमाह । तच्च स्वरूपव्याप्त्यापि घटते, प्रकारव्याप्त्या वा अतः सा सामान्यश्रुतिः । 'अणुनयनसः' इति श्रुतिस्तु चक्षुषोऽणुत्वं स्पष्टं नृत्वा, तत्प्रकाशस्य विशिष्य व्याप्ततामाह । एव च विशेषश्रुतित्वेन प्रबलत्वात् एतदनुसारेणैव श्रुतियोजनीयेति भावः

(Vādirāja TPG. p. 114)

10. यदीन्द्रियाणि स्वरूपतो वितल्यावस्थितानि, तदा सर्वग्रहणं च प्रसज्येत, सुप्त्याद्यभावरश्च (TP. ii 48)

11. सर्वेन्द्रियाणां स्वस्वविषयैः स्वप्रतियोगिकाभावेन च साक्षादेव रश्मिद्वारा सन्निकर्षः. (J. PP. i 28)

\* \* \* तादृशसन्निकर्षस्य च सदा सत्त्वात् सर्वदा च ग्रहणं स्यादित्याह सुप्त्याद्यभावरश्च इति (Raghu. TPB)

a series of śabdās have been produced as our experience is that it is the same sound articulated by the speaker that is being heard by the listener and not a new-born one. The objection of *ākāśa* being "amūrta" and, therefore, incapable of successive movements to carry over the first-born sound is also rejected by drawing attention to the acceptance of *bhūtākāśa* in M.'s system as distinguished from *avyākṛtākāśa*—the former admitting of movement. With this impediment removed, it is possible to conceive of śrotrendriya too going out to its object thro' its rays: *Cakṣurvat śrotasyaiva gamanopapatteḥ*<sup>12</sup> (TP. ii.4.8). However, J.'s concluding remark: *Yad vā cakṣurviṣaya eva tadabhyupagamaḥ* (TP. ii.4.8) leaves the door open to other explanations in regard to the perception of śabda.<sup>13</sup>

### *Sāṃkhya's Interpretation.*

S.'s commentator raises the Pūrvapakṣa from the point of Sāṃkhya philosophy that as the indriyas are products of Ahaṃkāra and as the latter pervades the globe, the indriyas also must be pervasive. The Siddhānta is that they are only minute ones. Otherwise, the scriptural statements about their passing out of the body, going and coming will not make sense.<sup>14</sup>

### *Criticism.*

The subject matter of this Pāda being one of resolution of conflict of testimony entirely within the realm of Śrutis, it will be outside the jurisdiction of this Pāda to discuss a conflict with the Sāṃkhya position.<sup>15</sup> Nor can the Pūrvapakṣa be sustained from the point of view of S.'s own philosophy. For according to him, the mind which is a product of either Śuddha-Brahman, or B. conditioned by Avidyā or of Avidyā itself is of anuparimāṇa in the sense that it has mahatparimāṇa while its source is of a different parimāṇa.<sup>16</sup>

12. Commenting on this the AC writes:

इह च समाधानं न सार्धं, किन्तु वयश्चोद्भातिविषयकम् । तच्चोद्भात्यैव रतिमद्राशं गतिमत्त्वात् । तदन्व-  
धोऽस्त्युद्भातिवत्त्वमननैव सन्निकर्षः (ii.4.8) ।

13. The Indian philosophical schools do not seem to have anticipated the modern scientific theories of light rays from objects and of sound being carried by air thro' successive undulations of air particles.

14. अत्र साक्षात् प्रादुर्भासितार्थिण्याया बहुवारस्य च ब्रह्मन्वयव्यतिरेकान्त्वान् यत्कला प्राप्ता ... इति मन्यते  
तान् प्रादुर्भास्यवत्त्वम् (Bhāmatī ii.4.7)

15. Appayya Dīkṣita, concedes the point of the criticism saying:  
यद्यप्यस्मिन् प्रादुर्भासे, भूतिरुद्भातिविषयमाभावात् । साक्षाद्विनिर्वातमात्रनिष्ठतात् (Parimala ii.4.7)

16. तदन्ते, कारणस्य शुद्धव्यतिरेकव्यतिरेकस्य वा ब्रह्मव्यतिरेकव्यतिरेकस्य कारणस्य मनमोक्षस्य च, कारणस्या-  
हकारस्य व्यतिरेकस्य अर्थात् प्राप्तात्प्रादुर्भास्यवत्त्वम्, पूर्वोक्तानुसारात् (TC. p. 295)

## CHAPTER XXXVIII

### GENESIS OF ADHYĀTMIKA-MUKHYAPRĀṆA

#### 6. *Śreṣṭhādhikaraṇam* (ii, 4, 9-10)

The earlier *Mātariśvādhikaraṇam* had dealt with the genesis of Mukhya-Vāyu as an Adhidaiva principle.<sup>1</sup> The present adhi. resolves the conflict of testimony regarding the genesis of the same deity Mukhya-Vāyu with special reference to his vital role as Adhyātma-Prāṇa, who sustains the lives of all creatures from within their bodies, from birth to death.<sup>2</sup>

The conflict is presented this way. We read in one of the texts: This Prāṇa does not rise or set. He stands absolute and unchanged between birth and death—i.e. is always in the prime of life. Therefore, the wise ones call him the 'middle' (*madhyamaḥ*).<sup>3</sup> As against this, we have the statement in the *Praśna Up.* (ii.3): From the Ātman the Prāṇa is born. But the other Śruti which refers to the non-origination of Mukhya-Vāyu is supported by the reasoning adduced in a passage of the *Vāyuprokta*:

यत्प्राप्तिर्यत्परित्याग उत्पत्तिर्नरुणं तथा ।  
तस्योत्पत्तिर्मृतिश्चैव कथं प्राणस्य युज्यते ?

1. The TD explains that in the earlier *Mātariśvādhikā*, the *Sūtrakāra* had dealt with the question of the genesis of Mukhya Vāyu as an adhidaiva principle and as an element (*bhūta*) at the same time without clearly drawing the line of distinction between them:

तत्र भूतकारणत्वात् भूतमुख्ययोः समुच्चो विचारः, इह केवलो मुख्यविषय इति चेद. (ii.4.11)

2. देहस्थितप्राणरूपस्य (अखिलोत्पत्तिमरणकारणत्वेनोत्पत्त्याद्ययोवात्) बाह्यमुख्यत्वामुक्तस्य तु नैतन्माहात्म्यमिति, भवति ततोऽत्र विशेषश्चेति भावः (Ragh. TPB. ii.4.9)

3. 'नैव प्राण उदेति, नास्त्येति, एकत एव मध्ये स्यात्, अर्चनमाहुर्मध्यम.' (Q. M. BSB. ii.4.9)

"By whose entering the body creatures are born and by whose leaving it they die, how is it possible to think of such a One as being himself born or of dying"? This shows that being himself the cause of the birth and death of creatures, Mukhya Prāṇa cannot, in his turn, be subject to birth and death. The source of all life cannot itself be born or create itself, only to undergo avoidable suffering. The Pūrva-pakṣa, therefore, concludes that as the Śruti in favor of the non-genesis of Mukhya Prāṇa has to be accepted as decisive and as the other one speaking of his genesis will have to be rejected as invalid, the Samanvaya of Śāstra in B. turns out to be unsustainable.

The Siddhānta is that like the other Prāṇas, the Chief Prāṇa ("Śreṣṭhaḥ") also has his own genesis.<sup>4</sup> His subtle essential form is nevertheless permanent. Hence the Gaupavana Śruti says: He is both subtle and gross. By nature he is subtle and in other forms he is gross. Therefore, they say he has a beginning and has no beginning.<sup>5</sup>

The next Sūtra: *Na vāyukriye pṛthagupadesāt* disposes of the objection that as the Śruti referring to the non-origination of Mukhya-Prāṇa is on stronger ground, the texts which speak of its origin may be understood as referring to the external element of air or to motion in general as the word "Prāṇa" has these two meanings also besides denoting Mukhya-Prāṇa. The Sūtra points out that in *Praśna Up.* (vi. 4) we have a separate mention of the genesis of ether, air, light, waters, Vedas and activity (motion: in general 'Karma') from B. after the mention of the genesis of "Prāṇa". Hence this term Prāṇa cannot be taken in the sense of air or motion once again. In conclusion M. draws attention to a text from the *Vāyuproktā* which proclaims:

भूतानि चेष्टा मन्ताश्च मुख्यप्राणादिदं जगत् ।

मुखः प्राणः परमाच्च न परःकारणान्वितः ॥

"The elements, motion, as such, the Vedas, and all the world have come forth from Mukhya-Prāṇa. He has come forth from the Supreme. The Supreme is uncaused".

### Interpretation of Sankara.

According to S. tho' the origination of Mukhya-Prāṇa or vital breath (Jāda-Vāyu) had been dealt with earlier the question is re-opened here as there is possibility of an *adhikāśaṅkā*. For, we read in

4. उत्पत्तिप्रवृत्तेष्वप्यस्य स्ववस्थितत्वात् (TP. II.48)

5. सोऽहमेव ह वा एषोऽजनिष्यते, स्थूलत्वेनोदेति, सूक्ष्मत्वाच्च स्तूयन् । अजितः सूक्ष्मोऽजितः स्तूयोऽजितः ।  
सादिरनादिरिति (Gaupavana Śruti)

6. 'अन' चेष्टाशामिति धातोः प्राणः प्राणनं सर्वलोकाणां चेष्टा, बाह्यबायुः स्वात्मरूप इत्यर्थः.

(Vādirāja TPG. p. 114)

## GENESIS OF ADHYĀTMIKĀ-MUKHYAPRĀṆA

one of the verses of the famous *Nāsadiya Sūkta* of *R̥gveda* (x. 129, 2c) that during the state of *Mahāpralaya* the activity of "breathing" was still going on on the part of the One Supreme:

अनीदवातं स्वधया तदेकम्

It would follow from this that Chief breath or *Mukhya-Prāṇa* must have been in existence even then, when the world was still in the womb of the future. It must, therefore, be accepted as uncreated. This *adhi.* disposes of the *Pūrvapakṣa* based on this *adhikāśaṅkā* and establishes that vital breath also is born from B.<sup>7</sup>

### Criticism.

There is no possibility of any such *adhikāśaṅkā* arising here, firstly because breathing has been predicated of the Supreme B. also in:

Ko hyevānyāt kaḥ prāṇyāt

Yad eṣa ākāśa ānando na syāt (Taitt. Up. ii.7)

and it can very well be that the *anānam* (breathing) spoken of in the verse of the *Nāsadiya Sūkta* is B.'s own breathing windless by its own power, as can be seen from the expression *avātam* there. It is not possible to associate this breathing with the presence of chief breath here as the *Śruti* expressly rules out the existence of the element of air in the state of *Mahāpralaya*, when it says *Ānīd avātam svadhayā tad ekam*. In the circumstances, an *adhikāśaṅkā* about the survival of chief breath in that state can hardly arise, warranting a fresh *adhi.* by way of *atideśa*.<sup>8</sup>

### Rāmānuja's Interpretation.

R. treats *Sūtras* 7-8 of S. as one (*Prāṇānutva*) *adhikaraṇam*. It is difficult to see in that case how two different themes—one relating to the minuteness of the *Prāṇas* and the other to the genesis of the chief vital air can be treated under the same *adhi*. The reference to the *Śruti* "*Ānīd (avātam)*" under the *Sūtra Śreṣṭhaśca* by R. is equally indefensible for the same reason as in respect of S. tho' R. does not use it for making out an *adhikāśaṅkā*.

7. किमर्थः पुनरतिदेशः ? अधिकाराकापकरणार्थः । नास्मदाद्ये हि सूक्ते 'अनीदवात' इत्यादीदिति प्राच-  
कर्मोपादानात् प्रागुच्यते. सन्तश्चि प्राण सूचयति । तस्मादेव प्राण इति ज्ञायते कस्यचिन्मतिः । तमति-  
देशेनापनुदति । (S. BSB. ii 48)

8. को ह्येवान्यात् कः प्राण्यदित्यादिश्रुतौ ब्रह्मण्यननयवशात्, इति चावातमिति निषेधात् तेनाधिकाराकापयोगात्  
(TC. p. 996b)

## CHAPTER XXXIX

### STATUS OF MUKHYA-PRĀṆA

#### 7. *Cakṣurādyadhikaraṇam* (ii.4.11-12)

This *ādhi.* resolves the conflict of testimony regarding the status of Mukhya-Prāṇa and it arises by way of bringing up an objection to his genesis established earlier, on the ground that he is represented in some Śrutis as enjoying a completely independent position.<sup>1</sup> Some Śrutis make it appear that he is absolutely independent while some others show that he is dependent on the Supreme B. like everything else in finite reality. The conflict arises in this way: The *Agniveśya-Śruti* reads:

“From Prāṇa all this (world) has sprung. He sustains all. It merges in him. He is not dependent on any one”. This makes Mukhya-Prāṇa *virtually independent*. This is reinforced by the reasoning contained in the statement made in the following verse of the *Mahābhārata*:

“He in whom lies the source of all activity of this world how can that Prāṇa be dependent on another?”<sup>2</sup> As against this, we read in the *Pañḍi Śruti*: This is all under Prāṇa’s control; but Prāṇa is under the control of the Supreme Lord. The Lord does not rest upon the support of any other. He is Supreme”.

1. पूर्वोक्तप्राणस्योत्पत्तिरिह पूर्वपक्षे स्वातंत्र्यादादिष्यत इति वचनः (TC. p. 996)

2. प्राणादिदेवावितृणीन्, प्राणो धत्ते, प्राणे सयममूर्तेः, न प्राणः विविदिष्यतिः (Q. M. BSB. ii.4.11)

(3). ‘यदायदास्त्व वेष्टा संन्य क्वमुपाधयेत् ?

यदा प्राणस्तथा यदा सर्वस्वैकाग्र्यो भवेत् ।

इति युक्तिर्भास्ते (M. BSB. ii.4.11)

## STATUS OF MUKHYA-PRĀṆA

### *Pūrvapakṣa.*

The Pūrvapakṣa argues that Mukhya-Prāṇa must be deemed to be absolutely independent. The other sets of texts cannot take away his independence as he is credited with the majesty of activating the whole world and this is supported by the reasoning that he should remain independent of another. It cannot be argued that as one who has origination cannot be independent, the Śruti which makes Prāṇa dependent on the Supreme is also based on sound reasoning. The objector who takes Prāṇa to be independent, will naturally be not inclined to recognize that Prāṇa ever originates from another and he would naturally argue that such Śrutis also should be held invalid in so far as they contradict the others which represent Prāṇa to be independent. Or, it may be that tho' without genesis, Prāṇa may take on a body for sport. Thus, since this contradiction with the more powerful text making Prāṇa independent cannot be got over, the Samanyaya of Śāstra in B., as the One Independent Real and the source of all, becomes unsettled.<sup>4</sup>

### *Siddhānta.*

The Siddhānta is pronounced by the Sūtra: *Cakṣurādivat tu tatsahaśiṣṭyādibhyaḥ* that Mukhya-Prāṇa also has his genesis from B. like the other organs of the senses such as of sight (*cakṣurādivat*) as he too is spoken of as springing from B. along with them and there are other evidences also pointing in the same direction.

The Gaupavana-Śruti, for instance, declares: "All this is entirely dependent on the Supreme—the Chief Prāṇa and the other Prāṇas and beings. The Supreme is One who absolutely leads them to life and death, lifts them up and, therefore, they are under His power."<sup>5</sup>

While Śrutis pertaining to the question of genesis admit of reconciliation on the basis of genesis thro' Upādhis and non-genesis of essence, the fact of (Prāṇa's) ontological dependence (*pāratantrya*) on B. cannot be resolved likewise. The only correct solution in respect of the question of dependence of status is that it is unqualified and absolute as in the case of the other Prāṇas.<sup>6</sup>

4 न चोत्पत्तिमतः स्वातन्त्र्यायोगात् पारतन्त्र्यश्रुतिरपि युक्तिमुन्नेति वाच्यम् । स्वातन्त्र्यवादिनो जन्मासप्रतिपत्तेः । सञ्चलतीनामपि स्वातन्त्र्यश्रुतियुक्तिविरोधेनाप्रामाण्यात् । लीलया विग्रहग्रहणीयपक्षेऽपि (TP. II.4.11)

5 सर्वं ह्येवेतत् पदमेवैतद्विद्यते, प्राणश्च प्राणाश्च प्राणिनश्च, स ह्येक एव तान् भवत्युत्पत्तिरिति, वशीकरोति (ML. BSB. II.4.11)

6 न चोत्पत्ताविव पारतन्त्र्येऽपि काचन व्यवस्था, अपि तु, चक्षुरादिवदेव सर्वात्मना तैः मह पदमात्म-वशात्कोटिरिति भावः (TP. II.4.11)



The Āgñiveśya-Śruti which speaks of Prāṇa's sovereignty and his being under no other's control offers no serious difficulty as it can be properly interpreted in the light of the following:

The Chief Prāṇa, tho' the author of all, rests on the support of the Supreme. How could he be different (i.e. independent)? For there cannot be two independent Lords of the world'.<sup>7</sup> The correct way of understanding the "independence" of Mukhya-Prāṇa is, therefore, as indicated in the following:—

"The expression 'sovereign Lord' applied to Mukhya-Prāṇa should be understood from the point of view of his being *immediately next in power*. For this reason, he is spoken of as the 'middle one' (*madhyamaḥ*) as he is between all the beings on the one side and the Supreme B. on the other.<sup>8</sup> In the circumstances, the statement that he is without another Lord means only that he has none other than the Supreme as his ruler. The principle of correct interpretation demands that a general statement (*samatāvacaḥ*) must always be understood in the light of other special statements where they are in evidence, as in the present case."<sup>9</sup>

The expression 'ādī' in the Sūtra refers to other reasonings presupposed in other Śruti texts like *Nānyo 'tosti draṣṭā, nānyo'tosti śrotā* (*Bṛh. Up. iii, 7, 23*) "there is no other but He who sees, no other but He who hears".<sup>10</sup>

The next Sūtra meets the objection that if Mukhya-Prāṇa is also dependent on the Supreme like the other senses, like them he too cannot have any sort of intermediate sovereignty (*avāntareśvaratvam*) over other beings.<sup>11</sup> The Sūtra points out that there is something in the position of Mukhya-Prāṇa which distinguishes his status from that of the other senses. It is this that the other senses function as the Jīvātman's instruments of knowledge *only* when he puts forth the necessary effort to direct them in their functions. This is clear from

7. सर्वकर्तापि सन् प्राणः परमाधारतः स्थितः ।  
वयमेवान्यथा स स्यात् यतो नैवेश्वरद्वयम् ।

8. अवान्तरेश्वरत्वेन तस्मैश्वरत्वो भवेत् ।  
अनो मध्यमतामाहुः तस्य वेदेऽपि वेदिनः ॥

9. अनन्येस्वरता प्राणे तदन्येस्वरत्ववर्नात् ।  
यतो विमेषवाक्येन हित्वेन मयनावचः (M. BSB. ii.4.11)

10. इत्यादिवचनमुक्तयश्च आदिशब्दोक्ताः (M. BSB. ii.4.11)

11. यदि चक्षुरादिवदेवेश्वराधीनत्वं मुख्यप्राणस्य नहि, तस्यावान्तरेश्वरव्याप्यसंभवेन स्वातन्त्र्यमुनिव्यंथां स्यादित्याशङ्क्य परिहृत्युक्तम् (TP. ii.4.12)

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the fact that in *Suṣupti*, where there is no active effort on the part of the *Jivātman*, these senses are *not* in a position to function as effective instruments of knowledge. But the activity of *Mukhya-Prāṇa* continues unabated even in the state of dreamless sleep when there is no conscious and active effort or direction on the part of the *Jivātman* to carry on the activity of respiration etc. This is sufficient to establish the fact that *Mukhya-Prāṇa* is not on the same footing as the other senses. He can, therefore, be credited with the distinctive position such as has been conferred on him in the *Śrutis* as *avāntareśvara*.<sup>12</sup>

12. प्राणस्य चक्षुरादीनां वैश्वरवशात्त्वसाम्येऽपि, कर्तृप्रयोज्यत्वाप्रयोज्यत्ववैलक्षण्येनातिशयोपपत्तेर्नोक्तदोषः

(TC. p. 996)

मुपुप्तौ जीवप्रयत्नाभावे चक्षुरादीनां व्यापारदर्शनात् जीवप्रयोज्यत्वम् । मुख्यप्राणस्य तु, तदा व्यापारदर्शनात् तदप्रयोज्यत्वमिति भावः (TC. p. 996)

## CHAPTER XL

### MUKHYA-PRĀṆA'S RELATION TO THE FIVE PRĀṆAS AND THEIR DEITIES

#### 8. *Pañcavṛttyadhikaraṇam* (ii.4.13)

The present topic of the five forms (*vṛtti*) of Mukhya-Prāṇa in their relation to the working of the five breaths is brought up in the wake of the topic of Mukhya-Prāṇa considered in the previous *adhi*.<sup>1</sup> This *adhi*. resolves the conflict of texts about the relation of Mukhya-Prāṇa to the other five Prāṇas:

The *Kauṇḍīya Śruti* says: "All these other Prāṇas viz.: Prāṇa, Apāna, Vyāna, Udāna and Samāna are servants of Mukhya-Prāṇa. He is their sovereign Lord". The *Vāyuprokta* corroborates this by saying that they carry out their respective functions at his behest.<sup>2</sup>

On the other hand, the *Gaupavana Śruti* says: The five Prāṇas are identical forms of the Chief Prāṇa. It is He that dwells day in and day out in the five forms within the body.<sup>3</sup>

#### *Pūrvapakṣa.*

The conflict leads almost to a stalemate. The *Pūrvapakṣa* thinks that as the *Śrutis* are thus evenly matched and seem to be irreconcil-

1. मुख्यप्राणप्रसङ्गनिर्घातिनाः प्राणादयोज्ञ विषय. (TP. ii.4.13)

Read: प्राणानामनेन्द्रियाणां पादमारम्भ प्रसवेन्द्रिय, प्राणपानादीनां प्राणप्रस्तुतत्वात् मुख्यप्राणप्रसङ्गनिर्घातिना इत्युक्तम् (Vādirāja TPG. p. 115)

2. सर्वे वा एते मुख्यदामा - प्राणोऽग्रातो व्यान उदान. समान इति । जय प्राणो वाव मग्राद् (M. BSB. ii.4.13)

"प्राणपानादय सर्वे मुख्यदामा यनोऽननम् ।  
जनस्तदात्रया नित्यं स्थानि यमापि कुर्वते ॥" (ibid)

3.

मुख्यस्यैव स्वरूपाणि प्राणाद्याः पञ्च वायव ।  
न एव प्राणिना देहे पञ्चधा वर्तन्तेऽननम् ॥ (M. BSB. ii.4.13)

able both the versions are to be rejected and the Samanvaya of Śāstra in B. based on such foundations is to be set aside as unworthy of acceptance.<sup>4</sup>

The view that the other Prāṇas are servants of Mukhya-Prāṇa is supported by the reason that they do his bidding and has the support of the Śruti: *Sa eṣa Prāṇa itarān Prāṇān prthak prthak sannidhatte* (Praśna Up. iii.4). The other view also, that they are identical with Mukhya-Prāṇa receives support from the reasoning that they manifest in their working the outstanding qualities of Mukhya-Prāṇa (*vyaktasādguṇāḥ*).<sup>5</sup> This will not be possible if they are only his servants; for the servants do not manifest the outstanding qualities of the master. However, if both of them should manifest the same outstanding qualities, there is no point in dubbing the one the master and the others his servants.<sup>6</sup> Nor can it be that the other Prāṇas are both the servants of Mukhya-Prāṇa and are also identical with him in essence.

### Siddhānta.

The difficulty is solved by making it clear that in one sense of the word the five Prāṇas constitute the five 'forms' (*vṛttis*) of Mukhya-Prāṇa himself carrying on the five functional activities in the body by which He sustains the lives of creatures (*vyaktasādguṇa*) and in another sense they refer to the five functionary deities (and five vital airs) bearing the same names of Prāṇa, Apāna, Vyāna, Udāna and Samāna and carrying on the same functional activities—but in a dependent sense under the overall direction of the five forms of Mukhya-Prāṇa present in them.<sup>7</sup>

4 एव च, श्रुतिद्वयस्यापि समानवत्त्वेन विद्वत्त्वान्वाप्रामाण्यम् । न बोध्य युक्तम्, वस्तुविकल्पापातात् । अतो न समन्वयो युक्त इति (TP. ii.4.13)

5. प्राणादयो मुख्यप्राणस्वरूपाभ्येव; व्यक्तसद्गुणत्वात् इति युक्तियुक्तत्वात् (TP. ibid)  
These are (1) controlling the movement of breath in the eyes, the ears, mouth and nostrils (Prāṇa) at the excretory zones (Apāna) distributing the essence of food and drink equitably all over the body (Samāna) moving thro' the nāḍīs in the body (Vyāna) and leading the Jīva to other worlds (Udāna). (Praśna Up. iii.5)

6. न चैतत् व्यक्तसद्गुणत्वं दासेषु सम्भवति । उभयद्वयापि सद्भावे स्वामिश्रित्यभावात्पुनश्चेत्. (TP. ii.4.13)

7. न केवल प्राणादयो मुख्यदासा एवापि तु तद्वृत्तयो ऽपि । न च वस्तुविकल्पप्रसवः । पृथग्पुनरविधाभ्युपगमात् (TP. ii.4.13). The term Vṛtti is explained in the sense of "Forms" (rūpāṇi) as well as functions.

Read: पञ्चवृत्तयः प्राणायानव्यानोदानसमानाश्चरूपाणि सत्यं स प्राणादिवचरूपवान् इत्यर्थः । उपलक्षणमेतत् । प्राणादिपञ्चदासत्वानित्यपि बोध्यम् (TDP. II 4.13)

न ब्रूमो वयम्—प्राणादयो दासा एव स्वरूपाभ्येवेति वा, येन धृत्वो. परस्परविरोधेनानिर्णयं स्यात् । किं नाम 'अयं पञ्चवृत्त्येतत्प्रवर्तते' इति श्रुत्यवष्टेन, मनोवत् द्विविधाः प्राणादयः—स्वरूपाणि दासारवेति । ततश्च मुख्यो भिन्नविषयत्वेन न विरोधः (Satyanātha, AC. ii.4.13). Cf. also

'प्राणाद्वाव प्राणोऽप्रानादपानो व्यानात् व्यान उदानादुदानः समानात् समानः' (Śruti q. M. BSB. ibid)

अज्ञेयगुणयूतानि मुख्यरूपाणि पञ्च च ।

तद्दासाः पञ्च चाम्येऽपि प्राणाद्याः सद्गुणयूताः ॥" (ibid)

व्यक्तसद्गुणत्वं दासानामपि किञ्चित् ।

Ragh. Nyāyamuktāvali. ii.4.adhi.8)

The Sūtra clarifies this phenomenon by citing the analogy of how Manas which has its five essential phases of thinking, understanding, attachment, recollection and all-comprehensive thought operates thro' specially adapted organs of mind, buddhi, ahaṁkāra, memory, etc. which are, in their turn, dependent on those essential characteristics of Manas:—

‘यथाह वै मनः पञ्चधा व्यपदिश्यते—मनो बुद्धिरहंकारश्चित्तं चेतनेति । तेभ्यो वा एतेभ्यः पञ्च दासाः प्रजायन्ते—मनसो वाव मनो बुद्धेर्बुद्धिरहंकारादहंकारश्चित्तात् चित्तं चेतनाया एव चेतना एवमिति’ । (Śruti Q. M. BSB. ii.4.13)

अत्रापि मनश्चादिशब्देर्देवता उच्यन्ते; उत्तरवाक्ये दासत्वोक्तेः । टीकायां जडलक्षणत्वोक्तावपि तदभिमानितया चेतनानामपि लक्षितत्वाच्च तद्विरोधः । (BD. ii.4.13)

*Sāṅkara's Interpretation.*

(Na Vāyukriyādhikaraṇam ii.4.9-12)

According to S. Sūtras ii, 4, 9-12 constitute one *adhi.* determining the nature of Mukhya-Prāṇa.<sup>8</sup> The Pūrvapakṣa is that Mukhya-Prāṇa is either air pure and simple or the combined function of all the sense organs, as in the Sāṅkhyā-system.<sup>9</sup> (Vide Sāṅkhyā-kārikā 29. cd)

The Siddhānta is that it is neither. For in Muṇḍ. Up. (ii.1.3) the genesis of Mukhya-Prāṇa is mentioned *apart* from the genesis of Vāyu and elsewhere apart from the activity of the organs. It is not also possible that all the organs together should have one function and that such a function can be “Prāṇa”; for each organ has its own distinctive function and the aggregate of the organs has no active power of its own.<sup>10</sup> We have, therefore, to consider that Mukhya-Prāṇa is air passing into the ādhyātmika-state dividing itself fivefold and thus abiding in a specialized condition in the body.<sup>11</sup>

The second Sūtra meets an objection to this that as Prāṇa has been eulogized in the Śrutis in various ways as the ‘best’ (*Jyeṣṭha* and *Śreṣṭha*) and the organs such as speech have been subordinated to it,

8. स पुनर्मूल्यः प्राणः किञ्चिद्व्यपदिश्यते इतीदानीं जिज्ञास्यते

9. तत्र प्राप्तम्—युतेर्वायुः प्राण इति । अथवा, तन्त्रान्तरीयाभिप्रायात् समस्तकरणवृत्तिः प्राण इति प्राप्तम् (S. BSB. ii.4.9)

10. न च समस्तानां करणानामेका वृत्तिः संभवति । प्रत्येकमेकैकवृत्तिमत्वात्; समुदायस्य बाह्यारत्वात् (S. BSB. ii.4.10)

11. वायुरेवायमध्यात्ममापन्नः पञ्चबुद्धौ विशेषात्मनावतिष्ठमानः प्राणो नाम भव्यते; न तत्त्वान्तरं; नापि वायु-मात्रम् (S. BSB. *ibid*)

it may have to be recognized to be independent in the body like the Jivātman himself. In that case, there will be two independent principles in the same body in consequence of which the body is sure to be constantly pulled in opposite directions and crushed in the bargain.<sup>12</sup>

This objection is answered by the tenth Sūtra which points out that as Prāṇa has been spoken of along with the eye, ear and other organs, in the colloquy of the Prāṇas in the Upaniṣads (Cf. *Chān. Up.* v.1.6-7) it cannot be independent of the Jīva.<sup>13</sup> The expression 'ādi' in the Sūtra refers to other reasons which militate against the independence of Prāṇa—such as its being an unintelligent principle (*acetana*).<sup>14</sup>

The third Sūtra meets a further objection that if Prāṇa is also to be treated as an instrument of the Jīva, because of its being mentioned along with the eye etc., it will have to be provided with a distinctive sense-object (*viśaya*) analogous to color etc. as in the case of the other senses. That would militate against the acceptance of only eleven senses and sense-objects.<sup>15</sup>

The reply to this objection is given that as Prāṇa is not an instrument, the difficulty does not arise. This does not mean that Mukhya-Prāṇa is a useless appendage;<sup>17</sup> for it has its own distinctive part to play in the service of the Jivātman—viz, nourishing the body and keeping it alive even if one or more of the senses are defunct—as may be seen from the colloquy of the Prāṇas.<sup>18</sup>

The last Sūtra adduces one more reason to show that Mukhya-Prāṇa is not without performing a distinctive function (*kāryam*) of his own.<sup>19</sup> It is designated in the Śrutis as performing the five functions of aspiration, inspiration, distribution of the juices of food equitably thro' all parts of the body etc., like the mind performing its fivefold function.

12. यथा चक्षुरादीना जीवं प्रति गुणभूतत्वाज्जीवस्य श्रेष्ठत्वाज्जीवः स्वतन्त्रं, एव प्राणोऽपि प्राधान्यात् श्रेष्ठत्वाच्च स्वतन्त्रः प्राप्नोति। न च द्वयोः स्वतन्त्रयोरेकस्मिन् शरीरे एकवानचत्वमुपपद्यत इत्यपराधं विच्छदानेकदिक्कियतया देह उन्मथ्येत इति प्राप्त उच्यते (Bhāmati ii.4.10)

13. चक्षुरादिभिः सहैव प्राणः श्लिष्यते प्राणसत्त्वादादिषु समानधर्माणां च सहसासनं युक्तम् (S. BSB. ii.4.10)

14. आदिशब्देन सहतत्त्वाचेतनत्वादीन् प्राणस्य स्वातन्त्र्यागिकरणहेतुन् दर्शयति (ibid)

15. चक्षुरादिभिः सह शासनेन करणं चेत् प्राणः, चक्षुरादिविषयस्यादिवत् अस्यापि विषयान्तरं वाच्यम्। न तच्छक्यं वक्तुम्। एकादशकरणपरिगणनव्याकोपकथेति दोष परिहरति—अकरणत्वाच्चेति (Bhāmati ii.4.11)

16. न तावत् विषयान्तरप्रसङ्गो दोषः; अकरणत्वात् प्राणस्य (S. BSB. ii.4.11)

17. न चास्यैतावता कार्याभाव एव (ibid)

18. देहेन्द्रियादिविधारणकारणं प्राणः, तच्च श्रुतिप्रबन्धेन दर्शितम् (Bhāmati ibid)

19. इतरास्ति मुख्यस्य प्राणस्य वैज्ञानिक कार्यं, यत्कारणं पञ्चतत्त्वस्य व्यपदिश्यते श्रुतिषु (ibid)

*Criticism.*

It is not justifiable to introduce the Pūrvapakṣa in the opening Sūtra taking a leaf from the Sāṃkhya-Smṛti as the present Pāda is confined to resolving conflicts of testimony from within the sphere of Śrutis.<sup>20</sup> It would be more pertinent to treat the opening Sūtra as part of the previous Śreṣṭhādhī. and utilize it to refute an objection that the genesis of Mukhya-Prāṇa referred to in the Śruti may be explained as pertaining to the origination of air and movement of all kinds in general. The wording of Sūtra 9 is quite in keeping with such a realignment, as may be seen from other examples such as *Nānumānam atachabdāt* (i, 3.3) which take up the thread of the previous Sūtra.<sup>21</sup>

Apart from this, the way in which S. has relegated Mukhya Prāṇa to the realm of *Jaḍatattvas* by representing him in his Pūrvapakṣa as simple air or the combined activity of the sense organs and in his Sīdhānta as air in its ādhyātmika set-up, with its fivefold function, is decidedly against the high position accorded to Mukhya Prāṇa in the Śrutis and Smṛtis as a sentiment principle (See *Isa.* 4.) as can be seen from the colloquy of the Prāṇas too.<sup>22</sup> The expression Mukhya Prāṇa is seldom used in the Śrutis to designate a *Jaḍatattva*.<sup>23</sup>

The objection raised by S. thro' the first half of the second Sūtra about the independence of Mukhya Prāṇa on a par with the Jivātman is hardly consistent with his own conclusion in the first Sūtra that Mukhya Prāṇa is only a *Jaḍatattva*.<sup>24</sup>

If the inanimate character of Mukhya Prāṇa (according to S.) is to be questioned in this part of the Sūtra, because of the colloquy of the Prāṇas, by the same token the insentiency of the senses of sight etc. also will have to be questioned in the same way.<sup>25</sup> S.'s further statement that the term ādi (and so on) in Sūtra 10 refers to other reasons refuting the independence of Mukhya Prāṇa such as its insentiency misses the point that such 'insentiency' according to him should be obvious from the very fact of its mention along with the eye and other organs and needs no special attempt by the Sūtrakāra to bring it out by another word. This clearly shows this term can be put to better use.

20. ग्राह्यमननिग्रामस्येहामगने (TC. p. 997b)

21. अचक्षुर्निरमनीयस्य पूर्वोक्तप्राणोक्तिभूतेनास्मादिरत्यस्येह निग्रमेन, नानुमानमवच्छन्त्यात् इत्यादेरिह च, न वायुस्मिन् त्वस्य मूलाधारानुगारेण पूर्वमेवत्वस्यमे \* \* \* (TC. *ibid*)

22. प्राणवशादादिना धेतवत्वेन निर्गोनमुच्छ्वासे जडत्वगोचारेण वायुस्मिन्नात्पूर्वपक्षो, वायुविकास्त्रमिदानी-  
ह्वायुः (TC. p. 997b)

23. नहि जडे भुक्तिषु क्वचित् मुच्छ्वापनस्यो दृष्टः (TC. p. 997b)

24. पूर्वमुक्ते वायुविकास्त्रेन जडत्वा निर्णायमुच्छ्वासे जोषन्तु इत्युक्तमनुस्मान् ।

25. प्राणवशादादिना मुच्छ्वापनस्यास्मादवच्छादोरे च, पशुपक्षोनामपि तेनैव वशाधोरनमावसान् (ibid)

There is no need for S. to raise the objection about Mukhya Prāṇa being otherwise of no particular benefit to the self—after having stated that it is not an instrument (*karāṇam*). The concrete beneficent role played by Mukhya Prāṇa is a matter of universal experience and is also writ large on the upshot of the colloquy of the Prāṇas. There is no room for any legitimate doubt on the point. There is, therefore, no need for any one to labor the point and seek to utilize the words: *Tathā hi darśayati* so as to clear a doubt that as it cannot be accepted as an instrument of knowledge, with a special sense-object of its own (*paricchedyaviṣayāntara*), Mukhya Prāṇa is a useless appendage.<sup>26</sup>

The words *Tathā hi darśayati* as construed by S. do not substantiate the point actually established in the earlier part of the Sūtra (*akaraṇatvām na doṣah*).<sup>27</sup> They introduce a *fresh point* that Mukhya Prāṇa performs a most useful service to the self. While that is true enough, it is not a detail of information directly connected with the point at issue whether Mukhya Prāṇa has a distinctive sense-object of its own, if it is to be admitted as an instrument. The information supplied under *Tathā hi darśayati* by S. can come in only in answer to a further question as to what other function Mukhya Prāṇa carries out if it does not function as a *karāṇa*. That would necessitate the importation of the words: *Avacchedyaviṣayābhāvena* before '*akaraṇatvāt*' in the Sūtra. As no such question has been raised in the Sūtra, the answer that its function is the upkeep of the body is not relevant.

S. interprets the last Sūtra as adducing another reason to show that Mukhya Prāṇa has its own special work (*vaiśeṣikam kāryam*). The absence of a copulative *ca* in this Sūtra makes it doubtful if it is to be taken as part of the same *adhi.* and topic still under discussion.<sup>28</sup> As a matter of fact, the concluding words of the preceding Sūtra *Tathā hi darśayati* can very well comprehend this point, thus rendering the last Sūtra unnecessary.<sup>29</sup> The way in which S. has drawn upon the Yoga theory of Manas and its functions to illustrate the five *Vṛttis* of Mukhya Prāṇa is far from happy as the Yoga school has been censured by the Sūtrakāra. It would be more pertinent to elucidate the Sūtrakāra's words *Manovat* with the help of a text and an illustration from the literature of the Vedānta itself, as R. and M. have done.

26. अनुपकारकत्वशकायाश्च स्पष्टेन दृष्टास्तत्रिरोधेनानुदयात् । दृश्यते ह्यन्यव्यतिरेकाम्ना चक्षुषदे रूपादि-  
ज्ञानमिष, प्राणस्य शरीरधारणानुपकारः, श्रूयते च प्राणसमादादिषु (TC. 997)

27. "तथाहि दर्शयति" इत्यस्य 'अकरणत्वाच्च न दोष' इति पूर्वोक्ताद्यं परत्वाभावेनास्वास्त्वाच्च' (TC. p. 998b)

28. सूत्रे चशब्दामात्रेण हेतुन्तरत्वस्यास्वरसत्त्वात् (TC. p. 998)

29. 'तथाहि दर्शयति' इति पूर्वोक्तमात्रेणैवास्यापि कार्यविशेषस्य वक्तुं शक्यत्वेनास्य वैयर्थ्यात् (TC. p. 998)



*Rāmānuja's Interpretation*

R. agrees with S. in treating the four Sūtras as one *adhi*. His interpretation of the opening Sūtra is more or less the same as S.'s with one important difference of detail from him that he substitutes the motion of air itself for the combined function of the senses as one of the alternatives with which Mukhya Prāṇa may be identified.<sup>30</sup> The Siddhānta is that Mukhya Prāṇa is air which has assumed a special condition.<sup>31</sup>

The objection raised against S.'s relegating Mukhya Prāṇa to the realm of Jāḍattvas applies equally to R.

According to R. the second Sūtra raises the issue whether Mukhya Prāṇa is to be recognized as a distinct physical element like fire, earth and so on if it is really a modification of air<sup>32</sup> and answers it by stating that it is not a distinct element but only a special instrument (*upakaraṇa*) of the soul.<sup>33</sup>

Since (Jāḍa)-Prāṇa is experienced to be essentially of the nature of air, there is no reasonable possibility of any doubt arising that it may be a different element from air.<sup>34</sup> If the possibility is conceded in the case of Mukhya Prāṇa there is no reason why it cannot be extended to the eye and others also.<sup>35</sup>

According to R. Sūtra 10 means: If, on account of Mukhya Prāṇa's not exercising any activity helpful to the soul, it is contended that *there will be the flaw of the earlier stand*, (that Mukhya Prāṇa is not a distinct element other than air but only a special instrument of the soul) *having to be set at naught*, we say such a flaw will not arise, as the Śruti shows clearly how Mukhya Prāṇa performs the activity of supporting the body with all its organs, which is most beneficial to the Soul.

Such an interpretation is open to several objections. In the first place, the beneficent role of Mukhya Prāṇa in maintaining the body intact is well within the personal experience of all. As in the case of the eye and other organs, a doubt that it does not exercise any acti-

30. सोम्य प्राणः किं महाभूतद्वितीयवायुमात्रं, तस्य वा स्पन्दरूपा हिन्वा, अथवा वायुरेव कचन विशेषमात्रप्रः इति विनये (Śrībhāṣya II.4.8)

31. न वायुमात्रं, न च तद्विन्वा । वायुरेवावस्थान्तरमात्रप्रः प्राणः (ibid)

32. किमयं प्राणो वायविकारः मनु, अन्विक्तं भूतान्तरम् ? (ibid)

33. नेत्याह—नायं भूतविशेषः । जपि तु, चक्षुरादिवत् शरीराद्व्यवस्थितः (ibid)

34. प्राणस्यादिविशेषेन प्राणे भूतान्तरत्वमवगन्तव्यम् (TC. p. 297)

35. विशेषहेतुभावेनाप्यादिगोकारस्य चक्षुरादेरपि तत्प्राणवत्त्वादिप्राणानाम् (TC. ibid)

vity helpful to the soul cannot arise. It is, therefore, unnecessary to combat it in a special Sūtra.<sup>36</sup>

Secondly, his way of construing the words of the Sūtra is very far-fetched. He dislodges the reason *akaraṇatvād* from its legitimate place in what is after all a Siddhānta-Sūtra and appropriates it in favor of the Pūrvapakṣa:

Cf: अकरणत्वादिति पूर्वपक्षहेतुः (*Śrutaprakāśa*, ii.4.10)

by putting up a roundabout syntactic relationship between the words *akaraṇatvād* and *doṣaḥ*<sup>37</sup>:—

अकरणत्वात्=अकार्यत्वात् (चक्षुरादिवज्जीवोपकरणविशेष एव, न तु भूतान्तरं इति प्रागुक्तप्रमेयभंगरूपो) यो दोषः, स न

instead of the direct relationship: *akaraṇatvān na doṣaḥ*. This is a crucial point to which Vyāsātīrtha draws pointed attention:

सिद्धान्तसूत्रस्यकरणत्वहेतोः स्वतःप्राप्तिसिद्धान्तहेतुत्वत्यागेन, व्यवहितान्वयेन च, पूर्वपक्ष-हेतुत्वकल्पनायोगाच्च । (TC. p. 998)

Thirdly, R.'s way of construing the term *karāṇa* in the sense of *kriyā* (activity) and the compound *akaraṇatvāt* as a *Bahuvrīhi*<sup>38</sup> is also open to question. For, looking to the presence of the term *caḥ-ṣurādivat* (like the eye etc.) in the preceding Sūtra and having regard to the right of precedence of the Karmadhāraya-Samāsa over the Bahuvrīhi, it would seem more proper to take the expression *akaraṇatvāt* in the sense of Mukhya Prāṇa's not being an instrument of the Soul like the other well-known instruments such as the eye.<sup>39</sup>

That would naturally change the complexion and drift of the Sūtra and make it inadmissible to ascribe the meaning of "being devoid of any special activity by way of helpfulness to the Jīva" to the term *akaraṇatvāt* in the Sūtra.

R. explains the last Sūtra as follows. Prāṇa, apāna, vyāna, udāna and samāna are not different principles from Prāṇa even as the mind is not different from its functions of desire, purpose, etc. This overlooks the fact that Prāṇa cannot be a function of Prāṇa itself—unless as in M., Mukhya Prāṇa is distinguished from the guardians of the other five Prāṇas.<sup>40</sup>

36. स्फुटप्रत्यक्षविरोधेन चक्षुरादेरिवानुपकारकत्वमकानुदयस्योक्तत्वात् (TC. p. 998b)

37. अस्य प्राणस्य जीवं प्रत्युपकारविशेषरूपप्रतिष्ठापितत्वाच्च यो दोष उद्घातयते, स नास्ति (*Śrībāṣya*, ii.4.10)

38. 'अकरणत्वात्' । करणे क्रिया; अक्रियत्वात् (*Śrībāṣya*, ii.4.10)

39. पूर्वसूत्रस्यचक्षुरादिशब्दसन्निधानात् बहुव्रीहिवः कर्मधारयस्य बलवत्त्वात् च, अकरणशब्देन प्रतिदकरत्वाभाव-स्यैव प्रतीतिः, बहुव्रीह्याप्राथम्येनोपकाररूपक्रियाविशेषपरहित्यपरत्वकल्पनायोगाच्च (TC. p. 993)

40. प्राणस्य प्राणवृत्तित्वायोगात् (TC. p. 999b)

## CHAPTER XLI

### MUKHYA PRĀṆA'S PARIMĀṆA

#### 9. (*Mukhya*) *Prāṇāṇutvādhikaraṇam* (ii.4.14)

This *adhi*, resolves the conflict of testimony regarding the size of Mukhya Prāṇa. The *āṇutva* of his essence may of course follow from the establishment of the *āṇutva* of the Jīva in ii.3.20-26. But this *adhi* is necessary to show that Mukhya Prāṇa is of atomic size *in respect of his body within the bodies of the creatures he sustains while in his adhidaiva-form as Mukhya Vāyu outside the bodies of creatures*, he has bodily pervasion as far as Mahattattva pervades the world<sup>1</sup>. Again, tho' the Svarūpāṇutva of Mukhya Prāṇa may be clear from the establishment of the *āṇutva* of the Prāṇas as such in ii.4.8, this *adhi* is still necessary to show that he pervades externally thro' his body and unlike the other senses he has a superior position in *not* being amenable to control by the Jīvas<sup>2</sup>:— अणुत्वे चास्य महत् वैलक्षण्यं गम्यते, पूयन्मूत्रात् (TD. ii.4.14)

The conflict of testimony is presented by the following texts: "Prāṇa is below, Prāṇa is overhead. He is in the middle and on all sides. He is the sustainer of all this".<sup>3</sup> The *Vāyuprokta* supports this position with a reasoning. "The universe is sustained in position because Prāṇa stands pervading all. How else could it be sustained, who

1. अंतराध्यात्मस्य उत्तमनिष्कलागतोनामिवादिर्नैव निःशून्यात्, बहिर्गमि मूर्च्छावातोः कथं व्याप्यत्वमिति चेत्, तावत् । प्राणिना देहान्निर्वाहकधीरेषामणुः, प्राणिना देहात् बहिर्गमिन्महत्तत्त्वं मूर्च्छावातो देहस्यापि व्याप्यत्वात् व्याप्तिरिति प्रवेष्टपेक्षायां यथाधीति श्रान्त्यन्तु (Vādurāja TPG. p. 116)
2. मरुत्पद्मवर्णमर्धनेनैव कर्मात्, मूर्च्छावाति प्राणस्यात् । तदाप्यस्य बहिर्गमिनि व्याप्ये- यत्वात् कर्तृत्वोपपत्तेर- इति निश्चयमात्राभावात् अप्युक्तं विदुषामणुत्वं मर्धनं मूर्च्छावाति मर्धनम् (BD. II.4.14)
3. प्राण एवाध्यात्मस्य प्राण उत्तमिष्टात् प्राणो गम्यते प्राण- मर्धनं प्राण एवेव मर्धनम्

can support it?"<sup>4</sup> But as against this we have the *Sautrāyaṇa Śruti*: "This is all created by the minute one (Prāṇa) and it is absorbed into him. Prāṇa is the minute one and by Prāṇa alone is all this creation".<sup>5</sup>

The Pūrvapakṣa feels the Śruti which ascribes pervasion to Mukhya Prāṇa is also supported by a reasoning that Mukhya Prāṇa sustains the whole world: सप्तस्कन्धगतो लोकान् यो विभति महाबलः<sup>6</sup>

(Harivamśa )

The Siddhānta is that Mukhya Prāṇa is only atomic in essence but outside the bodies of creatures he is pervasive thro' his body in his form as Mukhya-Vāyu:

वेदान्तर्विह्वलमानप्राणवायुसन्धिरूपभेदेनाणुत्वमहत्त्वयोर्व्यवस्थोक्तेः

(Ragh: Nyāyamuktāvali)

This is because he is the ruler of all others than himself and the Supreme B. and is ruled by the Supreme:

प्राणो वा ईशितव्येश ईशो ह्यसौ सर्वस्य ईशितव्यश्च परस्य (Kaṇḍīya Śruti)

#### Interpretation of Sāṃkhya and Rāmānuja

According to S. this *adhi.* establishes that tho' pervasiveness of Mukhya Prāṇa is referred to in *Bṛh Up.* i.3.22: "He is equal to a gnat, a mosquito, an elephant and to all these world's," this is to be understood with reference to its universal aspect as the cosmic Prāṇa or Hiranyagarbha, while in its individual aspect as ādhyātmika-Prāṇa it is limited.<sup>7</sup> It is difficult to accept this explanation as neither Hiranyagarbha nor his Buddhi is really all-pervading.<sup>8</sup>

According to B., Mukhya Prāṇa is said to be all-pervading in the sense of being the source of activity (of breathing) of all living beings.<sup>9</sup>

4. यतः सर्वं जगद्भवत्य तच्छ्रुति प्राण एव तु ।

अतो घृतं जगत्सर्वमन्यथा केन चार्थते ?

5 अणुर्नतत्त्वग्यते ऽणुर्नतद्वयतेऽणी लयमभ्युपैति प्राणो वा अणु प्राणैर्ह्येतत् भवति (ibid)

6. The BD explains the propriety of the term *Saptaskandha* with reference to the grouping of the forty-nine Maruts into groups of seven and their being supported by Pradhāna-Vāyu. According to AC this expression simply means: *Pātālādisaptabhūmivivaragataḥ.*

7. अधिदैविकेन समष्टिव्यष्टिरूपेण हेरथ्यमणं प्राणात्मनैवेतत् विमुक्तमान्नायते; नाप्यात्मिकेन (S. BSB. ii.4.13)

8 तत्र; हिरण्यगर्भस्य तद्बुद्धेर्वा परिच्छिन्नत्वेन सर्वगतत्वोक्तयोपात् (TC. p. 999)  
also हिरण्यगर्भस्य तच्छरीरपरिच्छिन्नप्राणसमष्टेः, यत्तत्र शरीरावच्छिन्नत्वादेव विमुक्तयोपात् (Śrutaprakāśa ii.4.12)

9. सर्वस्य प्राणिजातस्य प्राणायत्तस्थितित्वेन वैश्ववादोपपत्तिः (Śrībhāṣya ii.4.12)

But then the mind also as the source of thinking activity of all will be eligible to such recognition. As Mukhya Prāṇa has been shown to be far superior to the indriyas and the mind his pervasiveness deserves to be explained from quite a different standpoint as has been shown by M.<sup>10</sup>

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10. 'अन्तर्वा अपूर्वाहिमं हान्' इति श्रुत्युन्नतमाधौ मति, मनआदिसाधारणेन सर्वप्रवृत्तिहेतुत्वेन सर्वगतत्वोक्तेरयोगात्  
(TC. p. 999)

## CHAPTER XLII

### SENSES ARE JIVATMAN'S INSTRUMENTS ONLY UNDER BRAHMAN'S DIRECTION

#### 10. *Jyotirūdyadḥikaraṇam* (ii.4.15-17)

After having exhaustively dealt with the topics of the vital airs, the senses and Mukhya Prāṇa, the Sūtrakāra now discusses the question whether the senses function as instruments of Jivātman under his own absolute direction or at the direction of the Supreme B.<sup>1</sup> The role of the other Prāṇas as instruments may be seen to have been established already in Sūtra, ii.4.12 in the very act of showing that Mukhya Prāṇa is not an instrument, by the force of the expression *ca* therein. Hence, it is quite in order to take up the question here, whether these senses are instruments of the Jivātman in his *own* right; or whether they are B.'s instruments operated by B. for the benefit of the Jīva and in *that sense only*, his instruments. This point has been ably brought out by Raghūttama Tīrtha in his *TPB*.<sup>2</sup> p. 308.

The objection, that as the present topic relates to the *indriyas*, it, should have been taken up before the *Śreṣṭhādhi*. (ii.4.2-10) where the issues regarding the genesis, number and size of the *indriyas* have been dealt with, one after the other, is not well-founded. For, the

1. प्राणान् मुख्यप्राण च निरूप्येह तेषां कं प्रति करणत्वमिति चिन्त्यत इति सगतिः (TC. p. 999)

2. ननु, प्राणानां करणत्वे सिद्धे, ब्रह्मकरणत्वादिविचार्यवसर, तदेव कुतः सिद्धमित्यत आह—अधिकरणसगतिरिति । नन्वकरणत्वाच्च' इति सूत्रेण मुख्यप्राणस्याकरणत्वमेवोक्तमिति कथं 'करणत्व' प्राणानामुक्तम् इति ? अत आह—चशब्देनेति । अत एव इतरेषां प्राणानां करणत्वात् इति तत्पूवभाष्य उक्तम् (ibid)

The readings अकारणत्वाच्च (twice) and कारणत्व (once) on p. 308 of the printed Edn. of the *TPB* (Madras GOS. C. viii) are erroneous and should be amended into अकरणत्वात् and करणत्वात् to make proper sense.

question debated here—whether the senses are instruments<sup>3</sup> of the Jīva or B. can arise only after the specific reference to the instruments as such has been made in the Sūtra and such a reference is to be met with only in Sūtra ii.4.12. It would not, however, be proper to place the present discussion immediately after ii.4.12; for the issue raised in this adhi. can legitimately arise only after the theme of Mukhya Prāṇa has been finally concluded. For, the pith of the argument in this adhi. lies in this that the senses are all of them to be recognized as being directed by B. for the simple reason that Mukhya Prāṇa who is the lord of the senses and their energiser is himself under the direction of the Supreme B.<sup>4</sup>

The conflict of testimony, here, is as follows: The *Sautrāyaṇa Śruti* says: "The wise ones hold that these senses are the instruments of the Jīvātman; for, they are experienced to be under their own personal control by all creatures". This adduces a reasoning in support of the position. As against this, the *Kāpāyaṇa Śruti* observes: "These indriyas—the eye, ear, speech and mind, are the instruments of B. For, B acts thro' them".<sup>5</sup>

The Pūrvapakṣa argues that the former text is stronger as it is backed by the reasoning deriving support from personal experience of creatures.

The Siddhānta is pronounced by the Sūtra:

ज्योतिराद्यधिष्ठानं तु तदामननात् (ii.4.15)

"B. which indwells in light (eye) and the other elements, the same B. causes the various functions to be accomplished for the Jīva by these instruments. This is taught in passages like "Who, indwelling in Prāṇa directs it \*\*\*\*\* who indwelling in Tejas directs it" (*Bṛh Up.* iii, 7, 16; 14).

Here, the words 'Tejas' etc., refer also to their *abhimānidevatās*. As the organs of sight etc. are made of Tejas etc., it follows that they too are similarly understood to be indwelt by B. and acting under its overall

3. Defined in the sense of कर्तृप्रयोग (Ragh. TCP. p. 999)

4. एतेनास्य विचारस्य प्राणविषयत्वात् श्रेष्ठत्वेत्यनः पूर्वमेवोक्तमित्यध्यापित्वापचिन्तापेक्षाया निवेशः स्यादिति मया परास्ता । कर्तृत्वोक्त्यनन्तरमेवास्याऽशोधयाम् । तर्हि, तदनन्तरमेव निर्देशः स्यादिति न वक्ष्यन्; दस्तुतन्मूल्यापचिन्तासमाप्यनन्तरमेवास्याऽपानोक्तित्वात् । सर्वप्राणप्रेरकमुष्मद्राणप्रेरकत्वात् ब्रह्मणः उत्तरप्राण मुक्तमित्येवस्पर्शादस्य विचारस्य (Ragh. TPB, ii.4.15)

5. 'ब्रह्मणो वा एतानि कर्त्तव्यानि, यत्तुः श्रोत्रं मनो वाग्निः, तद्वर्धतेः कारयति' इति काश्यायनमुक्तौ

(M. BSB. ii.4.15)

इतिद्वानि कर्म कृतेऽपि तद्वद्वा कारयतीति वक्ष्ये कर्तृत्वोक्त्याः एवंतद्वा करोतीति कर्मिद्वयः

(BD. ii.4.15)

direction. M. in his commentary here has referred to the text *Yañ Prāṇe tiṣṭhan* (*Bṛh. Up.* iii, 7.16) to emphasise the point that as the Chief Prāṇa who energises the senses is himself stated to be acting under the direction of B. it is all the more clear that these senses are also working at B.'s supreme direction. His commentator here disposes of an incidental objection to the Sūtrakāra's referring to "Jyotiś" as heading the series of principles in which B. indwells. For, if the Sūtrakāra's intention is to refer to the serial order of the elements adopted by himself in Pāda iii adhis 1-2 et seq., we should expect him to have said "*Akāśādyadhiṣṭhānam*". If he has in mind the order followed in the Śruti, we should expect the words: *Pṛthvyādyadhiṣṭhānam*" (See *Bṛh. Up.* iii.7, 3-23). J. explains the position that as the Sūtrakāra has already in the present context used the words: *Cakṣurādi* (ii.4.11) not far away and as the term *cakṣuḥ* appears at the head of others in a series in the Śruti relating to the present issue, he has here thought it fit to use the expression "*Jyotirādi*" to pinpoint the fact that the organ of *cakṣus* is formed of the element of *Tejas* or *Jyotiś* which has been mentioned in the Śruti as being directed by B. The TDP of Rāghavendra shows by a judicious use of *āvṛtti* of the opening word of the Sūtra how this interpretation lies self-contained in the wording of the Sūtra:

ज्योतिराद्यधिष्ठानं ब्रह्म तत्तु = तदेव (ज्योतिराद्यधिष्ठानं) = (ज्योतीरूपवक्षुराद्यधिष्ठानं)  
आमननात्

The next Sūtra: *Prāṇavatā śabdāt* explains how, in the circumstances, the other Śruti which refers to the *indriyas* as instruments of the *Jīvātman* himself is to be reconciled. Such a description, it says, is to be attributed to the fact that B. itself enables the *Jīvātman* (*Prāṇavān*) to perceive, smell, taste and so on by means of the *indriyas* which are B.'s own by right of sovereignty over them (within the meaning of their being *svātantryeṇa kartṛprajoyā*). There is thus no contradiction between the two different views of the Śruti that these *indriyas* belong to B. as well as to the *Jīva*. This is supported by the clearly worded Śruti *Eṣa hyanena ātmanā cakṣuṣā darśayati*: "B. itself enables the *Jīvas* to see with the eyes, hear with the ears" and so on.

An objection may be put forward that if these senses are instruments of B., by right of sovereignty, then *Mukhya-Prāṇa* for the same reason will have to be recognized and treated as one of the instruments of B. in which case, the earlier stand taken in Sūtra ii.4.12, that *Mukhya Prāṇa* is not a 'karana' will be violated.<sup>6</sup> The objector's point

6. Read: अवेतानि ब्रह्मणस्त्वहि मुख्यप्राणस्याप्येतत् तन्मवतीति, अकरणत्वहेतुना प्राण एवाकरणस्तस्मान्मुख्य इत्युक्तं मुख्यत्वं विरुद्धं स्यात् (TP. ii.4.16)



here is that the earlier stand that *Mukhya Prāṇa* is *not* an instrument, can only be sustained by admitting that the *indriyas* are *instruments* of *Jīvātman* so as to rule out *Mukhya Prāṇa* from being treated as one of the instruments of *Jīvātman*.<sup>7</sup>

The objection is answered by pointing out that what is intended by the statement that *Mukhya Prāṇa* is not an instrument in *Sūtra* ii.4.12, is that he is not an instrument operable by the *Jīvātman*—as he is superior to the *Jīvātman* and not that he is not or cannot be operated by the Supreme B. as an instrument for the benefit of the *Jīvātman*.<sup>8</sup>

The concluding *Sūtra*: *Tasya ca nityatvāt* brings out the idea underlying the first *Sūtra* that the instruments of an essentially dependent agent like the *Jīvātman*, tho' themselves dependent on another, are still regarded as the *Jīvātman*'s instruments only in the limited sense that they serve his needs. This may be illustrated by an example. When a man chops wood with an axe which belongs to another, the axe is still undoubtedly his instrument for the time being, tho' its ownership may belong to another.<sup>9</sup> In the same way, the senses can be referred to as instruments of the *Jīvātman*. A permanent relationship exists between the *Jīvātman* and his instruments—viz. the senses,<sup>10</sup> as long as the *Jīvātman* continues to be in the world of *Sam-sāra*.<sup>11</sup> It is from the point of view of such a relationship that the other *Śruti* speaks of the senses as instruments of the *Jīvātman*.<sup>12</sup>

### *Samkara's Interpretation*

According to S. this *adhi.* discusses whether the organs of speech etc. carry out their functions by their own intrinsic powers; or only in so far as they are guided by their *Abhimānidevatās*.<sup>13</sup> The *Pūrvapakṣa*

7. इन्द्रियाणां जीवकरणत्वे तदुपपत्तिरित्यत्र आह (TP. II.4.16)

8. तस्य सर्वशरीरात्मत्वेन जीवप्रयोगव्यवस्थकरणत्वाभावादिति धार । नावता कथमुपनयनं कानिचित्तिरित्यत्र आह—शरीरापेक्षया । जीववत्त्वेन बहुप्रयोगव्यवस्थकरणत्वं तत्राकरणत्वात्त्वेन सूत्रे विवक्षितम् । नदभावात् स्वसूत्रे संप्रवर्तीत्यर्थः (Ragh. TPB. II.4.16)

9. यथा परशोयदुदारं यथा इव च शरीरो न तत्करणमुच्यते, एवमस्वतन्त्रं करणान्यन्वाधीनान्यपि मायानां तत्करणानामुच्यन्ते (TP. II.4.16)

10. अनादिनिर्वाणजीवजीवकरणमवश्यम्, सूत्रेन नन्वरणत्वमुचि (M. BSB. II.4.17)

11. सुखितयन्तं मया विद्यमानत्वादित्यर्थः । (BD. II.4.17)

12. एतेनानुभवोऽपि आभिमानीकृतत्वा म्याप्तत्वात् (TP) अनादिमन्त्रनिर्वाणजीव स्वहारे धीन इति । पुन एतदित्यत्र आह—अर्थेति (TP. II.4.17)

13. Ibid. यथा च शरीरोऽपि बहुकालमवस्थितिं कर्तुमि उपकारत्वं तदवस्थस्वहारेदमनादपि मयवदीयेत्यर्थोऽनेन बहुकालीनजीवमवस्थित्यावासात् तत्करणत्वमुचि प्रवृत्तेति, सूत्रेण चरितार्थादिति धारः

(BD. *ibid*)

13. तं पुन यदुक्तं प्राणा हि स्वमहिम्नेन स्वस्यै स्वस्यै कार्याय उपपन्न, आहोस्वित् देवताधिष्ठिता इति विवादांते (S. BSB. II.4.14)

is that they do so by their own powers and the Siddhānta is that the activities of the organs are guided by the divinities which animate them (Cf. AA. ii.4, 2-4). The second Sūtra meets the objection that if the senses are to be guided by their divinities, it would be those divinities and not the individual soul who will have to go thro' the enjoyments and sufferings caused by the functioning of these senses,<sup>14</sup> by stating that this enjoyment thro' the organs is of the individual soul and not of the divinities—as the organs are connected with the one possessing them viz. the individual self.

### Criticism.

The concept of Abhimānidevatās has already been propounded by the Sūtrakāra in ii, 1.5 and there is no need to propound it over again, here. Tho' S. has interpreted that Sūtra as a Pūrvapakṣa, he has not altogether rejected it while expounding his Siddhānta in the Navilakṣaṇatvādhi.<sup>15</sup> He has himself made use of it earlier for his own purposes in his C. on BS. i.3.33 as an accepted doctrine of Vaidika Siddhānta. The fact that the Jīvātman it is who makes use of the organs has also been established in ii.3.34-35. As the organs in question are not situated within the bodies of the Abhimānidevatās, there is no reason to suppose that those Devatās will have to be recognized as enjoyers thro' them and refute such a supposition. It is only the sense organs of one's own body that can function as means of one's enjoyment. In any case, the objection can easily be covered and met by the expression 'Viśeṣa' in the Abhimāni-Sūtra (ii.1.5) in the light of the principle of distinction already laid down on the ground of *vaiśeṣyāt* (distinction of nature) in the Sūtra: *Sambhogapṛāptir iti cenna vaiśeṣyāt* (i, 2, 8)—thus rendering the present Sūtra (ii.4.15) quite unnecessary here.<sup>16</sup>

### Rāmānuja's Interpretation.

R. reads Sūtras 14-15 of S. as one and establishes that the Śruti teaches that the organs, together with their presiding deities and the individual self depend in all their doings on the will (*saṅkalpa*) of the Supreme B. as is borne out by the Śruti 'He who abiding in the self \* \* \* etc. (Brh. Up. iii.7 22 Mādhyandina).<sup>17</sup>

14. यदप्युक्तम्—देवतानामेवाधिष्ठातोणा भोक्तृत्वप्रसंगो न शारीरस्मेति, तत्परिहृत्यते— 'प्राणवता शब्दात्' (S. BSB. ii.4.15)
15. 'अभिमानिन्यपदेशस्तु' इत्यत्रैवाभिमानिदेवतासमर्थनात् । त्वन्यते तस्य पूर्वपक्षसूत्रत्वेऽपि सिद्धान्ते तस्या- निरासेनानुमतत्वात् (TC. p. 1000b)
- 16 'वेशेष्वात्' इत्युक्तान्यायेन अभिमानिसूत्रस्य 'विशेष' शब्देनैव (तस्य) निराससमवात् (TC. p. 1000b)
17. 'प्राणवता' जीवेन सह ज्योतिरादीना अग्न्यादिदेवताना प्राणविषयमधिष्ठान परमान्न सकल्पादेव भवतीत्यर्थ- इन्द्रियाणा साभिमानिदेवताना जीवात्मनश्च स्वकार्येषु परमपुरुषमननायतत्वशास्त्रात् (Śrībhāṣya ii.4.13)

here is that the earlier stand that *Mukhya Prāṇa* is *not* an instrument, can only be sustained by admitting that the *indriyas* are *instruments* of *Jīvātman* so as to rule out *Mukhya Prāṇa* from being treated as one of the instruments of *Jīvātman*.<sup>7</sup>

The objection is answered by pointing out that what is intended by the statement that *Mukhya Prāṇa* is not an instrument in *Sūtra* ii.4.12, is that he is not an instrument operable by the *Jīvātman*—as he is superior to the *Jīvātman* and not that he is not or cannot be operated by the Supreme B. as an instrument for the benefit of the *Jīvātman*.<sup>8</sup>

The concluding *Sūtra*: *Tasya ca nityatvāt* brings out the idea underlying the first *Sūtra* that the instruments of an essentially dependent agent like the *Jīvātman*, tho' themselves dependent on another, are still regarded as the *Jīvātman*'s instruments only in the limited sense that they serve his needs. This may be illustrated by an example. When a man chops wood with an axe which belongs to another, the axe is still undoubtedly his instrument for the time being, tho' its ownership may belong to another.<sup>9</sup> In the same way, the senses can be referred to as instruments of the *Jīvātman*. A permanent relationship exists between the *Jīvātman* and his instruments—viz, the senses,<sup>10</sup> as long as the *Jīvātman* continues to be in the world of *Saṃsāra*.<sup>11</sup> It is from the point of view of such a relationship that the other *Śruti* speaks of the senses as instruments of the *Jīvātman*.<sup>12</sup>

### *Śaṅkara's Interpretation*

According to S. this *adhi.* discusses whether the organs of speech etc. carry out their functions by their own intrinsic powers; or only in so far as they are guided by their *Abhimānidevatās*.<sup>13</sup> The *Pūrvapakṣa*

7. इन्द्रियाणां जीवकरणत्वे तदुपपत्तिरित्यत आह (TP. ii.4.16)

8. तस्य सर्वजीवांतमत्वेन जीवप्रयोग्यत्वरूपकरणत्वाभावादिति भावः । तावता कथमुक्तशङ्कानिवृत्तिरित्यत आह—जीवापेक्षयैति । जीववशत्वेन बहुप्रयोग्यत्वरूपकरणत्वं तत्कारणत्वाच्चेति सूत्रे विवक्षितम् । तदभावाच्च मुख्ये संभवतीत्यर्थः (Ragh. TPB. ii.4.16)

9. यथा परकीयकुठारेणापि वृक्षतोऽपि तत्करणमुच्यते, एवमस्वतंत्रकर्तुः करणान्यन्याधीनान्यपि माघनत्वात् तत्करणानीत्युच्यन्ते (TP. ii.4.16)

10. अनादिनित्यत्वान्जीवकरणसंबन्धस्य, युग्यते तत्करणत्वथुति (M. BSB. ii.4.17)

11. मुक्तिपर्यन्तं यदा विद्यमानत्वादित्यर्थः । (BD. ii.4.17)

12. एतेनानुभवोऽपि आभिमानिकनया व्याख्यातः (TP) अनादिस्वव्यवस्थितव्यवस्थोऽयं व्यवहारः श्रुत इति । कुत एतदित्यत आह—अयंति (TP. ii.4.17)

Read: तथा च परकीयेऽपि बहुकालसंबन्धिनि वस्तुनि उपकारतः तदीयत्वव्यवहारदर्शनादत्रापि भगवदीयेष्वपिन्द्रियेषु बहुकालीनबोधसंबन्धिताभावात् तत्करणत्वथुतिः प्रवृत्तेति, ध्रुवेष्वचरितापेक्षमिति भावः

(BD. *ibid*)

13. तं पुनः प्रष्टव्यं यथा किं स्वयद्विभक्तं स्वस्यै स्वस्यै शरीरानि प्रभवन्ति, आहोस्वित् देवताधिष्ठिता इति विचार्यते (S. BSB. ii.4.14)

is that they do so by their own powers and the Siddhānta is that the activities of the organs are guided by the divinities which animate them (Cf. AĀ. ii.4, 2-4). The second Sūtra meets the objection that if the senses are to be guided by their divinities, it would be those divinities and not the individual soul who will have to go thro' the enjoyments and sufferings caused by the functioning of these senses,<sup>14</sup> by stating that this enjoyment thro' the organs is of the individual soul and not of the divinities—as the organs are connected with the one possessing them viz. the individual self.

### Criticism.

The concept of Abhimānidevatās has already been propounded by the Sūtrakāra in ii, 1.5 and there is no need to propound it over again, here. Tho' S. has interpreted that Sūtra as a Pūrvapakṣa, he has not altogether rejected it while expounding his Siddhānta in the Navilakṣaṇatvādhi.<sup>15</sup> He has himself made use of it earlier for his own purposes in his C. on BS. i.3.33 as an accepted doctrine of Vaidika Siddhānta. The fact that the Jīvātman it is who makes use of the organs has also been established in ii.3.34-35. As the organs in question are not situated within the bodies of the Abhimānidevatās, there is no reason to suppose that those Devatās will have to be recognized as enjoyers thro' them and refute such a supposition. It is only the sense organs of one's own body that can function as means of one's enjoyment. In any case, the objection can easily be covered and met by the expression 'Viśeṣa' in the Abhimāni-Sūtra (ii.1.5) in the light of the principle of distinction already laid down on the ground of vaiśeṣyāt (distinction of nature) in the Sūtra: Sambhogaprāptir iti cenna vaiśeṣyāt (i, 2, 8)—thus rendering the present Sūtra (ii.4.15) quite unnecessary here.<sup>16</sup>

### Rāmānuja's Interpretation.

R. reads Sūtras 14-15 of S. as one and establishes that the Śruti teaches that the organs, together with their presiding deities and the individual self depend in all their doings on the will (saṅkalpa) of the Supreme B. as is borne out by the Śruti 'He who abiding in the self \* \* \* etc. (Brh. Up. iii.7 22 Mādhyandina).<sup>17</sup>

14. यदप्युक्तम्-देवतानामेवाधिष्ठातीणां भोक्तृत्वप्रसङ्गो न शरीरस्येति, तत्परिहृत्यते- 'प्राणवता शब्दात्' (S. BSB. ii.4.15)
15. 'अभिमानिव्यपदेशस्तु' इत्यत्रैवाभिमानिदेवतासमर्पणात् । त्वन्मते तस्य पूर्वपक्षसूत्रत्वेऽपि सिद्धान्ते तस्यानिरासेनानुमतत्वात् (TC. p. 1000b)
16. 'वैशेष्यात्' इत्युक्तन्यायेन अभिमानिसूत्रस्य 'विशेष' शब्देनैव (तस्य) निराससम्भवात् (TC. p. 1000b)
17. 'प्राणवता' जीवेन सह ज्योतिरादीनां अभ्यादिदेवतानां प्राणविवरणमधिष्ठानं परमान्मनः सत्त्वादेव भवतीत्यर्थः इन्द्रियाणां साभिमानिदेवतानां जीवात्मनश्च स्वकार्येषु परमपुरुषमननायत्तत्वात् (Śrībhāṣya ii.4.13)

Criticism.

This point that the doings of the Jivātman are all dependent on the will of the Lord has been firmly established in the Sūtra: *Parāttu tacchruteḥ* (ii.3.40) by R., quoting among others the very same text from the *Bṛh. Up.* There is thus no need to make the same point here, over again, thro' the last part "*Prāṇavatā*" of the present Sūtra (ii.4.13).<sup>18</sup> His commentator tries to get over this difficulty by explaining that tho' the dependence of the Jivātman on B. for his doings has already been established in *Parāyattādhi*, the Jivātman has been cited here by the term *Prāṇavatā* ('together with the one to whom the Prāṇas belong') just by way of illustration.<sup>19</sup> This is far from convincing; for such an illustration serves no useful purpose, as it adds nothing to the point at issue.<sup>20</sup> However, if the Sūtrakāra intended to refer to the Jīva by way of illustration, he would have used the commensurate expression *Prāṇavad yathā*<sup>21</sup> instead of *Prāṇavatā* in the instrumental case. As the *Abhimānidevatās* are also Jīvas, the fact of their doings also being dependent on the will of the Lord would automatically follow from the conclusion established in the *Parāyattādhi-karaṇa*. The entire Sūtra ii.4.13 of R. would thus be superfluous.<sup>22</sup>

The way in which R. construes '*Prāṇavatā*' in the sociative sense (*sahayoga*) necessitates the instrumental case to be understood in the sense of an *upapadavibhakti* which compares unfavorably with its more direct way of being construed as a *kāraṇavibhakti*, which enjoys the right of precedence over the other.<sup>23</sup>

18. 'परात् तच्छ्रुते' इत्यत्र 'य आत्मानम्' इत्यादिभूत्वा जीवकर्तृत्वमीश्वराधिष्ठानमित्युक्तत्वात् (TC. p. 1000)
19. 'परात् तच्छ्रुते' इत्यधिकरणे जीवस्य परावतकर्तृत्वे तिङेऽन्यत्र प्राणवच्छब्देन जीवस्योपादानं दृष्टान्ततरेति मन्तव्यम् । (Śrutaprokāśa ii.4.13)
20. दृष्टान्तोक्तेरपिनयानावात् (Ragh. TCP. ii.4.17)
21. 'प्राणवत् यथा' इति निर्देशानाच्च (ibid)
22. ब्रह्मसाधनामपि जीवत्वेन तेनैव तिङेः (ibid)
23. प्राणवतेति तृतीयाया कारकविभक्तिस्त्वमन्वे, सहयोगमापेक्षोपपदविभक्तित्वकल्पनावोगात् (TC. p. 1000)

'Kāraṇavibhakti' is a grammatical case prescribed independently of association with particular words while 'Upapadavibhakti' is a case prescribed in the event of association with particular words e.g. *Rāmeṇa bāneṇa hato Vāli*; *Putreṇa (saha) āgataḥ pitā* (both instrumental) where the latter is a case of *Upapadavibhakti*. The dictum is उपपदविभक्तेः कारकविभक्तिर्बलीयसी.

## CHAPTER XLIII

### MUKHYA-PRĀṆA IS NOT ONE OF THE SENSES

#### 11. *Indriyādhikaraṇam* (ii, 4, 18-20)

This *adhi.* examines the question whether Mukhya Prāṇa is to be recognized as one among the senses (*indriyas*) or not. In the previous *adhi.*, it was clarified why he is not to be looked upon as an instrument of the Jīvātman, like any of his (Jīva's) other instruments. It may still be insisted that Mukhya Prāṇa must be regarded as an *indriya* in so far as he answers to the definition of one<sup>1</sup>—viz. that which flows or moves towards its appropriate objects (*idamdravaṇam*)<sup>2</sup> as is implicit in the meaning of the very term Pra-+ana which is shared by Mukhya Prāṇa. with the other Prāṇas (*indriyas*).

The conflict of texts is presented by the following. The *Pautrāyana Śruti* says: "All the Prāṇas are *indriyas* (senses) for they go to this (their appropriate object)". Here, the term *indriya* is applied to all the Prāṇas in general with an indication of the reason justifying the appellation. The *Kāśyana Śruti*, on the other hand, says: "Twelve only are the senses,—the mind and the intellect making the eleventh and the twelfth." In view of this conflict, the doubt arises whether we should accept all the Prāṇas without exception to be sense organs or accept only twelve of them as *indriyas*.

1. पूर्वोक्त मुख्यप्राणस्य जीवं प्रत्यकरणत्वमयुक्तम्; तस्यापीन्द्रियत्वेन तं प्रति करणत्वादिति पूर्वपक्षोत्पानात् संगतिः  
(TC. p. 1000)

■ Cf. 'विषयद्रवणात्तेषामिन्द्रियत्वमुदाहृतम् ।

■ द्वादशैवेन्द्रियाण्याहुर्मनोबुद्धौ तु द्वावसौ (Kāśyana Śruti). M. BSB. ii.4.18.

The (elliptical) cpd. *dvādaśe* (neu. dual) has been variously explained by different scholiasts. For these interesting explanations see BD. ii.4.18.

*Pūrvapakṣa*

The *Pūrvapakṣa* holds that it is not possible to exclude any one. It cannot be said that the general statement (*sāmānyavacanam*) may be superseded by the special one specifying the number of *indriyas* as twelve. It is not possible to exclude *Mukhya Prāṇa* to make up the number. One may as well exclude any other organ—say of sight, as there is nothing to distinguish the *indriyas* *qua* *indriyas* from one another, so far as their characteristic of *idamdravaṇam* and their dependence on B. (as its *karaṇam*) are concerned.<sup>4</sup> Their individual peculiarities such as the sentiency of *Mukhya Prāṇa* or the special capacity of the eye or the ear to grasp one particular quality should not cloud the issue.<sup>5</sup> The *Pūrvapakṣa*, therefore, argues that since the *Śruti* which refers collectively to all the “*Prāṇas*” (including *Mukhya Prāṇa*) as *indriyas* is based on a proper reason (of *idamdravaṇam*), the other (*Kāṣāyaṇa*) *Śruti* restricting the number of *indriyas* to twelve is invalid. Therefore, the *Samanvaya* of *Śruti* in B. established in *Adhy. I*, is open to question.

*Siddhānta*.

The *Siddhānta* is given in: “*Ta indriyāṇi tadvyapadeśāt*” that “barring the Chief *Prāṇa* (*anyatra Śreṣṭhāt*); they (te) the other (twelve *Prāṇas*) are *indriyas*, because the Scripture speaks to that effect”.

The commentary of M. makes clear what the scriptural statement in question is:

“Only twelve are the senses. The Chief *Prāṇa* is not a sense organ, as he is the master and the guide of the organs which run to their appropriate objects”. The *Bṛhatsamhitā* endorses the same—“The *indriyas* are only twelve in number—the ear, and the other four *Jñānendriyas* and speech and the other four *Karmendriyas*, aided by *Manas* and *Buddhi*. These twelve are designated as *indriyas* because they run towards their appropriate objects. *Mukhya Prāṇa* standing firm in his own place (without moving from there) guides them all”.

The next *Sūtra*: *Bhedaśruteḥ* adduces the evidence of a clear text showing how *Mukhya Prāṇa* stands distinguished from the *indriyas*. The text quoted shows that he guides and regulates the activities of

4. अन्यमनिसारणस्यानवयत्वात् मुख्यप्राणो नेन्द्रियमिति चेत् । तयात्वे चक्षुषोऽयन्निन्द्रियत्वं किं न स्यात् ? नहि मुख्यप्राणचक्षुषोः कश्चन विवेकोऽस्ति, येन मुख्यप्राणो नेन्द्रिय, चक्षुर्निन्द्रियमिति निर्विनुमः उभयोः स्वीय-वस्तुविवेकोपात् । प्राणस्त्विविवेकाणां तु योवादिष्वपि नाम्नात् (TP. II.4.18)

5. मुख्यप्राणस्य चेतनत्वात् कश्चिन्निन्द्रियत्वमित्यत्र आह—प्राणस्त्विवेनेति • • (Vādirāja TPG. p. 117)

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the senses from where he is—without having to move (*dravyaṇam*)' from there. The *Pauṭrāyaṇa Śruti* says: "Without moving from where he is, Mukhya Prāṇa does all this—he causes all this to be done. He acts with strength, bestows strength on all the rest, supports all this and enables it to support. So, they call him the powerful Lord.<sup>6</sup> The organs of sense are not steady. They do nothing, they cause nothing to be done. They are not strong, they do not support or enable others to support. They are really weak and so they say they are instruments (*karaṇāni*)".

The concluding Sūtra answers a further objection that if Mukhya Prāṇa is himself dependent on B. he cannot but be regarded as being an indriya like the others.<sup>7</sup> For, not being independent, the indriyas are equally devoid of self-directed activity towards their objects and not moving from their places of their own accord. If Mukhya Prāṇa is not dependent on B., then the statement in Sūtra ii, 4, 11 likening him to other "indriyas" will be open to question.<sup>8</sup>

The answer points out that tho' both the indriyas and Mukhya Prāṇa are alike dependent on B., there is this important point of difference in the nature of their dependence—viz. that while the indriyas operate in accordance with the will and effort of the *Jīvātman*,<sup>9</sup> the activity of Mukhya Prāṇa is independent of the volition and effort of the *Jīvātman* in the body. This may be gathered from the description of the state of *Suṣupti* in the *Praśna Up.* (iv.2. ) where it is said that in that state the individual who is asleep is unable to hear, see, smell, taste, touch, talk or handle things and so on. After showing that the organs cease functioning there, the Śruti goes on to say "only the five forms of Mukhya Prāṇa's energy are awake and at work there:"

प्राणान्नय एवेतस्मिन् पुरे जायति (iv.3)

While the second Sūtra here cites scriptural evidence in support of the distinction of Mukhya Prāṇa from the indriyas, the third one cites the perceptual experience of *Suṣupti* to the same effect. There is thus no overlapping between the two Sūtras.<sup>10</sup> The TC points out

6 अनेन मुख्यस्य सर्वकर्तृत्वकारयितृत्वबलस्त्वनयितृत्वधर्तृत्वधारकत्वादिविशेषोक्त्या ईश्वरसाम्यमुक्तम्  
(BD. ii.4.19)

7 नन्वयं मुख्यप्राणः परमात्मवशो, न वा ? जाये न तस्यैवानिन्द्रियत्वसिद्धिः, ईश्वरवशत्वरसाम्यात्  
(TP. ii.4.20)

8 द्वितीये 'बधुरादि' इत्युक्तिर्विरोध इत्याशका परिहृत्युक्तं पठित्वा व्याचष्टे—बैतस्यप्यान्नेति (TP. ii.4.20)

9 प्राणानां प्रवृत्तेर्जाग्रत्येव भावेन, सुप्तत्वभावेन जीवात्मत्वं प्रत्यक्षसिद्धम् (TP. ii.4.20)

10 'स्वपितृत्वावसत' इतीन्द्रियाणां सुप्ती प्रवृत्त्यभावमभिधाय 'प्राणान्नय' इति मुख्यप्राणरूपाणां पुरुषप्रयत्नानपेक्षा भयवदधीना प्रवृत्तिरुच्यते ! नहि सुप्तस्य प्रयत्नो ऽस्ति (TP. ii.4.20)



that tho' man is more often than not at the mercy of his mind, still with intensive effort the mind can be made to act in accordance with our will. This is not the case with Mukhya Prāṇa. This is seen from the fact that unlike the mind, Prāṇa is at work in Suṣupti where there is no individual effort.<sup>12</sup>

### *Śaṅkara's Interpretation.*

According to S. the question raised in this *adhi.* is whether speech and the other senses are also but different modes of the vital air like Prāṇa apāna, vyāna, etc. or are distinct principles or entities. The Pūrvaapakṣa is that they are only different modes of vital breath. The Siddhānta is that speech and others are different entities from Prāṇa because they are referred to separately from Prāṇa (*taḍvyapadeśāt*) in the Muṇḍ. Up. text (ii.1.3). Excepting the chief breath, then, the other Prāṇas have been referred to in the Śruti as indriyas.

### *Criticism.*

This way of interpreting the opening Sūtra involves three major defects: (i) The statement of the proposition requires the importation (*adhyāhāra*) of the word "Tattvāntarāṇi" (meaning, 'different entities') to convey the intended meaning. (ii) The words *Taḍvyapadeśāt* therein, as interpreted by S., becomes redundant in the light of what the second Sūtra *Bhedaśruteḥ* purports to say—viz. that Prāṇa is shown in the Śruti to be different from Vāk etc. (iii) The expression 'Taḍ' in the compound *Taḍvyapadeśāt* has to be syntactically connected with "Tattvāntarāṇi" which has to be brought in thro' importation, as already shown.

Feeling, therefore, dissatisfied with this interpretation of S. the *Bhāmāṭī* has rejected it and has proffered a different one in its place to avoid these defects.<sup>13</sup>

11. 'वेदधत्ते' इति सूत्रेण प्राणस्येन्द्रियान्तर्गतत्वे धृतिरुक्ता । 'वैतक्षण्या' इति सूत्रे तु प्रत्यक्षमिति चेदः

(TC. p. 1001b)

12. मनोऽपि सत्यतिप्रयत्ने पुमधीनप्रवृत्त्येव । नहि मुखौ पुमयत्नाभावेऽपि प्राणस्येव मनसः प्रवृत्तिरस्ति

(TC. p. 1001b)

13. The *Kalpataru* leaves no room for doubt that in Vācaspati's opinion S.'s way of construing the first Sūtra is untenable:

एव चाद्यमूत्र एव यदभाष्यकारेन्द्रियाणां प्राणवृत्तिरतिरसनमकारि, तन्मात्रं व्युत्तं इत्युक्तं भवति  
(*Kalpataru* ii.4.19)

The *Kalpataru* observes if it is overstepping the limits of a commentary to dare to correct the original, let this be treated as a 'Vārtika'

(उक्तानुसृत्युक्तमिदं वार्तिकम्) तर्हि वार्तिकत्वमस्तु । Surely, a Vārtika has no horns:  
न हि वार्तिकस्य सूत्रमस्ति (ibid ii.4.19).

Appayya Dikṣita in his *Parimala* has tried his best to explain away the criticism of the *Bhāmāṭī* and its open rejection of S.'s interpretation of the first Sūtra.

The new interpretation of the first Sūtra as given by Vācaspati is: The question raised in this Sūtra is whether the indriyas are only speech and the others (eleven in all); or whether Chief Prāṇa is also an indriya—the term indriya being understood in the sense of a mark of inferring the Soul (*indraliṅgam*) as its etymology has been given by Pāṇini (*Pan. v.2, 93*) and not in the epistemological sense of what serves as an instrument of the cognition of color, taste, smell etc., lest even light should have to be considered an *indriya*, as it helps in the perception of color. The Pūrvapakṣa is that the term *indriya* must be restricted to that which being constituted of an element, serves as a mark of inferring the Soul. In this sense, the chief breath will be entitled to be accepted as an indriya like speech and others.<sup>14</sup>

The Siddhānta is that the *indriyas* viz. speech and others are other than Prāṇa (chief breath) because they alone are universally designated by the term '*indriyas*'.<sup>15</sup> The explanation of the term *indriya* in terms of *indraliṅga* is purely etymological. Its appellative basis (*pravyūttinimitta*) is different—viz., that which being located in the body acts as a means of perceiving objects and their properties. This will prevent the overpervasion.<sup>16</sup>

The *Kalpataru* points out that the *Bhāmati*'s objection is only to S.'s interpretation of the first Sūtra.<sup>17</sup> It suggests that the last two Sūtras are to be viewed as a separate *adhi*.<sup>18</sup>

The revised interpretation of *Bhāmati* and R.'s interpretation of the *adhi*, put up the number of indriyas as eleven which has been shown to be in disagreement with other scriptural facts.<sup>19</sup>

14. किमेकादशैव वागादय इन्द्रियाभ्याहो प्राणोऽपीति विशये, इन्द्रस्यात्मनो सिगमिस्त्रियं तथा च, वागादिवत् प्राण-  
स्यापीन्द्रलिङ्गतास्ति । न च रूपादिविषयालोचनकरणता इन्द्रियता; बालोकस्यापीन्द्रियत्वप्रसङ्गात् । तस्मात्  
भौतिकमिन्द्रसिगमिस्त्रियमिति वागादिवत् प्राणोऽपीन्द्रियमिति प्राप्तम् (Bhāmati II.4-17)

15. तेनेन्द्रियशब्देन तेषामेव वागादीना अपदेशात्; नहि मुख्ये प्राणे इन्द्रियशब्दो दृष्टवरः (ibid)

16. इन्द्रलिङ्गता तु व्युत्पत्तिमात्रनिमित्तम्; यथा दृच्छतीति गौरिति । प्रवृत्तिनिमित्तं तु, देहादिभ्यस्तत्वे सति  
रूपाद्यालोचनकरणत्वम् । तथाच, बालोकस्येन्द्रियत्वप्रसङ्गः (Bhāmati II.4-17)

17. See fn. 13.

18. द्वे इमे बधिकरणे इत्यर्थः (Kalpataru II.4.19)

19. तत्रेन्द्रियस्यैकादशत्व प्रागेव निराकृतम् (TC. p. 1001)

## CHAPTER XLII

### MICROCOSM OF THE BODY AND ITS ORGANS ARE ALSO FASHIONED BY THE SUPREME BRAHMAN

#### 12. *Samjñāmūrtikṣptiyadhikaraṇam* (ii.4.21)

The present *adhi.* resolves conflict of testimony as to who fashions the gross physical body and its organs falling within the world of name and form.<sup>1</sup> As the physical body and the senses are mainly sustained by *Mukhya Prāṇa*, one may naturally expect this question to be taken up and discussed in the unit of *adhi.s* relating to *Mukhya Prāṇa*, after the previous *adhi.* relating to him.<sup>2</sup> As *Hiraṇyagarbha* is the alter-ego of *Mukhya Prāṇa* in Vedāntic theology,<sup>3</sup> it is but proper that the subject of fashioning of names and forms associated with *Hiraṇyagarbha* is taken up after concluding the discourse on *Mukhya Prāṇa* as such.<sup>4</sup>

The conflict of texts here arises this way: The *Gaṇpavana Śruti* has it "Viriñca it is who creates and supports all this. The fourfaced *Brahmā* (*Hiraṇyagarbha*) is *Viriñca*. By him are names and forms fashioned." The *Brahma Purāṇa* adduces a reason in support of this:

1. नामरूपात्मकप्रपञ्चमध्ये शरीरस्यापि प्रविष्टत्वात् तस्य प्रकृतेर्निर्वाण्यत्वात् तद्विचारस्याध्यात्मविचार-  
पादेऽन्तर्भावोपपत्तेः । यद्वा, रूपमन्तो देहाद्यं परः, नाममन्दश्च तद्भावकमन्तरः इति नासंगतिः  
(BD. ii.4.21)
2. न केवलं चित्ताविपयस्य शरीरस्य प्राणाश्रयत्वात् पेटिकाधिकरणसंगती (TC. p. 1002b)
3. Cf. नमस्ते वासो त्वमेव प्रत्यक्ष इत्यादि (Śānti Mantra) वायुर्होत्रं प्रजापतिः तदुक्तमृषिणा-श्वत्मानः  
प्रजापतिः (A.B. iv.4)
4. किन्तु, विविक्तस्य मूर्च्छाश्रयत्वाच्चेत्यपि दृष्टव्यम् (TC)

The TD lays special stress on this point:

न चात्र षड्गुणध्यानादिमन्त्रिणां कृतिरस्मात् । स्वमेवैवायं भगवान् प्राणादूर्ध्वं चतुर्गुणपदमधिष्ठात्यतीतिं प्रापयन्  
प्राणावस्थानिरूपनावधारे षड्गुणं प्रवक्ष्यति ।

He (Hiraṇyagarbha) is called Viriṇca because he brings forth (*virecayati*) all this. The four-faced Brahmā is the sole creator of the world."<sup>5</sup> As against this, the *Agniveśya-Śruti* runs: "Why is He known as the Supreme Being? It is from the Supreme that the world of name and form springs forth. Brahman is Supreme because it is perfect and full of excellences as the Creator of the world of names and forms".

The Sūtra: *Samjñāmūrtikṛtistu trivṛtkurvata upadeśāt* resolves this conflict by showing that the fashioning of names and forms is done only by the Supreme Being. For, the T.Ā. (ii, 12) says: "The supremely wise one (*dhī-rah*) creates all forms, gives them names and makes use of them (names). Whoever knows the Supreme thus, attains immortality".

The Sūtra accordingly means: "The fashioning of names and forms (bodies) proceeds from the Supreme Being, the author of the tripartite mixture (of the subtle elements of Tejo'banna), as is seen from the teaching of the Śruti".

The adjectival phrase *trivṛtkurvataḥ* (ablative) carries within itself the reason why the Supreme B. is to be accepted as the fashioner of names and forms.<sup>6</sup> The reason is that the fashioning of names and forms presupposes the act of energizing the subtle elements of Tejas, ap and anna so as to bring about their tripartite mixture called *trivṛtkaraṇam*. It is the Being which causes this *trivṛtkaraṇam* that has to be recognized as the fashioner of names and forms. The Śruti leaves us in no doubt as to who is responsible for this act of *trivṛtkaraṇa*. For, it says: The Supreme Deity thought 'Let Me enter into these three divinities (of Tejobanna) with this My life-supporting Being (*anena jīvena ātmanā*) and develop names and forms and having thus entered it made each of them threefold". (*Chān. Up. vi.3*).

Here we have to note that tho' the act of developing names and forms mentioned in the Śruti is followed by the reference to tripartition, the two should be understood to stand in their order of sense<sup>7</sup> as in the interpretation of the *Vidhivākya*: *Agnihotram juhōti yavāgūm pacati*. "He offers Agnihotra and (he) cooks the rice-gruel". In other words, *trivṛtkaraṇa* is the prerequisite of developing names and forms

5. विरिचो वा इव विरेचयति, विदधाति, ब्रह्म नाव विरिच एतस्मादोमे रूपनामनी (Q. M. BSB. ii.4.21)

6. त्रिवृत्कुर्वत इति हेतुगर्भः (M. BSB. ii.4.21)

त्रिवृत्कुर्वत इति विशेषणनिर्देशो हेतुगर्भः वाच्यो यस्य स हेतुगर्भो लिङ्वाचीत्यर्थः (BD. ii.4.21)

7. नामरूपे व्याकरोत् । तदर्थं त्रिवृत्प्रकरोदित्यर्थः (TD. ii.4.21)

(*namarūpavyākaraṇam*)<sup>8</sup> and it is the prerogative of the Supreme B. to bring about *trivṛtkaraṇam*.<sup>9</sup>

The reference in the Purāṇas and some other sources to Hiraṇyagarbha<sup>10</sup> as the one who brings about the evolution of the world is to be understood purely from a subordinate point of view meaning that it is the Supreme B. which acts thro' Hiraṇyagarbha and the other divinities, making use of them as its media (*dvāra*);

सर्वनाम्नां च रूपाणां व्यवहारेषु केशवः ।

एक एव यतः स्रष्टा ब्रह्माद्यास्तदनन्तराः ॥

(इति पाठे Q. M. BSB. ii.4.21)

इत्यनेनैतरेषां द्वारकारणत्वरूपामुद्भक्तृत्वमेवोक्तम् । (BD. ii.4.21)

### *Saṃkara's Interpretation.*

#### *Pūrvapakṣa.*

According to S. (and R.) this *adhi.* consists of three Sūtras (ii.4.20-22). In the opening Sūtra the Pūrvapakṣa is that the development of names and forms referred to in *Chān. Up.* (vi.3.2-3) is accomplished by the individual soul because of the qualification conveyed by the words "Let me develop names and forms entering these three divinities of Tejobanna with this living self (*anena jīvena ātmanā anupraviśya nāmarūpe vyākaraṇāṇi*)."<sup>11</sup> When a king says 'Let me count the strength of the enemy's forces by entering his camp thro' my spy,' the actual spying is done by the secret agent and the king acts only as the causal agent (*hetukartā*).<sup>12</sup> Similarly, here, the actual development of names and forms is carried out by the individual self—the Supreme Lord acting merely as a causal agent. The "Me" in 'Let

8. नामरूपादिकरणं त्रिवृत्करणापेक्षम् । त्रिवृत्करणमन्तरेण रूपात्तत्त्वमावस्य ब्रह्ममाणत्वात्, तदप्राये नामानुपपत्तेः (TP. ii.4.21)

9. Explaining the concise statement of Jayatīrtha त्रिवृत्कर्तृत्वं च विष्णोरेव (TP) Rāghaveṇḍra Tīrtha points out that the principle of Samanvaya laid down by the Sūtrakāra in गणेररूपकविन्यस्तगृहीतेः (i.4.1) has necessarily to be applied to the understanding of the passages: तत्तत्र ऐशत, ता वाप ऐशत etc. If this is done, students and translators of the Upaniṣads need not be puzzled by the references to so many deities and their fields of *abhimāna*, in such contexts.

10. ब्रह्मा वाच विरिच एतन्मात्रमे रूपनामनो (Q. MBSB. ii.4.21)

रूपाणां नामधेयानि यावन् वेदेषु दृश्यः ।

अवेयन्ते प्रभूतानां तन्वेवेभ्यो ददात्यत्रः ॥ (Viṣṇu Purāṇa i.5.65)

11. तत्र सत्रयः किं जीवकर्तृकमिदं नामरूपव्याकरणमाहोक्तिवत् परमेश्वरकर्तृकमिति । तत्र प्राप्त जीवकर्तृकमेवेदं नामरूपव्याकरणमिति—'अनेन जीवेनात्मना' इति विवेचयान् । यथा लोके चारेणाह परमैवमनुप्रविश्य सकलपानीषेव प्रयोगे, चारवर्तुक्रमेव सन् छेन्न्यसकतन हेतुकर्तृत्वाद्वाच्य आत्मन्यप्यारोपयति सकलपानीत्युक्तमपुष्टप्रयोगेच, एव, जीवकर्तृकमेव नामरूपव्याकरणं हेतुकर्तृत्वाद्देवता आत्मन्यप्यारोपयति (S. BSB. ii.4.20)

me evolve...'" goes with the living self—the Jīva-ātmā.<sup>12</sup> We also see the Jīva is capable of developing names like Devadatta and Yajñadatta and forms like jars and cups. He may, therefore, be taken to be the agent in the larger sense also of *Samjñāmūrtikṛti* of the world.

### Siddhānta.

The Siddhānta is that the evolution of names and forms of the world is the work of Paramēśvara, the Supreme Lord and not of the individual self because the Śruti expressly ascribes such work to the Supreme Lord referred to at the commencement of the section by the words "That divinity thought" (*Chān. Up. vi.3.2*) and using the first person of the verb: *vyākaraṇāṇi* with reference to the willing and acting of the same Being. The words "Jīveṇa ātmanā" do not go with "Let Me evolve", but with "having entered" (*anupraviśya*).<sup>13</sup>

### Criticism.

If the term "Jīvā-Ātman" in the Śruti text quoted for the Pūrva-pakṣa should refer to a qualified being with a name and a form of its own—such a Being not being the author, at the same time, of its own name and form, will have to owe them to some other source. The same source can very well be the author of the name and form not only of this "Jīvā-Ātman" but of the rest of the world—in which case, the Pūrvapakṣa will abort.<sup>14</sup>

If the expression "Jīvā-Ātman" should denote 'pure consciousness', the Siddhānta that it evolves names and forms would be untenable; for by hypothesis 'pure consciousness' (*cinmātram*) is devoid of all activity.<sup>15</sup> Further, the state of Jīvahood being consequent on entry understood in the sense of reflection of *cinmātra* in *Tejobanna* etc., it would be putting the cart before the horse to speak of *cinmātra* entering *Tejobanna* in the guise of "Jīvā-Ātman" (*anena Jīvenātmanā anupraviśya*) in order to develop name and form.<sup>16</sup> Both the Pūrvapakṣa and the Siddhānta are thus unsustainable.

12 योम्यत्वात् 'अनेन जीवेन व्याकरवाणि' इति प्रधानक्रियया सबध्यते, न त्वानन्तर्पादनुप्रविश्येत्यनेन (Bhāmati li.4.20)

13 येन सत्तामूर्तिकृतिः सा परमेश्वरस्यैव कृतिः उपदेशात् । 'स्यैव देवर्षस्य' इत्युपक्रम्य, व्याकरवाणोत्पत्तमपुष्ट्यप्रयोगेन परस्यैव ब्रह्मणो व्याकर्तृत्वमिहोपदिश्यते । जीवेनेत्येतदनुप्रविश्येत्यनेन सबध्यते; आनन्तर्यात् । न व्याकरवाणोत्पत्तेन (S. BSB. ii.4.20)

14 जीवेश्वरशब्देन नामरूपवद्विशिष्टविवक्षाया तस्य स्वनामरूपकर्तृत्वाभावात् \* \* जीवकर्तृत्वपूर्वपक्षायोयात् (TC. p. 1002b)

15 चिन्मात्रविवक्षाया च, तस्याकर्तृत्वात् \* \* ईश्वरकर्तृत्वसिद्धान्तस्य चापेक्षान् (TC. p. 1002)

16 जीवभावस्य प्रतिबिम्बरूपप्रवेशाद्योक्तत्वेन, जीवरूपेण प्रवेशोक्तयोरप्यन्य (TC. p. 1002)

*Rāmānuja's Interpretation*

R. puts up the Pūrvapakṣa on behalf of Hiranyagarbha on the basis of the same text of *Chān. Up.* as S. viz., *Anena Jivena ātmanā anupraviśya nāmarūpe vyākaraṇāni*.<sup>17</sup> The difficulty, however, is that "Jiva" being too wide a term cannot, by itself, provide enough grist to sustain a Pūrvapakṣa on behalf of Hiranyagarbha.<sup>18</sup> He should have gone in for more specifically worded texts supporting the claims of Hiranyagarbha as such.

17. यावद्वयं नामरूपव्याकरणादियका प्रपञ्चव्यष्टिसृष्टिः सा किं समष्टिजीवरूपस्य हिरण्यगर्भस्यैव कर्मोत्त हिरण्यगर्भगरीरकस्य ब्रह्मण इतीदानीं चिन्त्यते । किं युक्तम् ? समष्टिजीवस्येति । कुतः ? अनेन जीवेनात्मना अनुप्रविश्य \* \* \* इति जीवकर्तृकत्ववचनात् (*Śrībhāṣya* II.4.17)

18. जीवतात्त्वमात्रेण हिरण्यगर्भमाप्तेः<sup>2</sup> (TC. p. 1003)

## CHAPTER XLIII

### ELEMENTS OF WHICH PHYSICAL BODY IS COMPOSED

#### 13. *Māmsādhikaraṇam* (ii.4.22-23)

The present adhi. goes into the question of the elements of which the physical body is composed and resolves the conflict of testimony regarding such composition.<sup>1</sup> The conflict leads to a serious doubt whether the body is composed entirely of one of the primal subtle elements of water, food (*annam*) and *tejas* or of all the three.<sup>2</sup> There are Śruti texts supporting each of these positions.

The *Kauṇḍinya Śruti* makes the following statement: "From water is all this born" and supports it with the reason: "Waters build up flesh and bones—nay the body as a whole. Therefore, the body is all water."<sup>3</sup> The following verse from the *Mahābhārata* also corroborates this by saying—"Flesh is a product of water and that is why gratification arises from the flesh."<sup>4</sup> For, it is the quality of water to gratify by reducing heat.<sup>5</sup>

There is equal support for the other view that the body is composed of earth. The *Bṛh. Up.* (iii.2.13) says: When a man dies, his speech merges in Agni, breath in air, sight in the Sun, hearing in the

1. पूर्वं देहादेः कर्तृकृतः द्रवोपादानमुच्यत इति सयति (TC. p. 1002)

2. किमाप्यः किंवा पार्थिव, उच्च तंजली, प्रतययात्मको वेति सन्देहः (TP. ii.4.22)

3. अद्भ्यो ह्रीदमुत्पद्यते, आपो वाय मासयस्वि च भवन्त्यावः शरीरमाप एवेदं सर्वम् (Q. MBSB. ii.4.22)

4. अम्मयं तु यतो मासमतस्तृप्तिश्च मासतः

5. Cf. क्लेदनं पिच्छनं तृप्तिः प्राणनाप्यायनोन्वनम्।

तापापनोदो भूयस्त्वमभसो वृत्तयस्त्वयाः (Bhāg. ii.27, 45)

"Moistening, adhesion, satisfaction energisation, gratification, condensation, reducing of heat and preponderance—these are the properties of water", (Tr.)



quarters and the self enters Brahman."<sup>6</sup> Similarly, there is evidence for the third view that the body is composed wholly of Tejas. We read in the A.B. (vii.8): "The sacrificer becoming golden-bodied thro' Agni, the nourisher of the gods, on account of the offerings made by him, ascends to the heavenly worlds".<sup>7</sup> There is also support for the view that the physical body is composed of all the three elements (Tejo 'banna) and not of only one of them in its entirety: "Learn from me how each of these three divinities of Tejas, ap and anna, reaching the human becomes threefold" (Chān. Up. vi.4.7).

### Pūrvapakṣa.

There is thus room for all the three Pūrvapakṣas. The first one in terms of water has its own claim to acceptance—as it is said the waters are the flesh. This cannot be rejected on the ground of opposition from other Śrutis as it is supported by a well-grounded reason that flesh provides gratification and this is the special attribute of water. The other view that the body is composed entirely of earth has its support in the Śruti—"the body merges in the earth" and this is reinforced by the fact that the body possesses the characteristics of hardness and odor. The third Pūrvapakṣa in favor of its being Taijasa in composition can be supported by the text cited and also because heat is felt in the body. The fourth view that it is composed of all the elements tho' voiced in the Śruti is not pressed as it cannot be reconciled with the other specific statements representing the body as one composed wholly of water, earth or tejas. As there is thus room for more than one view on the question, one cannot decide in favor of any one of them, without sufficient reason. When several persons are present in a room, one cannot make a special statement that Devadatta is present unless there is some special reason for so doing.<sup>8</sup> In the present case, there is nothing to choose between the different views. The Pūrvapakṣa, therefore, concludes that as such conflict of views undermines the validity of the Śrutis, their Samanvaya in B. built on their foundations has no staying power.

### Siddhānta

The Sūtra: *Māmsādi bhaumam yathāśabdām itarayośca* resolves this conflict of views and gives the correct solution of the difficulties

6. Ragh. TPB. construes ātmā here as Jīva (and ākāśa as Paramātmān). The BD. does not agree and prefers to take ātmā in the sense of the Supreme B. in the body (merging in His mūlarūpa) and cites Brh. Up. C. in support.
7. सोऽग्नेर्देवयोग्या वाद्रुतिम्य रुम्य हिरण्यगोरे ऊर्ध्वं स्वर्गतोऽकमेति (Q. TP. II.4.22)
8. सर्वथा सुतोऽसि न वतुर्देवयो दुःखः नतोरे भूतानां मिथ्यावागम्युपेयायानाः नतोर्मत्वादिविज्ञेयोक्त्ययोग्यात्, मिथ्यावादेन । नहि बहुषु विद्यमानेषु कार्त्तव्यमेव विनात्र देवदत्तो विद्यत इति विज्ञेयोरित्युच्यते । न चात्र कार्त्तव्यमेव वक्ष्यामः (TP. II.4.22)

## ELEMENTS OF WHICH PHYSICAL BODY IS COMPOSED

raised. It says: Whichever part of the body is hard (such as flesh and bone) only that much is to be recognized as composed of earth and not the entire body; for in the same body there are present products of water and *tejas*—such as blood and marrow.<sup>9</sup>

The Śruti clarifying the attributes of the elements composing the body says: Whatever is hard and offers resistance in the body is of earth; whatever is flowing is water; whatever feels hot is *Tejas*.<sup>10</sup> Only the fleshy part partakes of the nature of earth and not the whole body. It is only this way of explaining things that will conform to the position of the Śrutis (*yathāśabdham*). We have, therefore, to recognize the presence in the body of the products of water and *tejas*.<sup>11</sup>

M.'s C. clarifies how flesh etc. have been put down as constituted of earth etc. in the Sūtra, notwithstanding the statement of the Śruti: *Āpo vāva māmsam* (flesh is of the essence of water). The clarification is that even in the composition of the flesh, there are ingredients pertaining to the other two elements, as borne out by the evidence of the Śrutis: "The elements are really compounds. Flesh etc., in the body are necessarily composite products of earth, water and *tejas*. Hence they are called "*bhūtas*" (produced)—*Kāṣāyaṇa Śruti*. This is further clarified by the *Vāyuprokta*:

"Everything in the world is compounded of the five elements. However, a particular product is spoken of as a product of earth, or water as the case may be, from the point of view of one particular predominating element in its composition, in Vedic descriptions. A product is said to be of the earth on account of its possessing the properties of resistance, of water on account of transparency or of fire on account of its brilliance. Similar is the statement in regard to the bones".<sup>12</sup> (Cf. *Chān. Up.* vi.5.3).

The next Sūtra: *Vaiśeṣyāt tu tadvādas tadvādaḥ*<sup>13</sup> answers the question which follows from the above statements—"If the physical

9 मासादीति सावधारणम् । कार्यमिति शेषः, अंगीकार्यमिति च । प्रस्तुतदेहस्य मासादेव कठिन वस्तु भूमिं पार्थिवः न सर्वशरीरम् । किंतु, इतरस्योन्माप्तैजसोश्च कार्यं यथाशब्दमंगीकार्यम् (TDP. ii.4.22)

10 यत्कठिनं सा पृथिवी, यद् द्रवं ता आपो यदुष्णं तत् तेजः (Garbha Up. 4).

(Q. M. BSB. ii.4.22)

11. मासादेव भूमिः, न सर्वं शरीरम् । अप्लेजसोश्च कार्यं यथाशब्दमंगीकर्तव्यम् (M. BSB. ii.4.22)

12. पचभूतात्मकं सर्वं तदप्येकविधया ।  
एकभूतात्मकत्वेन व्यवहारस्तु वैदिके ॥  
भूममित्येव कठिन्यात् शोक्त्वादीदकमित्यपि  
तेजिष्ठत्वात्तैजसः च यथास्या वचनं श्रुतो ॥ (Q. M. BSB. ii.4.22)

13. The repetition of the last word marks the conclusion of the Adhyāya. For other purposes served by such *Dvairukti* see M. BSB. ii.4.23.

body is not composed of one single element, how are the specific descriptions of bodies as Pārthiva, Āpya and Taijasa (composed of earth, water or Tejas) found in scriptural literature to be explained and in what proportion are the three elements to be understood to enter into composition to produce different types of bodies?<sup>14</sup> The ablative Vaiśeṣyāt in the Sūtra is to be explained in an elliptical sense meaning 'from the point of view of the specific proportion of the elements in composition.'<sup>15</sup>

भूतानां विशेषसंयोगादेव विशेषव्यवहारः । (M. BSB. ii.4.23)

The Bhāṣyakāra quotes relevant authorities clarifying the ratio of their composition in the different types of bodies spoken of, from the *Bṛhatsamhitā*:<sup>16</sup>

The bodies of the denizens of earth consist of earth by one half. Of the other half, three-fourths is composed of water and one-fourth of Tejas. Similar is the basis of composition of the bodies of the Taijasa and Āpya bodies of the denizens of Svarga<sup>17</sup> and of Varuṇaloka (and of the aquatic creatures).<sup>18</sup>

एवं चैकैकशरीरपरीक्षायां तत्र तत्र तस्य तस्य वैशिष्ट्यम् । संभूय शरीरत्रिके अंशगणनायामपामेव भूभस्वञ्च चास्ति । तथाहि \* \* \* एवं च मिलित्वा शरीरत्रिके दशांशयुक्ता आपः । अतः संभूय सर्वशरीरेष्वदभ्यः पादद्वयोना पृथिवी पृथिव्याः पादद्वयोनं तेजः आपस्तु तेजसः पादचतुष्टयाधिकाः \* \*

(Vādirāja TPG. p. 118).

These details have not been given to us or so fully explained by any other Bhāṣyakāra. Vādirāja in his TPG has, therefore, paid a tribute to M. for his detailed treatment of this question and has in a special note thrown light on the teleological necessity of maintaining this proportion:

- 14 पूर्वं स्मृतावेव विवक्षया विशिष्यव्यवहार इत्युक्तंरपि तत्तदनुविशेषमयोगो हेतुरित्यपेक्षायां ज्ञातव्य इत्यर्थः (Ragh. TPB. ii.4.23)
- 15 वैशेष्यगदस्य स्वार्थे व्यञ्जतो वा, विनोपिवा भाव इति भावे व्यञ्जते वा भूतानां घनिषा विशेषसंयोगपरः । पञ्चमो व्यञ्जोपनिमित्तेति सूचितम् (BD. ii.4.23)
- 16 पापिषानां शरीराणामर्थेन पृथिवी स्मृता । इतरेष्वं विभागिन्य आप, तेजस्तु भागन. ॥ इति सामान्यतो ज्ञेय भेदश्च प्रतिपूरणम् । स्वार्थस्यानां शरीराणामर्थं तेज उदाहरणम् ॥
- 17 अथ तेज, इतरेष्वं विभागिन्य आप, पृथिवी तु भागन. (TP. ii.4.23)
- 18 एव तन्मन्वानां शरीरेष्वंभाष, इतरेष्वं विभागिनो पृथिवी, भागनात् तेज इत्यपि दृष्टव्यम् (BD. ii.4.23)

ननु, तेजसि त्रिभागिन्ध्रं आपः, अप्सु त्रिभागिनी पृथिवीति च कुतः कल्प्यत इति चेन्न । तैजसे पृथिव्यास्त्रिभागत्वेऽप्यमेकभागत्वे तेजस ओष्णवशात् पृथिवीभागस्थं भस्मीभावः स्यात् । अतः तच्छ-  
मनाधापामेव भागद्वयं वक्तव्यम् । आप्ये पृथिव्याः त्रिभागत्वाभावे मत्स्यादिशरीरेषु काठिन्यं न  
स्यात् । अतस्तत्रापि त्रिभागिनी पृथिवी । एवं च, गूढाभिसन्धेर्व्यासस्य चमत्कारं पंचरात्रवक्ता मूल-  
रूपी नारायण एव वेद । तत्प्रसादान्मध्वाख्यो भाष्यकारोऽपि वेदः येनोभयोर्हृदयमनुसन्धाय घटनेयं  
रचिता । (Vādirāja TPG. p. 119)

### Saṃkara's Interpretation.

According to S. the Sūtra: *Māmsādi bhauman yathāśabdām itarayośca* states that all elemental modifications such as of the flesh are products of the elements which have been subjected to the process of tripartition, with a view to presenting the subject matter of the next Sūtra: *Vaiśeṣyāt tu tadvādah*;<sup>19</sup> so as to enable that Sūtra to make clear how if everything is the product of the three elements sub-  
jected to tripartition, these products are to be distinguished as this is *Taijasa*, that is *Pārthiva* and that is *Āpya*<sup>20</sup>—the answer being that such distinctions are to be explained on the basis of the predominant element in the composition of the substance in question.<sup>21</sup>

### Criticism.

As flesh, marrow, bone, etc. are all products of the three subtle elements which have gone thro' the process of tripartition, the difficulty of distinguishing the precise constitution of products would follow from the very terms and circumstances of *Trivṛtkaraṇa* itself even without the Sūtra *Māmsādi* \*\*\*\* to bring it up for consideration. The objection as to how, in the circumstances, the products are to be classified as *Āpya*, *Taijasa*, etc. can of course be answered by the last Sūtra that such classification is based on the preponderance of the particular element in the constitution of the substance in question. The second Sūtra *Māmsādi bhauman* can thus be dispensed with, without any gap in thought and only the last Sūtra retained.<sup>22</sup>

The *Bhāmātī* has, however, tried to justify the retention of the second Sūtra on the ground that it is necessary to dispose of the con-

19 अत्र भाष्यकृतोत्तरसूत्रशेषतया सूत्रमेतद्विषयोपदर्शनपरतया व्याख्यातम् (*Bhāmātī* ii.4.21)

20 यदि सर्वमेव त्रिवृत्कृत भूतभौतिकविशेषयुते, किंकृतं तद्वि विशेषव्यपदेशः, इदं तेज इमा अप इदमन्नमिति । तयाध्यात्मविदमन्नस्याशितस्य कार्यं मासादि, इदमपा पीताना कार्यं लोहितादीति बलोच्यते—

(S. BSB. ii.4.22)

21 दैशेय्य भूयस्त्वमिति यावत् । सत्यपि त्रिवृत्करणे, क्वचित् कस्यचित् भूतघातोर्भूयस्त्वमुपपत्त्यते । वैनेप्यादेव तेजोज्वलविशेषवादी भूतभौतिकविषय उपपद्यते (S. BSB. ii.4.22)

22. मासादेः त्रिवृत्कृतभूतकार्यत्वात्, सूत्रेण विनापि भूतानां भूतेन त्रिवृत्कृतत्वमात्रेण मासादेरपि तेन त्रिवृत्कृतभूत-  
कार्यत्वेनाव्यवस्थाशक्या, भूयस्त्वेन व्यवस्येति समाधेश्च सभवेन मासादिभूतस्य निष्कन्तत्वात्

(TC. p. 1003b)

tentions of the Nyāya and Sāṃkhya philosophers that among the gross elements, the mind is an eternal substance and not a product while speech and mind are evolutes of Ahaṃkāratattva and not of Tejas and annam, as accepted in the Śruti-Siddhānta. The Sūtra: *Māmsādi bhaumam* \* \* \* is intended to overthrow these objections.<sup>23</sup>

The wording of the Sūtra is ingeniously construed by Vācaspati to elicit such a meaning by treating *māmsādi* as an elliptical illustration to analogically establish that just as flesh etc., (i.e. marrow and blood) are products of earth etc. (i.e. Tejas and water), even so speech and mind are products of Tejas and annam.<sup>25</sup>

If the purpose of the Sūtra *Māmsādi* \* \* \* is to establish as against the Nyāya and Sāṃkhya contentions that *Vāk* and *manas* are products of *Tejas* and *annam*, the question arises as to how the Sūtra speaks of flesh and others (*māmsādi*) instead of *Vāk* and *manas*. Vācaspati's answer to this is that as it is well-established and accepted without demur that flesh is a product of *annam*, by referring to marrow and blood along with flesh, the true nature of the origin of *Vāk* and mind (under dispute) from *Tejas* and *annam* can be established at one stroke.

Vācaspati's valiant attempt to dispose of Nyāya and Sāṃkhya contentions here is *not warranted in this Pāda* whose theme is nothing but removal of conflict of testimony from within the Śrutis.<sup>26</sup>

The Śrutis also are not against the position that the mind is an evolute of Ahaṃkāratattva as may be seen from the reference to the merger of all the indriyas in Ahaṃkāratattva, in the Subālopaniṣad:

इन्द्रियाणि तन्मात्रेषु, तन्मात्राणि भूतादौ लीयन्ते (Q. R. Śrībhāṣya 1.4.27)

It is also surprising that in his eagerness to offer a fresh interpretation of this Sūtra, to avoid an obvious difficulty, Vācaspati should have failed to see that in the light of the fully articulated interpretation of the words of the Sūtra *Māmsādi bhaumam* given by him, the

23. तस्मादित्युक्त्यापत्तमन्वयः तस्य वस्तुम्-तथाहि, योऽयस्मान्निष्ठो नायमन्वयः तत्रैवस्तु योऽयस्मान्निष्ठो नायः न वागिति । अत्र हि वाचादाना माचाना वास्ति विवक्षितं. तत्र वाचादा नदी नित्यमाचाने, माचानास्वा हकारिणे वाचमनसौ । तत्रैवस्तुनिष्ठो-मावादीति (Bhāmataḥ II.4.21)

24. वाचमनसौ इति वक्ष्ये मावादिनिष्ठान् मिद्वेन मह माचनस्वोऽयस्या दृष्टान्तमावाच (Bhāmataḥ)

25. यथा मावादि भौवादि, एव वाचमनसौ अत्र तत्रयुधौ इत्यर्थः (Bhāmataḥ II.4.21)

As explained in the *Kalpasaṅgraha* the term *adi* after *māmsa* is intended to refer to marrow and blood, the products of Tejas and water.

26. माचानास्वोऽयस्यादौ (TC. p. 1003b)

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succeeding words of the Sūtra: *Yathāśabdām itarayoḥ* become redundant.<sup>27</sup>

### CONCLUSION

Taking a bird's eye view of the contents of the third and the fourth Pādas of this Adhyāya, Vādirāja brings out in a very impressive manner, how these two Pādas serve not only to stabilize the Samanvaya of Śrutis in B. by resolving all conflicts of testimony within the domain of the Śrutis, but directly also highlight 'the supreme majesty of B. thro' numerous adhikaraṇas, as the bestower of genesis thro' Parādhīnaviśeṣāpti even on eternal verities like space, Mukhya-Vāyu and Jiva, as the one truly beginningless and eternal principle ruling over the entire universe, controlling the Jivas, being their Bimba and being the creator of the physical body, the senses and Mukhya-Prāṇa.<sup>28</sup>

He observes with deep feeling that this true significance of the Sūtrakāra's exposition can be felt in the very texture and disposition of the Sūtras. He also draws pointed attention to the fact that following the Sūtrakāra's lead, Madhva has in his *Aṇu-Bhāṣya* first of all shown how the contents of these two Pādas emphasize the supreme majesty of B. and then concluded the Pādārtha with the words:

(अत एव 'न विद्यदश्रुतेः,' 'एतेन मातरिश्वा व्याख्यातः' 'असंभवस्तु सतोऽनुपपत्तेः,' 'शोऽत एव' इत्याद्याकारेणैव सूत्ररचना) भाष्यकृताप्यनुभाष्ये—

'आकाशादि समस्तं च तज्जं तेनैव लीयते ।  
सोऽनुत्पत्तिलभः,' कर्ता जीवस्तद्वशः सदा ।  
तदाभासो, हरिः सर्वरूपेष्वपि समः सदा ।  
मुख्यप्राणश्चेन्द्रियाणि देहश्चैव तदुद्भवः ॥  
मुख्यप्राणवशे सर्वं स विष्णोर्वशः सदा ।  
सर्वदोषोज्झितः तस्माद् भगवान् पुरुषोत्तमः ॥ (Aṇubhāṣya ii.)

इति प्रथमत एव निरूप्य—

अन्ते—

उक्ता गुणाश्चाविरुद्धाः तस्य वेदेन सर्वशः.<sup>30</sup> ॥ इत्युक्तम् ।

27. सौत्रेण भौमशब्देन तैजसत्वाद्युपलक्षणे "यथा शब्दमितरयोः" इति व्यर्थम् (TC. p. 1003b)

28. इदं पादद्वयं न केवलं श्रुतिविरोधपरिहारद्वारा समन्वयाध्याय एवोपयोगि । किंतु, नित्यत्वेनाभिमततन्मोहनवत्त्व-मुख्यवायुजनकत्वभगवदनादिनित्यत्वजन्यत्वालकत्वजीवनियामनत्वविवेकदेहेन्द्रियादिभ्रष्टत्वन्वसर्वाधिकमुख्यप्राणशब्द-त्वादिसहामाहात्म्यमपि साक्षादेव प्रतिपादयितुमिति ज्ञेयम् (Vādirāja. TPC. p. 119)

29. Anandamālā reads 'तदुद्भवः'

30. सर्वथा as read in Anandamālā.

## तृतीयाध्यायप्रथमपादीयसूत्रपाठः

- \* तदन्तरप्रतिपत्तौ रंहति संपरिष्वक्तः प्रश्ननिरूपणाभ्याम्
- \* आत्मकत्वात् भूयस्त्वात्
- \* प्राणगतेश्च
- \* अग्न्यादिगतिश्रुतेरिति चेन्न भास्तत्वात्
- \* प्रथमेऽश्वनादिति चेन्न ता एव ह्युपपत्तेः
- \* अधुतत्वादिति चेन्नेष्टादिकारिणां प्रतीतेः
- \* भाक्तं वानात्मवित्त्वात्तथाहि दर्शयति
- \* कृतात्पयेऽनुशयवान् दृष्टस्मृतिभ्याम्
- \* यथेतमनेवं च
- \* चरणादिति चेन्न तदुपलक्षणार्थेति कार्णाजिनिः  
 धानयंकममिति चेन्न तदपेक्षत्वात्  
 मुकृतदुष्कृते एवेति तु वादरिः
- \* अनिष्टादिकारिणामपि च श्रुतम्  
 संयमने त्वनुभूयेतरेषामारोहावरोहौ तद्व्यतिदर्शनात्  
 स्मरन्ति च
- \* अपि सप्त
- \* तथापि च तदुपापारादविरोधः
- \* विद्याकर्मणोरिति तु प्रकृतत्वात्
- \* न तृतीये तयोपलब्धेः  
 स्मर्यतेऽपि च लोके  
 दर्शनाच्च  
 तृतीये शब्दावरोधः संशोकजस्य  
 स्मरणाच्च
- \* तत्त्वामाभ्यापत्तिरुपपत्तेः
- \* नातिचिरेण विशेषात्
- \* जन्माधिष्ठिते पुनर्वदमितापात्  
 अनुदमिति चेन्न शब्दात्
- \* रेतःसिग्ययोगोऽथ
- \* योनेःशरीरम्

### III. SĀDHANA-ADHYĀYA

#### GENERAL INTRODUCTION

This Adhyāya considers the means of attaining Mokṣa. The science of B. expounded by Bādarāyaṇa consists of two broad parts or units of Adhyāyas. The substance of the entire Śāstra has been summed up in the three words of the opening Sūtra: *atha, ataḥ* and *Brahmajñānā* representing the means, the fruit and the subject of inquiry. The second Sūtra has defined B. and this definition has been elaborated in the first Adhyāya. Objections and opposition to the terms of this definition and to the conception of B. as set forth in the first Adhyāya have been met in the second Adhyāya. At this stage, the seeker of truth is bound to ask himself what he should do next. The answer is provided by this Adhyāya that he should now concern himself with the means of realizing B.<sup>1</sup> They are (i) *Vairāgya* or detachment from worldly attractions (ii) *Bhakti* or devotion to B. (iii) pursuit of Śravaṇa, manana and other forms of Upāsana conducive to the birth of (iv) direct vision of B. (*Aparokṣajñāna*).

It may be interposed that as Mokṣa is the aim of the Śāstra, and as its attainment depends entirely on the pursuit of Sādhana, priority of attention should have been given to the treatment of Sādhana, with absorbing interest, at the very commencement of Bādarāyaṇa's work. The TD answers this point by saying that this may be so if Mokṣa has been conceived in Bādarāyaṇa's philosophy as depending solely on the efficiency of Sādhana—as in the system of the Karma-Mīmāṃsakas.

1. अपातो ब्रह्मविज्ञानेति सूत्रे संक्षेपेण शास्त्रार्थं सूचिते, किं तद् ब्रह्मेति शकाया, तत्स्वरूपं द्वितीयसूत्रे विपदिनम् । तदध्यायशेषेण समधितम् । तद्विरोधाच्च द्वितीये परिहृताः । एव चेत् किं मया कार्यमित्याशङ्कया अपरब्रह्मविज्ञानापदान्मां मोक्षसाधनानि विहितानि तेषां साधनानामस्मिन्नध्याये विचारे वर्तिष्यते । (TP. III. 1.1)



But we have seen how in the Vedānta system not only the fulfilment of the Sādhana's but the very realization of their own intrinsic nature and of their Svarūpānanda by the Jīvas, in Mokṣa are, in the last analysis, dependent on the grace of B.<sup>2</sup> It should be clear from this that the subject of Sādhana's can come up only after the true nature of B. has been fully understood by the Seeker.<sup>3</sup> It is for this reason that Bādarāyaṇa has given the first place to the exposition of the real nature and attributes of B. After upholding the correctness of his views on B. by refuting possible objections and counter-theories, in the greater part of the second Adhyāya, he has concluded with an appropriate discourse on the privileged position of Mukhya-Prāṇa and his role in forwarding the efforts of Adhikarins in earning the grace of B. *The Sādhana-Adhyāya is, thus, rightly placed where it ought to be.*<sup>4</sup>

The Sādhana's begin with Vairāgya and find their fruition in Aparokṣajñāna or immediate vision of B. which is to be attained thro' Upāsana or deep contemplation and or rumination of Śāstrārtha. Such Upāsana helps to neutralize the effects of Karma and Vāsanās. The way of Upāsana is thro' Bhakti; for B. does not reveal itself to the meditations of those who have no consuming love for B. Such complete devotion to B. can be developed only in an atmosphere of serene Vairāgya<sup>5</sup> or non-attachment to worldly values. A mind given to worldly pursuits is not a congenial soil for Bhakti to take root and sprout. Vairāgya is thus the sine qua non of true and purposeful spiritual life. These four Sādhana's are thus progressive steps leading to Mokṣa. They are, accordingly, dealt with in the four Pādas of the present Adhyāya.<sup>6</sup>

However, as Vairāgya is an attitude of the mind it cannot be imposed from without by way of a command to be executed. It can only be awakened in the heart of the seeker by creating a propitious climate. This is sought to be done in the opening Pāda by focussing attention on the limitations and miseries of transmigratory life, the sojourns in heaven and hell and the travails of birth and death. Thinking men and women may be expected to outgrow their attachment to this life

2. यत् नु नायमपमृतादेव हि मोक्षं तत्साधनानुष्ठानं वा वृत्तम्. (TD. III. 1.1)

3. यत्प्राप्तिर्वा मोक्षः यद्विषयानि च साधनान्यनुष्ठेयानि विधेयानि, यद्भजनं च साधनान्मोक्षसाधनं सत् तत्तत्स्वरूपनिर्दिष्टमासा, यद्विषयानि च सर्वे, न एव नायमपमृतादेव हि मोक्षं तत्साधनानुष्ठानं वा वृत्तम्. (ibid)

4. तन्मनुष्यानि विरोधे च परिहृत्यमाने, प्राणस्वरूपपरीक्षायां प्राप्ताया तत्प्राप्त्याय्यं यदेवेन तदेव तत्प्राप्त्याय्यमापाद्य तत्प्राप्ता येनान्यादि तत्प्राप्त्युपायविषयत्वं इत्यनियुन्दरम् (TD. III.1.1)

5. ना भेदादिना विना कृतादेवमात्रं परिहृत्यत्वे (ibid)

6. साधनानामनुष्ठानेन वैराग्यपरिहृतिविचारजम्बितीतिज्ञानायां निरूपणपरं द्वितीयविचारम् (STC. p. 6)

## GENERAL INTRODUCTION

and the rewards of heaven etc. after realizing their shortcomings and worthlessness.<sup>7</sup> Hence, the detailed review of these experiences in this Pāda:

सधनविचारोऽनन्तरः । वेदाभ्यासे गत्यादिनिवृत्त्या प्रथमपादे (ML BSB. iii.1.1)

According to ML, there are twenty *adhikaraṇas* in the Vairāgya Pāda. These may be brought under five homogeneous units (*peṭikās*). The first six *adhi.s* establish that there is no isolation of the Jīvātman from the elements at death or in his peregrinations after. This means that without the practice of Sādhana, the Jīvātman cannot shake off the envelopment of the elements and attain Mokṣa which is freedom from the Prākṛtic bonds. The second unit of two *adhi.s* establishes the indispensability of Vairāgya and other Sādhana by showing that Mokṣa cannot be achieved thro' Karma or other means. The third unit of three *adhi.s* deals with the return of Jīvas to rebirth. The next deals with the punishment of sinners in various hells. The last five *adhi.s* refer to the vicissitudes of returning Jīvas and their passing from the father's seed into the mother's womb to take birth. The STC has given expressive titles of Bhūtapeṭikā, Gatipeṭikā, Āgatipeṭika, Pāpa-peṭika and Puṇyapāpapeṭikā to the foregoing units. All the *adhi.s* of this Pāda are naturally expected to converge on the point of Vairāgya by demonstrating its indispensability thro' well-chosen Pūrvapakṣas and their refutation. Any interpretation of any of the *adhi.s* which is unable to pass this test will have to forfeit its claim to our acceptance.

7. गत्यादेः तन्तु दुःखस्वरूपता श्रुत्या भावयतोऽधिकारिण स्वर्गाद्यवधि एवो विच्छिद्यत इति भावः  
(TP, iii. 1.1)

## VAIRĀGYA PĀDA

### CHAPTER XLIV

#### JIVAS NOT COMPLETELY ISOLATED FROM ELEMENTS AT DEATH

##### 1. *Tadantarādhikarāṇam* (iii.1.1)

This adhi. justifies the need for Vairāgya and other Sādhanaś by making it clear that the Jivātman is not released from Samsāra automatically at death.<sup>1</sup> Death in its accepted sense is not equivalent to becoming free from the envelopment of the elements and attaining release. The Sādhanaś designed to help in the attainment of Mokṣa cannot, therefore, be dispensed with. Till final release is attained, the Jivātman remains enveloped by the elements and goes out of the physical body at death still enveloped by the elements, in part, to secure further embodiment.<sup>2</sup> It should be clear from this that as Mokṣa is to be attained thro' a set of causes entirely different from death in the ordinary sense of the term, the subject of Sādhanaś is bound to be very much alive and meaningful. This adhi. in effect emphasizes the indispensability not only of Vairāgya to begin with but of the other Sādhanaś as well, in its wake, for the attainment of Mokṣa.<sup>3</sup>

##### *Pūrvapakṣa*

M. accordingly takes his stand on a suitable text from the *Varāha Purāṇa* to provide a significant *Pūrvapakṣa*. The text chosen equates

1. तदाभाविक्कमरमयेव मृतिरिति न मन्यन्ते (NV. iii. 1.1)

2. मरोरान्तरातिगमो मृतारत्येव एव गम्यति (M. BSB. iii. 1.1)

3. मृतारत्येवैवा मरवानन्तर मृच्छन्तोपुष्पा माधस्य मरुतारतिरित्येवमायतनं प्रदत्तं, माधनविचारस्य प्रयोदकरव-  
र्गितारानामकविदमधिकरण स्वर्गारिद्वयनिरूपणना वैगम्याकृत्ययममाधनप्रतिपादनारम्भं च मयति

(TD. *ibid*)

## JIVAS NOT COMPLETELY ISOLATED FROM ELEMENTS AT DEATH

bondage with the Jīva's envelopment by the subtle material elements and Mokṣa or release as getting free from such involvement.<sup>4</sup> On the basis of this, the Pūrvapakṣa is introduced that as dissociation from this environment occurs at death—as is confirmed by another passage from the *Mbh.* which says that death is the Soul's escape from the elements<sup>5</sup> and birth its intimate association with them,—it may be concluded that as death is natural and inevitable to man and as it does not stand in need of any special Sādhana to be brought about, there is no compelling necessity to prescribe or to practise any of the Sādhana to attain Mokṣa and that, therefore, the Sādhanaādhyāya itself is uncalled for.

### Siddhānta

The Siddhānta takes its stand on the famous text of the *Chāṇ. Up.* (v.3, 3) where the question is asked: Do you know in what order, manner and form the fifth oblation—viz. "water" comes to be called "man" and the answer is given (v.4-9) "For this reason and in this way water is called 'man'". The context is that of the Pañcāgni-Vidyā in the *Chāṇ. Up.* where heaven, Parjanya, this world, father and mother are metaphorically conceived as the five fires thro' which the transit of the Jīva is effected by the gods till he passes to the mother's womb. The transits are viewed as so many oblations offered by the gods.<sup>6</sup>

It is gathered from this account that there is really no isolation at all of the elements from the Jīvātman at death or subsequent to it, during his peregrinations. The expression "waters" is to be taken to signify the Jīvātman enveloped by "water" and the other elements too.<sup>7</sup>

This point is this: tho' Mokṣa is the complete isolation of the Jīva from all his material envelopments there is no such complete isolation from them when the Jīva makes his usual exit from the body at death. The prepositions *sam-pari* (*śvaktah*) in the Sūtra are intended to show that the envelopment by the subtle material elements persists till final Mokṣa. The objection may be taken that as the elements have fulfilled their function of providing means of enjoyment of life, there is no need to assume their accompanying the Jīvas beyond death. This is met by pointing out that the continued association with the

4 'भूतबन्धस्तु ससारो मुनितस्तेभ्यो विभोचनम्'।

5 'भूतानां विनिवृत्तिस्तु मरणं समुदाहृतम्'।

6 स्वर्गलोकादीनां योपिदन्तानां पञ्चानां पञ्चानिबन्धं वर्णयित्वा तत्र तत्र देवर्षीन्वस्य प्रापणमाहुतित्वेन वर्णयित्वा, स्वर्गादर्धाकुं क्रमेणापत्तस्य जीवस्य योपिदन्तो रेतोरूपेण जीवप्रापणरूपाया पञ्चमाहुतो कृतायामित्यर्थः

(Vādirāja TPG. p. 120-21)

7. मरणानन्तरं जीवेन सह यत्तां, पुनः सहायतां भूतययातिवरां वापः पुरुषशब्दाच्चा गन्तव्यं (BD. iii. 1.1)

अथवा तत्सुभूतजीवोपलक्षकं (Raghu. TPB)

elements is essential for the acquisition of subsequent births and bodies.<sup>8</sup> This significant detail emerges from the conclusion of the dialogue between Śvetaketu and Pravāhaṇa in the *Chāṇ Up.* to which special reference is made in the wording of the Sūtra: *Tadantarapratipattau ramhati sampariṣvaktāḥ praśnanirūpaṇābhyām.* The locative *prati-pattau* is to be understood as signifying purpose: *tādarthyē saptamī:* After death, the Jīva goes inextricably enveloped by the subtle elements so that he can get into another body (BD).

## WATER IS COMPOUNDED OF ALL THE THREE ELEMENTS

### 2. Tryātmakatvādhikaraṇam (iii.1.2)

In the previous adhi. we had only a general statement that the Jīva goes out (*ramhati*) at death fettered by the elements (*sampariṣvaktāḥ*). It is not clear from this if his envelopment is by *all the subtle material elements* or by *only one of them*.

The Pūrvapakṣa is that only the waters envelop the outgoing Jīva as this is supported by a specific reference in the Sṛuti. Otherwise, we should expect there the use of the term "elements" (*bhūtaḥ*) instead of "waters". The upshot of the Pūrvapakṣa is that as the outgoing Jīva is not enveloped by all the elements and as a single element enveloping him will not be in a position to form a new body for him, death will automatically end his Samsāra and release him. The Sūdhanas can, therefore, be dispensed with.

This is refuted by the Sūtra: *Tryātmakatvāttu bhūyastvāt* which means: the outgoing Jīva is indeed enveloped by one and all of the subtle elements. The specific reference to waters is due to the fact that (i) 'Water' is a compound of the three elements—fire, water and earth; and (ii) the proportion of water in all the three kinds of bodies (Pārthiva, Āpya and Taijasa) taken together, is greater than of the other two.<sup>9</sup> This is supported by the authority of the *Bhāgavata Purāṇa*

तापापनोदो भूयस्त्वममसो वृत्तयस्त्वमाः (iii.27.45)<sup>10</sup>

## SUBTLE ELEMENTS GO WITH JIVA AND PRĀṆAS

### 3. Prāṇagatyādhikaraṇam (iii.1.3)

This adhi. meets the objection that it is not possible to hold that all the subtle elements accompany the Jīva at death, as the evidence

8. न च वायु-पूतना मरते वायुं प्रशमयति वायुं त्वं ज्ञेयं सद्गुणमिति । अतएव वायुपदं ता-  
र्किकं वाच्यं. (TD. iii.1.11)

The pronoun *Tad* in '*Tadantara...*' refers to the 'body' alluded to in Sūtra

ii.4.22-23.

9. This point has already been elucidated under BS. II.4.23.

10. See P. 353 fn. 5 for translation of the verse.

on this point is inconclusive. The statement regarding the waters becoming man in the fifth oblation does not expressly say that all the subtle elements go with the self. At best, it is only a presumption which will have to be corroborated by some other specific evidence.<sup>11</sup> As no such evidence is available, it follows that death in the natural course is Mokṣa. This makes the Sādhana quite unnecessary.

The Siddhānta establishes that all the subtle elements do accompany the Jīva and that this can be corroborated by reasoning thro' the premise of the established concomitance between the presence of the elements and the senses (*Prāṇāh*).<sup>12</sup> The Śruti also affirm that the Prāṇas accompany the outgoing Jīva.<sup>13</sup> Putting these facts together, it can safely be deduced that all the subtle elements necessarily accompany the outgoing Jīva.<sup>14</sup> The need for the Sādhana thus remains unaffected.

## MERGER OF PRĀṆAS IS ONLY IN PART

### 4. *Agnyādigatyadhikaraṇam* (iii.1.4)

This *adhi*. answers the further objection that there is no proof that the elements go out along with the Prāṇas accompanying the Jīva at death. For the Śruti (*Bṛh. Up.* iii.2.13) speaks of the Prāṇas of the outgoing self being merged in their respective deities. This makes it impossible for these subtle elements to go enveloping the Jīvas. The concluding part of the Sūtra (*bhāktatvāt*)<sup>15</sup> answers this point by clarifying that the merger of the Prāṇas mentioned in the Śruti is only in part. These parts rejoin the self at its next embodiment. This is seen from statements to the effect in the *Brahma Purāṇa* and others.<sup>16</sup>

11 आधिककल्पनायाश्च विशेषप्रमाणमन्तरेणासम्भवात् (TP. iii.1.3)

12 अस्ति तावत् मृतानामिन्द्रियाणां चाविनाभावः 'यत् ताव मृतानि तत्र करणानि' इति (भास्वदेव) श्रुतेः (TP. iii. 1.3)

13 प्राणानां चास्ति जीवेन सह गतिः—'करणैर्वाच न विद्युम्यते' इति श्रुतेः (TP. *ibid*)

14 प्राणेतस्तदविनाभूतभूतानां चास्ति जीवेन सह गतिरिति ज्ञायत इति भावः (TP. *ibid*)

15 The derivation and explanation of this term is the same as given already under B S. ii. 3 16.

16 न प्राणानां जीवेन सह गतिरिति चेन्न । भागतोऽप्यादिप्राप्तेः—

पुरुषस्य मृतो ब्रह्मन् प्राणा भागत एव तु ।

अधिदेव प्राप्नुवन्ति भागतोऽनुव्रजन्ति तम् ।

पुन शरीरसंप्राप्तौ तमेवानुविशन्ति च ॥

इति ब्राह्मे (M. BSB. iii. 1.4)

ब्रह्माण्डे च—

मृतिकाले जहल्येन प्राणा मृतानि पच च ।

भागतो भागतस्त्वेनमनुवृजन्ति सर्वतः ॥

इति (*ibid*)

5. *Prathamādhikaraṇam* (iii.1.5)

This *adhi.* arises by way of an objection against the view that the subtle elements accompany the Jīva at death. The objection is that the passage from the *Chān. Up.* merely says that by way of the first oblation, the Devas offer the Jīva clad in 'faith': *Tasmin etasmin agnau Devāḥ śraddhām juhvati*. The text does not mention anything about the elements also being offered together with the Śraddhā-clad Jīva. This shows the elements have not gone up with the Jīva and have been left behind.<sup>17</sup> As this isolation of the Jīva from them is itself Mokṣa, there can be no more need for Sādhana.

The objection is refuted by pointing out that it is clear from the wording of the concluding statement (*upasamhāra*) that it is the elements which have kept company with the Jīva clad in Śraddhā, at the time of the first oblation that, after passing thro' the subsequent oblations, are referred to as emerging at the fifth oblation, with the Jīva, under the name of "man"<sup>18</sup>. The wording *Āpaḥ Puruṣavacaso bhavanti* shows that the waters (i.e. elements in general) have been in the picture right from the beginning. It will not be doing justice to the concluding statement to construe it in the sense that during his downward journey, after the last oblation, the Jīva acquires tenement in a body freshly constituted by all the elements signified by the use of the term 'Āpaḥ' and that, therefore, this statement is not competent to prove that all the elements have been (in part) keeping company with him right thro'.<sup>19</sup> Such a construction cannot be put on the concluding passage *Pañcamyām āhutaṁ āpaḥ Puruṣavacaso bhavanti* (i) because it is not said at the beginning of this section that the Jīva relinquishes all contact with the subtle elements, once for all, at the time of his going up,<sup>20</sup> and (ii) because the text does not also say that the Jīva merely comes into contact with the waters (and other elements) for the first time, (again after death) at the final oblation.<sup>21</sup> In that case, we should expect some such statement as (*Tasya āhutiḥ*) *āpas sambhavanti* as in the earlier cases of *soma rājā sambhavati*, *Varṣas sambhavati*, etc. The divergence in wording viz. *Āpaḥ Puruṣavacaso bhavanti* shows that as there can be no *anuvāda* in the *Upasamhāravākya* in terms of (*Tā*) *āpaḥ* (Cf. *tā eva hi* in the *Sūtra*) of what has not been "given" in the

17 यज्ञो जुह्वतीति त्वयान्तो भूतः, न भूतानि जुह्वतीति ज्ञो वेति चेत् (M. BSB. iii. 1.5)

18 Cf. यज्ञोपनिषत् पुरुष (Gītā. xvii. 3).

19 न चाप्यनन्तराविपश्यन्मृत्युद्वारात्त्वयं वाच्यम् (TP. iii. 1.5)

20 यदुक्तमहोपासनादन्तराविपश्यन् तर्हि मरणानन्तरं भूतानां क्षेत्रेण सह मयनाभाविमद्वयं 'उत्पन्नान्तो भूतानि त्वयन्ति' इति वचनं स्यात् (Raghū. TPB. iii. 1.5)

21 Cf. कथं क्षीयामिदमव्ययवर्तमानं 'आत्मा मयन्ति' इत्यप्याहोपासनादन्तरा नाप्यवर्तमानं (Raghū. TPB. iii. 1.5)

Upakrama-vākya,<sup>22</sup> it must be the same 'Śraddha-oriented-person' clad in the waters (and other elements)<sup>23</sup> that comes to acquire the appellation of "man" at the completion of the fifth oblation. This proves that the elements have accompanied the Jīva, in part. Hence, the need for Sādhana to be completely rid of them, to attain Mokṣa, remains unaffected.

### 6. *Aśrutatvādhikaraṇam* (iii.1.6)

This *adhi.* arises by way of repulsing an objection to the earlier conclusion that the elements accompany the Jīva in view of the concomitant relation between the elements and the Prāṇas (*adhi.* 3). The objection is that reliance cannot be placed on a presumptive reasoning of the kind resorted to under *adhi.* 3 without an express authority from the Śruti in support of the elements accompanying the Jīva. It may be that the fact of the waters and Prāṇas accompanying the Jīva is authenticated by the Śruti. But that is not enough as it does not go far enough. There is no express statement in the Śruti, as there is in the case of Prāṇas merging in their deities, that all the elements accompany the Jīva. The non-authentication of a disputed fact knowable only thro' scriptural evidence must be deemed to be more binding than its authentication sought to be eked out thro' implication of other data. Reasonings can help in determining the nature of scriptural data only when there are definite scriptural statements to support the corollaries drawn.<sup>24</sup> Moreover, the evidence of Śruti only shows that the elements merge in their sources. Nothing is said there about their following the Jīva in part. It may be that such a statement occurs in the "Smṛtis" cited under *adhi.* 4. But so the Sūtrakāra is engaged in an inquiry into the evidence of "Śrutis", the Pūrvapakṣa may try to exploit the absence of clear evidence from Śruti on the point,<sup>25</sup>

22 न चैवमुक्तिरस्ति । तथा चाप्राप्तस्थानुवादयोगात् 'आप' इत्यनुवादवत्तात्, मरणानन्तरं सह गतानामेवाप पुनरागमनमिति शायत इति भावः (Raghu. TPB. iii. 1.5)

23 Cf. अयं खलु शब्दोऽब्रह्मलक्षणया धृष्ट्या अद्विष्य युक्त जीवमाह । तत्कुत ? उपसंहारे अपा जीवेन सह गतिप्रवणात् तदनुसारेणैवोपक्रमादेकत्वेन तदुपपत्तेः (TP. iii. 1.5)

Here J. briefly discusses the principle of *Upasamhāraprabhīṭya*. Raghu. TPB. (ibid) refers the reader to the fuller treatment of this issue in the TT. and in Vijayindra Tīrtha's *Upasamhāravijaya*—a work written in criticism of Appayya Dīkṣita's *Upakramaparakrama*. For substance of Vijayindra's arguments see my HDSV. Vol. ii. pp. 183-86. See also under TT. pp. 53-56 (Op. cit.)

24 यथा खलु प्राणानामन्यादिगतिं सप्तात् श्रूयते तथा श्रुत्वभावात् आधिक्यवत्तादपि नियमेन प्रत्यक्षश्रुत्यभावेन बलवत्त्वात् । सति हि विशेषश्रवणे युक्तयोऽपि प्रवर्तन्ते (TP. iii.1.6)

25 It is Vādirāja who brings up this point:—  
यद्यपि 'अग्न्यादिश्रुते' रिति सूत्रे भाव्ये च भागवतो जीवगतोऽपि कवेनाभिप्रेतत्वेऽपि साक्षात् भागवतोऽग्न्यादि-  
प्राप्तेरेवोक्तत्वात् पुनरागमः । स्मृतौ भागवतो जीवेन सहगतेः स्पष्टमुक्तत्वेऽपि श्रुतावदुक्तत्वाच्च धृतिमोक्षासाधनं  
प्रवृत्तस्य सूत्रकारस्य पुनरागम इति भावेनोक्तम्—प्रत्यक्षश्रवणादिति (TPG. p. 121-22)



5. *Prathamādhikaraṇam* (iii.1.5)

This *adhi*, arises by way of an objection against the view that the subtle elements accompany the Jīva at death. The objection is that the passage from the *Chān. Up.* merely says that by way of the first oblation, the Devas offer the Jīva clad in 'faith': *Tasmin etasmin agnau Devāḥ śraddhām juhvati*. The text does not mention anything about the elements also being offered together with the Śraddhā-clad Jīva. This shows the elements have not gone up with the Jīva and have been left behind.<sup>17</sup> As this isolation of the Jīva from them is itself Mokṣa, there can be no more need for Sādhana.

The objection is refuted by pointing out that it is clear from the wording of the concluding statement (*upasamhāra*) that it is the elements which have kept company with the Jīva clad in Śraddhā, at the time of the first oblation that, after passing thro' the subsequent oblations, are referred to as merging at the fifth oblation, with the Jīva, under the name of "man"<sup>18</sup>. The wording *Āpaḥ Puruṣavacaso bhavanti* shows that the waters (i.e. elements in general) have been in the picture right from the beginning. It will not be doing justice to the concluding statement to construe it in the sense that during his downward journey, after the last oblation, the Jīva acquires tenement in a body freshly constituted by all the elements signified by the use of the term 'Āpaḥ' and that, therefore, this statement is not competent to prove that all the elements have been (in part) *keeping company with him right thro'*.<sup>19</sup> Such a construction cannot be put on the concluding passage *Pañcamyām āhutaṁ āpaḥ Puruṣavacaso bhavanti* (i) because it is not said at the beginning of this section that the Jīva *relinquishes* all contact with the subtle elements, once for all, at the time of his going up,<sup>20</sup> and (ii) because the text does not also say that the Jīva merely comes into contact with the waters (and other elements) *for the first time*, (again after death) at the final oblation.<sup>21</sup> In that case, we should expect some such statement as (*Tasya āhutiḥ*) *āpas sambhavanti* as in the earlier cases of *soma rājā sambhavati*, *Varṣas sambhavati*, etc. The divergence in wording viz. *Āpaḥ Puruṣavacaso bhavanti* shows that as there can be no *anuvāda* in the *Upasamhāravākya* in terms of (*Tā*) *āpaḥ* (Cf. *tā eva hi* in the Sūtra) of what has not been "given" in the

17 धडा नूह्वतीति प्रथमान्नो युज्यते, न भूतानि नूह्वतीति अतो नैति चेन्न (M. BSB. iii. 1.5)

18 Cf. पञ्चमयोक्तं पुरा (Gitā. xvii. 3).

19 न शान्तमनाऽविद्वन्मृतमहात्मा वाच्यम् (TP. III. 1.5)

20 दधुर्माहात्म्यादमृतमनाऽविद्वन् इति मयानन्तरं भूतानां बोधेन महं मयनाभारविमुक्त्यर्थं 'उत्तरान्ता भूतानि स्वर्गा' इति वचनं स्यात् (Raghua. TPB. iii. 1.5)

21 Cf. सन्ने सोमादिमादुभयभवनोक्तिदत्तं 'आता भवन्ति' इत्यप्यादिहत्वमवरोक्तिर्वा नोपपद्योक्तिरिति (Rāgh. TPB. iii. 1.5)

Upakrama-vākya,<sup>22</sup> it must be the same 'Śraddha-oriented-person' clad in the waters (and other elements)<sup>23</sup> that comes to acquire the appellation of "man" at the completion of the fifth oblation. This proves that the elements have accompanied the Jīva, in part. Hence, the need for Sādhana to be completely rid of them, to attain Mokṣa, remains unaffected.

### 6. *Aśrutatvādhikaraṇam* (iii.1.6)

This *adhi.* arises by way of repulsing an objection to the earlier conclusion that the elements accompany the Jīva in view of the concomitant relation between the elements and the Prāṇas (*adhi.* 3). The objection is that reliance cannot be placed on a presumptive reasoning of the kind resorted to under *adhi.* 3 without an express authority from the Śruti in support of the elements accompanying the Jīva. It may be that the fact of the waters and Prāṇas accompanying the Jīva is authenticated by the Śruti. But that is not enough as it does not go far enough. There is no express statement in the Śruti, as there is in the case of Prāṇas merging in their deities, that all the elements accompany the Jīva. The non-authentication of a disputed fact knowable only thro' scriptural evidence must be deemed to be more binding than its authentication sought to be eked out thro' implication of other data. Reasonings can help in determining the nature of scriptural data only when there are definite scriptural statements to support the corollaries drawn.<sup>24</sup> Moreover, the evidence of Śruti only shows that the elements merge in their sources. Nothing is said there about their following the Jīva in part. It may be that such a statement occurs in the "Smṛtis" cited under *adhi.* 4. But so the Sūtrakāra is engaged in an inquiry into the evidence of "Śrutis", the Pūrvapakṣa may try to exploit the absence of clear evidence from Śruti on the point,<sup>25</sup>

22. न चैवमुक्तिरस्ति : तथा चाप्राप्तस्यानुवादायोगात् 'आप' इत्यनुवादवशात्, मरणानन्तरं सह गतानामेवापं पुनरागमनमिति ज्ञायत इति भावः. (Raghu. TPB. iii. 1.5)

23. Cf. अयं धत्तु शब्दोऽत्र हस्तसंज्ञया यद्वया जडभिरन युक्त जीवमाह । तत्तु १ उपसंहारे अपा जीवेन सह गतिश्रवणात् तदनुसारेणैवोपक्रमायं कथनं तदुपपत्तेः. (TP. iii. 1.5)

Here J. briefly discusses the principle of *Upasamhāraprabhīṭa*. Raghu. TPB. (ibid) refers the reader to the fuller treatment of this issue in the TT. and in Vijayindra Tirtha's *Upasamhāravijaya*—a work written in criticism of Appayya Dikṣita's *Upakramaparākrama*. For substance of Vijayindra's arguments see my HDSV. Vol. ii. pp. 183-86. See also under TT. pp. 53-56 (Op. cit.)

24. यथा धत्तु प्राणानामन्यादियतिः साक्षात् धूमते तथा मृत्युभावात् आधिक्यवशादपि नियमेन प्रत्यक्षमृत्युभावस्य बलवत्त्वात् । इति हि विशेषधवणे युक्तयोऽपि प्रवर्तन्ते (TP. iii.1.6)

25. It is Vādirāja who brings up this point:—यद्यपि 'अन्यादिभूते' इति सूत्रे भाष्ये च भागवतो जीवयतेऽपि कल्पेनाभिप्रेतत्वेऽपि साक्षात् भाष्योऽन्यादि-प्राप्तेरेवोक्तत्वात् पुनरागमः । स्मृतौ भागवतो जीवेन सहयतेः स्पष्टमुक्तत्वेऽपि युक्तवन्तत्वाच्च धृतिमीमांसायां प्रवृत्तस्य सूत्रकारस्य पुनरागम इति भावेनोक्तम्—प्रत्यक्षधवणादिति (TPG. p. 121-22)

and claim that death marks the end of Samsāra and that for this reason the Sādhana has no *locus standi*.

The Siddhānta rejects these pleas. Even a conclusion derived as a natural corollary from other data is competent to set aside a purely negative evidence.<sup>26</sup> A person partaking of *unwholesome* food cannot, for that reason, be said to be eating 'nothing'. Corollaries do not operate in a vacuum. They rest on Vyāpti and presence of the probans in the *pakṣa*. In the present case, such evidences have been given<sup>27</sup>

Apart from this, the concluding part of the Sūtra: *Iṣṭādikāriṇām pratīteḥ* (iii.1.6) refers to a *positive evidence from the Śruti itself*, in this respect—"The elements do not forsake the one who performs sacrifices and such other acts (*iṣṭādikārin*). He goes with the elements. He enjoys with the elements. He is born again with them and does good and evil with them". (*Kauṣṭharavya Śruti*. Q. M. BSB. iii.1.6). This settles the question once for all and establishes the indispensability of Sādhana for the attainment of Mokṣa.<sup>28</sup>

### JUSTIFICATION FOR SEVERAL ADHIKARAṆAS ON THE SAME TOPIC.

Tho' all these six *adhi*s establish the same point that all the elements accompany the Jīva at death, each succeeding one is rendered necessary by the exigency of a different *adhikāśaṅkā*.<sup>29</sup> This point has been well brought out by Raghūttama Tirtha in his TPB. To illustrate: The first *adhi*. establishes that the elements accompany the Jīvas, as may be seen from the question and answer. But then, in the wording of the question and the answer thereto there is mention only of the waters. The objection is sure to arise as to how it can be taken as evidence of all the elements accompanying the Jīva. This gives rise to the second *adhi*. It clears the point by showing that the expression 'waters' is to be understood in a wider sense embracing the other elements and that this is because water is compounded of all the three subtle elements and its overall proportion is greater among the three types of bodies taken together. A fresh objection is now raised that notwithstanding these considerations, it cannot be assumed that all the elements accompany the Jīva, unless there is some special evidence in favor of such an assumption. This kind of evidence is cited by the

26. भाषिकपक्षसाम्यप्रबन्धवाचकत्वात् (TP. iii. 1.6)

27. पूर्वोक्तं व्याप्तिनिमित्तमाह्वयनाद्येनैव प्रबन्धितम् । तन्वाति (TP. ibid)

28. तदेवमेव यद्गम्या यदिदंदिवा यत्पानं मुक्तिवाधावयनयनम्यादेन, अनवयनस्य वैशम्यं वा व्यतिरेक-  
व्यतिरेकत्वात् सा निरसना वेदितव्या (STC. iii. 1.6)

29. पूर्वम् पूर्ववत्वात्वात् यदेतन्मते न मन्यते (TP. iii. 1.6)

third *adhi.* in the form of a corollary from the concomitance between the elements and *Prāṇas*. It may also be objected *inter alia* that as the corollary drawn from the concomitance between the elements and the *Prāṇas* will be sufficient to establish that the term "waters" figuring in the question and the answer is to be understood in a broader sense of all the elements, the second *adhi.* will turn out to be superfluous. But a little reflection will show that even a collateral corollary can be pressed into service to prove what is plausible. This plausibility is confirmed by the fact of the waters being compounded of all the elements and their (waters') proportionate preponderance, in the manner indicated in the second *adhi.* The third *adhi.* cannot, therefore, be dispensed with as superfluous. The fourth *adhi.* necessitates a fresh inquiry due to an *adhikāśaṅkā* that the assumption of the elements accompanying the *Jīva* is not sustainable as the reasons presupposed in the third *adhi.* are inadmissible; for the evidence of *Śruti* shows that the *Prāṇas* merge in their sources (*viz.* fire, etc.) which shows they cannot be accompanying the *Jīvas*. This in its turn upsets the presumption of the elements going with the *Jīvas*. These objections are suitably answered by the fourth *adhi.* The nature of *adhikāśaṅkā*s in the fifth and the sixth *adhi.s* also have been similarly explained and shown to necessitate fresh *adhi.s* in *Raghu's TPB*.

Another objection has been anticipated by *Vādirāja* in his *TPG*. The sixth *adhi.* furnishes explicit evidence that all the subtle elements accompany the *Jīva* at death. Will this not suffice to sweep away the multifarious objections raised in the previous *adhi.s*? Why then should the *Sūtrakāra* not have played this trump card at the outset and done away with the rest of the *adhi.s*? Because, he is not a dogmatist—answers *Vādirāja*. The employment of reason plays an important part in the *Sūtrakāra's* methodology. Objections and counter-objections have to be thrashed out in a meaningful discussion of any topic. It is for this reason the *Sūtrakāra* has proceeded in a logical way to arrive at his chosen positions in a manner that would convince 'Yukti-rasikas' also. The present context is no exception. Here, the *Sūtrakāra* has first harmonized the opening and concluding statements, regarding the elements' accompanying the *Jīva* and elucidated it in the first three *adhi.s*. Between them and the last *adhi.* he has interposed two more *adhi.s* in which reasons derived from the *Śrutis* are utilized to support the *Siddhānta*.<sup>30</sup>

30 युक्त्या श्रुतिविचारोत्पत्तौमात्राया प्रवृत्तौ सूत्रकारो युक्तिरसिक्त्वात् युक्त्या 'इति तु पचाम्यादाहोते' इति श्रुतेः पूर्वोत्तरविरोधं परिहृत्यार्थसमन्वयः \* \* त्रिभूतीयमुत्पत्तयत्। तत्सहजमुप्राणाकिनाभूतत्वादिति श्रौतयुक्त्या च भूतानां जीवेन सह गतिसमर्पणार्थं 'प्राणयतोश्च' 'अग्न्यादिभ्यो' त्रिव्यधिकरणद्वय मध्ये निबन्धनं। एवं च स्वस्य योक्तिकशितोपगित्वप्रदर्शनायादावधिकरणपञ्चकं प्रपञ्चितवानिति (Vādirāja TPG, p. 122)

The question is raised in the STC also. It says the same subject may be discussed in more than one *adhi.*, if the point at issue in each one is distinct or when the discussion serves distinctive purposes. In the present case, each successive *adhi.* strengthens the Siddhānta position that it must be admitted that all the subtle elements accompany the Jīva. The first *adhi.* is a prelude to all those following, emphasizing the indispensability of Sādhana as such. The second deals with the fact of the Jīvas being accompanied by all the elements. The third supplies material evidence on the point. The fourth shows there is no conflict of testimony on this point. The fifth draws attention to the superiority of the Upanhāravākya in deciding the question.<sup>31</sup> The STC adds further that even if one is reluctant to accept distinctiveness of subject matter in these *adhi.s*, there is authority of precedent from the Pūrva Mīmāṃsā to have different *adhi.s* on the same subject where supervening doubts justify it:—

'पुनश्च प्रापकाद्वेतोस्तन्नाधिकरणान्तरम्'

Such supervening doubts have been indicated then and there in respect of these adhi.s.

31. किमत्र विषयभेदस्याभावादिप्रकरणारम्भ प्रतिपिष्यते, उग प्रयोजनाभावात् ? आद्ये, भूतमहामनस्त्वप्रमेदवैयर्थ्यं वैषम्यजनके, कल्पेदिकाया मशपेदिकायाम् पूर्वतरे, इह पञ्चाधिकरण्याश्च तच्छङ्का स्यात् \* \* न द्वितीयः \* \* आद्ये भ्रमस्तां प्राज्ञातत्वेन साधनावश्यकताया , द्वितीये भूतव्यमहमनस्त्व, तृतीये तत्र मूलप्रमाणस्य, चतुर्थे बाधकाभावात्, पञ्चमे उपमहाराष्ट्रावस्थस्य च विषयस्य भेदेन न तत्राप्यभ्येतात्यस्य गतार्थता (STC, III, 1.6)

## CHAPTER XLV

### PLACE AND ROLE OF KARMA AMONG SĀDHANAS DEFINED

#### 7. *Bhāktādhikaraṇam* (iii.1.7)

This *adhi.* establishes the indispensability of *Vairāgya* and other *Sādhana*s for the attainment of *Mokṣa* by showing that it is not within the competence of *Karma* as such to be the direct means of attaining *Mokṣa*.

The *Pūrvapakṣa* is that *Karma* is directly the means of attaining *Mokṣa*. This is clear from *Śrutis* like "We have drunk *Soma* (in the sacrifices) and have become immortal" (*R.V.* vii.48.3) "Inexhaustible merit accrues to one who offers the *Cāturmāsya* sacrifice" (*Ā. Ś.S.* viii.1.1). As *Mokṣa* is thus said to be attained thro' such *Karma*, without the aid of other *Sādhana*s like *Vairāgya* etc., the latter are not indispensable and can be dispensed with. Where is the need for anyone to climb a mountain to collect honey when the same can be had from one's own beehive at home?<sup>1</sup>

The *Siddhānta* shows the indispensability of *Sādhana*s as such by elucidating how *Śrutis* like *Apāma somam amṛtā abhūma* quoted for the *Pūrvapakṣa* can be made consistent with the indispensability of the *Sādhana*s recommended by the *Śāstra*.

1. Cf. अस्मे चेन्मम विन्देत किमर्थं पर्वतं व्रजेत् ?

इदृशस्यार्थस्य सतिदो को विद्वान् यत्नमाचरेत् ?

2 मन्वन्तराद्यवच्छिन्नकालेषु मरणरहितस्वरूपगुणयोगेनामृता इवामृता इति गोपार्थतया  
(Raghu. TPB. iii. 1. 7)

This is shown by term भाक्तम् in the Sūtra which means: भागविषयम् i.e.  
गोणम् (TDP).



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The Pūrvapakṣa is that Karma is directly the means of attaining Mokṣa. This is clear from Śrutis like "We have drunk Soma (in the sacrifices) and have become immortal" (R.V. vii.48.3) "Inexhaustible merit accrues to one who offers the Cāturmāsya sacrifice" (Ā. Ś.S. viii.1.1). As Mokṣa is thus said to be attained thro' such Karma, without the aid of other Sādhana like Vairāgya etc., the latter are not indispensable and can be dispensed with. Where is the need for anyone to climb a mountain to collect honey when the same can be had from one's own beehive at home?<sup>1</sup>

The Siddhānta shows the indispensability of Sādhana as such by elucidating how Śrutis like *Apāma somam amṛtā abhūma* quoted for the Pūrvapakṣa can be made consistent with the indispensability of the Sādhana recommended by the Śāstra.

1 CL. अक्ते वेन्मधु विन्देत किमर्थं पर्वतं वजेत् ?  
इष्टस्मार्थस्य ससिद्धो को विद्वान् यत्नमाचरेत् ?

2 मन्वन्तरासवच्छिन्नकालेषु मरणरहितस्वरूपयुग्मयोगेनामृता इवामृता इति शोणार्थतया

(Raghu. TPB. iii. 1.7)

This is shown by term शक्तम् in the Sūtra which means: शरणविषयम् i.e. शोणम् (TDP).



(i) If the Karma contemplated in *Apāma somam* and such other texts is what is recognized as *Sakāmakarma* (or what is done with the avowed object of securing transient personal benefits like heavenly rewards) the immortality spoken of in the Śrutis as attained by such Karma will have to be understood in a metaphorical sense (*gauṇārtha*) of lasting till the time of the periodical dissolution of the great elements:

आभृतसंप्लवं स्यान्ममृतत्वं हि भाष्यते

This is because it is categorically affirmed in the Śrutis that Mokṣa cannot be attained by any means other than Aparokṣajñāna:

नान्यः पन्था अयनाय विद्यते

(ii) On the other hand, if these Karmas like Jyotiṣṭoma or even bigger sacrifices like Aśvamedha are performed as Niṣkāma-Karmas without the desire for heavenly rewards and solely as worship of B.<sup>3</sup> there are two ways in which they can be reconciled with the indispensability of Sādhana like Vairāgya, Bhakti, Upāsana and Aparokṣa. (a) If such forms of Niṣkāma Karma are those performed by Sādhakas still on the path of inquiry (Jijñāsus), the immortality associated with such (Niṣkāma) Karmas will of course be the highest one. Nevertheless, it cannot be deemed to be directly attained by Karma as such i.e., independently of the major Sādhana like Vairāgya, Bhakti, Upāsana and Aparokṣa. In this case, such karmas must be viewed as making for the purification of the mind of the seeker and aiding Jñāna by setting him on the road to Vairāgya. Equipped with such assets, he will go thro' Jijñāsā (Śravaṇa, manana, etc.) attain Aparokṣa and achieve Mokṣa, thro' successive stages.<sup>4</sup> This is clear from the latter half of the mantra: "We have seen the light of B. and known the gods in their gradational relation to B." (RV. viii.48.3)

(b) If the (Niṣkāma)-karma in question is that of Aparokṣa-Jñānis, it is to be taken that it contributes to the welling up of spiritual bliss in the state of Mokṣa attained by Aparokṣajñāna (and other Sūdhanas) without making Mokṣa itself attained directly by such Niṣkāmakarma.<sup>3</sup>

3 The possibility of performing all such Kāmyakarmas mentioned in the Śrūtis in a spirit of *niskāma* as the true intention of Śrūtis has been ably expounded by M. in his GB (p. 47)

4 यत्र विद्याभ्यासमात्रं कर्म विधीयते, तदाभ्युत्थनेन मुक्त्याभ्युत्थनेन । विद्या, तस्य कर्मणा न मायात् प्रवर्ति  
कर्मणि मुक्त्यान उपपन्नं वेगव्याधि, तदा विद्याया, तस्य ज्ञान, तस्य मोक्ष इति पाठ्यनेन (TP. III, 1.7).  
See also यजानकर्मभावनं कर्मवर्द्धिद्वारा ज्ञानव्याप्तायां प्रवर्ति (J. GB:)

5. एष आनिनाशकश्च कर्म, महावि न मेन माय । किमप्यनिन्दनदेवैः । भाग्यवानप्येव भार्येनाम्यकर्मणाशितो भवति । महावि न कर्मणा भाग्यनिन्दनविनि न माय (TP ibid).

Raghūttama in his *TPB* raises an interesting query here. If *Niṣkāma-Karma* makes for welling up of the joy of selfhood in *Mokṣa*, it follows that it is the means of attaining *Mokṣa*. For *Mokṣa* is but the experience of the welling up of the bliss of selfhood. We have no evidence of there being any other state of *Mokṣa* than this which is not brought about by such *Karma* and is accomplished only thro' *Jñāna*. How then is the commentator *Jayatīrtha* justified in saying:

तथापि न तेन मोक्षः ?

The same point is raised by the *STC* also in somewhat different terms. *Mokṣa* is a state of experience of the pure joy of selfhood qualified by complete cessation of the misery of bondage. If then, *Niṣkāma-Karma* should be the cause of welling up of this joy, it will be equivalent to saying that it is competent to make manifest the substantial aspect (*viśeṣyāmśa*): *Mokṣa*. How then can we say that *Niṣkāma-Karma* is not competent to accomplish *Mokṣa*?<sup>6</sup>

The *STC* solves the difficulty by showing how *J.* himself has seen the point and cleared the difficulty in summing up his position: *Sarvathā na karmaṇā samsāraniṣṭtiḥ* which freely recognizes that *Niṣkāma Karma* enriches the welling up of the joy of selfhood in *Mokṣa*, while the termination of bondage (*samsāraniṣṭti*) is brought about by *Ātmajñāna* or *Brahmāparokṣa* and not by *Niṣkāmakarma* as such, however estimable it may be.<sup>6</sup>

*J.* shows how the three distinctive explanations given by him are implicit in the three different *Śruti* texts cited by the *Bhāṣyakāra*:—

(i) "The Supreme Being, if not known, does not protect him or make him who is ignorant enjoy<sup>9</sup> his bliss of selfhood—even as the *Śrutis* not duly studied under a teacher or duties not properly performed do not." (*R. V. x. 71.6*) "Whatever great or meritorious deeds

6. ननु, यदि कर्मण आनन्दातिशयहेतुत्वं, तर्हि अवीकृतमेव मोक्षसाधनत्वम्; तत्त्वं च मोक्षत्वात्। तदप्रतिस्मृत्य कर्मासाध्यस्य ज्ञानमात्रसाध्यस्य मोक्षस्याप्यवगात्। 'तथा च, न तेन मोक्षः' इति कथमुक्तमित्यत आह (Op. cit.).

The reading in the printed edn. of *TPB* तथाच is incorrect for तथापि in *J.*'s text.

7. ननु तु खनिवृत्तिविशिष्टावदानन्दाविर्भावो हि मोक्षो दनदयात्यक्त कर्मणामानन्दातिशयजनकत्वे विज्ञेयत्वा प्रति हेतुत्वसिद्धे, तथापि न तेन मोक्ष इति कथमुक्तमित्यत आह—मवेत्येति (*STC. iii. 1.7*)

8 'सर्वथा न कर्मणा मोक्षः' इति वक्तव्ये 'संसारनिवृत्तिः' इत्युक्त्या विज्ञेयत्वाः कर्मणाभ्योऽशोभिन्यत एव। परतिवह संसारनिवृत्तिरेव मोक्षो विवक्षित इति ज्ञायत इति सिद्धम् (Op. cit.)

9. न भुनक्ति न पालयतीत्यर्थः। 'भुञ्जन्वन्' इत्यभ्यवहारात् एवात्मनेपदस्मृतेः (*Ragh. TPB.*)  
नामृतत्व भोजयति (BD)

the ignorant one performs they perish in the end. Whoever meditates on B. as the abode of light, his works do not perish. By the grace of the Supreme, his works fulfil for him all his desires." (*Bṛh. Up.* i.4.15).

(ii) "The imbibor of Soma becomes immortal for as long as Indra or Manu or Sūrya lasts" ( ).

(iii) "By works he extends his knowledge by knowledge he becomes immortal. So works are undying; for they lead to immortality." ( ).

Of these, the first one supports the position that immortality in the full primary sense is attained only by those who have attained Aparokṣa of B. The second supports the position that the immortality associated with Kāmyakarmas, in some Śrutis, is to be understood in a partial (metaphorical) sense of the word. The third text is evidence of the Niṣkāmakarma of Jijñāsus leading them to Mokṣa successively thro' the pathway of Sādhana. Admitting Niṣkāma Karma as a successive (parampāra) sādhanā does not affect the position of Aparokṣajñāna as the direct means of Mokṣa.<sup>10</sup> Nor does it go against the intentions of the *Gītā* verse (iii.20):

कर्मणैव हि ससिद्धिर्मास्थिता जनकादयः ।

The purport of the verse is this that Karma is not entirely banished but remains closely associated with a life of Jñāna in the case of eminent Jñānins like Janaka and others.<sup>11</sup>

We have, thus, in M.'s interpretation of this *adhi.* a clear lead defining the place and the role of Kāmya and Niṣkāma Karmas, in the general set-up of Mokṣasādhana, *vis-a-vis* Aparokṣajñāna. The struggle between the so-called Karma and Jñāna mārgas is familiar enough to students of Vedānta literature. It has baffled many a system-builder. M.'s solution imparts a new dimension to Niṣkāmakarma as Jñānottarakarma for the first time in Vedāntic philosophy and shows the rich dividend it pays the Aparokṣa Jñānin thro' welling up of the joy of selfhood in Mokṣa.

This is a unique conception which has not been so well or so fully articulated, by any other interpreter of India's religious and philosophical tradition. Even the so-called Jñānakarmasamuccayavāda of

<sup>10</sup> परमप्राप्तये हि साक्षात्प्राप्त्यावच्छिन्नानाम् (STC. II. 1.7)

<sup>11</sup> 'कर्मणैव हि ससिद्धिर्मास्थिता जनकादयः' इत्युक्त्यादिना कर्मपुनरिति निरवकाशेति चेत् । अतोऽप्यवच्छिन्नानाम्-प्राप्तये । अत्रात्र ससिद्धिर्मास्थिता चेत् । एवमात्म्यादिव्यवहारेण साक्षात्प्राप्त्या । 'अथ यन्मा न' इत्यत्र परमप्राप्तेः (STC. II. 1.7) Cf. 'कर्मणा गते'—कर्मं कुर्वन् एव (M. GB. III. 20)

some schools does not measure up to Jñānottarakarmavāda and has not realized its possibilities. The far-reaching effect of Niṣkāmakarma after Aparokṣajñāna stands clearly articulated by M. even in his earliest work the G.B. iii.50. The expression "Jñānottarakarma" occurs for the first time in J.'s c. on M.'s GB: (iii.50): ज्ञानोत्तरमनुष्ठितेन निवृत्तकर्मणा प्रसन्नः परमेश्वरो मुक्तौ ज्ञानानभिव्यक्तमपि स्वरूपमुखं व्यक्तीकरोति । अत्र च भाष्यकृतेन तत्र तत्र प्रमाणान्युक्तानि ।

The thoughtful way in which M. has constituted this Sūtra into a separate *adhi.* to discuss the place and role of Karma in its varied aspects in the general scheme of Mokṣa Sādhana deserves handsome appreciation as against the routine way in which it has been tagged on by others to the previous Sūtras to dispose of a casual objection which has not much substance in it.

#### Saṅkara's and Rāmānuja's Interpretation.

S. and R. treat Sūtras 1-7 as one *adhi.* According to S. the discussion in the first five Sūtras covers the elements and the Jīvas while in the last two it is confined to the Jīvas. Such a distinction is not supported by the wording of the Siddhānta Sūtra viz. "he goes out enveloped by the subtle elements" (*Sampariṣvanto ramhaṭi*) which shows the discussion is throughout about the Jīvas going out enveloped by the elements.

The Pūrvapakṣa according to S. is that the subtle elements do not go with the self as in the description of the first oblation there is no mention of the waters but only of *Śraddhā* and it is only in the fifth oblation that reference is made to the waters. The Siddhānta is that it is clear from the question and the manner of the answer that the elements go with the self.

However, in so far as the concluding statement "the waters take the shape of man" presupposes the association of the waters with the self right thro' all the oblations, the Pūrvapakṣa can hardly arise.<sup>12</sup> The Siddhānta too is open to question as the going out of the Jīvas with the elements is still left in doubt here, according to S. In the circumstances, it will be difficult to conceive of insentient elements going of their own accord to assume a new shape as man. Even granting the movement of the Jīvas, it would be of no use unless their envelopment

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(*pariṣvaṅga*) by the subtle elements is accepted.<sup>13</sup> If that is done, the *adhikaraṇa-pūrvapakṣa* will have to be drastically altered and pitched in a different key that as death marks the severance of the envelopment of *Jīvas* by the elements, there is no need for *Vairāgya* and other *Sādhana*s, for the attainment of *Mokṣa*.

S.'s *Pūrvapakṣa* in the second *Sūtra* questions the propriety of the position taken in the first *Sūtra* that all the subtle elements accompany the *Jīva* enveloping him. The *Pūrvapakṣa* is refuted by showing that when it is stated that the waters produce "man", it means the waters in conjunction with the other elements do so, by reason of their being *triṣṭkṛta* and because the physical body of man cannot be formed out of waters alone. But then, as the opening *Sūtra* does not contain any express reference to all the elements, it does not seem proper to treat the second *Sūtra* as a *guṇa-sūtra* challenging something not specifically stated in the preceding *Sūtra*. This *Sūtra* and the others following it can more fittingly be construed as challenging the need for *Vairāgya*, one after the other, and as such treated as a separate *adhi*s based on fresh *adhikāśaṅkā*s.

S.'s explanation that the waters have been prominently mentioned in the context of the fifth oblation because the *Karma*s (sacrifices, etc.) which are the efficient causes of the new body consist of offerings of liquid substances like *Soma*, butter, milk, etc. is rather farfetched. As solid substances also like rice, *puroḍaśa*, *caru* and meat are part of the offerings, one may expect the *Śruti* to have used the expression *Pythivi* instead. Tho' the liquid element may preponderate in the seed of the body, the body as such being *Pārthiva* cannot be deemed to be having a preponderance of water content.<sup>14</sup> There are no such difficulties in the explanation given by M. (See under ii.4.23).<sup>15</sup>

In the third *Sūtra* S. has argued that as the *Prāṇas* cannot move or remain without a base, we may infer that water mixed with the other elements goes from the old body to the new one. But then, the outgoing *Jīva* himself can provide the base for the *Prāṇas*. If a base other than the *Jīva* is needed, the subtle elements themselves can pro-

13. मिदान्ताज्ययुक्तः । भूतानां जहत्वेन यमनायोगात् । जीवस्यावेवावस्मिन्निगदेहेन तत्प्रतिष्ठानस्याप्ययोगात् । यामे वा, परिष्वयाभावेन तस्याप्रयोगवत्त्वात् । एकोनसहस्राधिकरणन्यायेन प्रत्यनिरूपणयोगेनान्यत् तदुप-  
सहितजीवपरत्वेन भूतमात्रपरत्वाभावेनातिदेशेन । सपरिष्वजनानन्दविरोधस्योक्तत्वाच्च । (STC. iii. 1.7)

14. देहबीजं इववाहृत्यनर्गनेत्रीयं पापिबत्वेन तत्रापा भूयस्त्वामिदं: (STC. iii. 1.7)

15. Cf. एव ईश्वररोषरोसायां तत्र तत्र तस्य वैशिष्ट्यं, सम्यक् संवेद्यरोषयोः भूयस्त्वं वास्ति \* \* एव च विनित्वा शरीरमिदं देवानामुपनां अत्र पादयोनां पृथिवी \* \* (Vādirāja TPG. ii. 4.23 p. 118).

vide it without introducing the Prāṇas into the picture just for this purpose and nothing more.<sup>16</sup>

According to S. the fourth Sūtra shows that the Śruti which refers to the organs (prāṇas) merging in fire etc., does not affect the position that they serve as the base for the elements to go with the self. Their so-called merger will have to be construed in a secondary sense—as will be clear from further references in the same Śruti as to how the hairs of the body and the head enter the trees and the shrubs which cannot obviously be taken in its literal sense. Metaphorically interpreted, the merger of Prāṇas in Agni, etc., would mean no more than that their presiding deities cease to be of any further use to these senses, even as things burnt out in a fire can be of no further use.<sup>17</sup>

This overlooks the fact that there is nothing incredible in the subtle forms of Prāṇas or of hairs etc., being drawn back to their presiding deities as stated in the Śruti. Otherwise, it will be equally difficult to see how the subtle elements burnt out along with the physical body at death can at all go with the self as required by the Śruti and the Sūtra.<sup>18</sup> The only way in which both the statements in the Śruti and Sūtras that the Prāṇas get back into Agni etc., and that they follow the Jivas enveloping them can be reconciled without denying the truth of either is by accepting M.'s solution that the Prāṇas and the elements are surrendered *only in part* (bhāktam) into their deities.<sup>19</sup>

Under Sūtra 5, S. rejects his Pūrvapakṣa contention that there is no reference to the waters accompanying the Jīva in the initial stage (of the first oblation) on the ground that the term Śraddhā which is used there is competent to denote "waters" on the basis of Vedic usage : Śraddhā vā āpaḥ (Taitt. S. i.6.7.1) and/or metaphorically on account of resemblance to Śraddhā in respect of its thinness and subtlety while acting as the seed of the body. He also points out that it is only in this way that the initial, middle and concluding parts of the passage can be harmonized and the syntactical unity of the whole preserved:

इति चोपसंहरन् एतदेव दर्शयति (S. BSB. iii.1.5)

16 That is why M. has used the introduction of Prāṇas for a different purpose.

17. जतो वागायधिष्ठात्रीणामग्न्यादिदेवताना वागाद्युपकारिणोना मरणकाले उपकारनिवृत्तिमात्रमपेक्ष्य वागादयोऽग्नीन् गच्छन्ति इत्युपचर्यते (S. BSB. iii. 1.4)

18. सूक्ष्माणां वागादीनां लोमादीनां च उत्तदिदिदेवतगमने प्रत्यक्षविरोधाभावात् । अन्यथा, जरीरेण सह दग्धानां मूल-सूक्ष्माणां जीवेन सह गमनसिद्धान्तोऽपि न स्यात् (STC. iii.1.7)

19. See under M. BSB. iii. 1.4.



This appeal to the trend of the *Upasamhāra* (concluding part) in deciding the question, while it is in harmony with M.'s line of thought (See M. BSB. iii.1.5), is not in tune with the principle of *Upakramapūbalya* to which S. and his school are wedded.<sup>20</sup>

Coming to the sixth Sūtra, S.'s *Pūrvapakṣa* is that there is no specific evidence that the *Jīva* is being actually enveloped by the subtle elements at the time of the fifth oblation; for we hear there of only water passing thro' the forms of *Śraddhā* attaining the shape of man. This objection is refuted by citing the authority of the subsequent passage beginning with "Those who, living in a village, practise sacrifices, other works and alms they attain the 'smoke'" (*Chān. Up. v.10.3*) and ending with their going up to the worlds of the fathers, *Ākāśa* and the moon. (*Chān. Up. v.10.4*).

The right place for bringing up such an objection as the above that there is no mention of the *Jīva* as such in the context of the fifth oblation would be immediately after it has been established in the first Sūtra that the "*Jīvātman* goes enveloped" (by the subtle elements) and not in the sixth Sūtra.<sup>21</sup>

जीवो देहबीजभूतैर्भतसूक्ष्मैः संपरिप्लव्यते रंहति ।

Apart from this misfit, the objection of the *Pūrvapakṣa* is itself untenable for another reason. In the section on *Prāṇa-Vidyā* (*Chān. Up. v.2.8*) immediately preceding the *Pañcāgnividya* (v.4.10), it has been stated that "if during the rites performed for the fulfilment of certain wishes, the performer perceives a woman in a dream, there is fulfilment of desires in such a vision" (*Chān. Up. v.2.8*). This clearly shows the *Jīvātman* in the light of a sentient person. As it is the same sentient being that figures as the subject of the query in *Chān. Up. v.3.3*, the term *Āpaḥ* found in that context has necessarily to be construed as conveying, thro' *Lakṣaṇā*, the *Jīvātman* enveloped by the waters.<sup>22</sup> The only point left to be clarified is whether this *Jīvātman* goes enveloped only by the waters or by the other subtle elements also. A doubt on this point is bound to persist as long as no express *Śruti* text affirming that the *Jīva* goes enveloped by all the elements

20. उपसंहारस्यावसानादिना मुक्तनर्तकं व्याख्यानं नोपपन्नमिति वादितस्तत्र वने दूतम् (STC. *ibid*)

21. 'संपरिप्लव्यते रंहति' इत्युक्त्यनन्तरमेवात्र जीवव्यापकत्वव्याख्यानात् इत्याद्येव सप्तमत्वेन पठ्ये तदयोगात् (STC. *ibid*)

22. अनुसन्धानमाध्यातः । यतः पूर्वत्र प्रापविद्याया 'यदा कर्मसु काम्येषु स्त्रिय स्वप्नेऽपि पश्यति' इति दर्शनकर्मत्वेन धननस्यैव प्रकृतत्वात् 'वेद्य मया' इत्यादिप्रत्ययवाक्ये तत्सर्वं प्रकृतत्वात् वेन तत्र च अप्रत्यक्षः बल्येष्टित्वे जीवे तदध्याया प्रवर्तनं इति निश्चयेन । परन्तु, सर्वभूतैरेष्टितो दृष्टानि, उताम्नावेष्टेति न प्रापने (STC. *ibid*)

It is for this reason that M. renders *pratiṣṭh* by the words: प्रत्यस्ततः द्युपते which suggests the inadequacy of seeking to establish the point thro' *arthāpatti* or other means.

from the first to the last oblation has been cited. Such a text has been cited by M. but not by S. R. and others including Baladeva under Sūtra 6, in commenting on the expression 'pratīteḥ'.

The passage relied upon by them for this purpose from *Chān. Up.* (v.10, 3-4) fails to give satisfaction as the idea has to be eked out thro' Arthāpatti and other means which cannot be expected to have a smooth sailing in all cases. S. and others rely on the parallelism between the accounts in *Chān. Up.* v.4.2 and v.10, 3-4 where the performers of sacrifices and rites are mentioned as going up to smoke, night, year, the world of fathers etc. before coming down. This is obviously a roundabout way of establishing the thesis. The argument based on this context may be looked upon as being in the nature of an Arthāpatti or an appeal to Samākhyā or as an *Upasamhāra* (*pramāṇa*). But none of them can be of substantial value. If we can conclude by Arthāpatti from the subsequent context that it is the Jīvātman that is implicated in the opening question (and not mere waters) as going out enveloped by the other elements, it can also be presumed on the same ground that in the statement of the reply also it is the Jīvātman who emerges in the shape of man enveloped by all the elements, in the fifth oblation.<sup>23</sup> There will then be no need for a special Sūtra to convey this point. If the argument supplied by the parallel context is in the nature of a Samākhyā, it will be of inferior status to the evidence of an express statement (Śruti) which in this case refers only to the waters as attaining the shape of man and cannot, therefore, override it.<sup>24</sup> Strictly speaking, the subsequent context from *Chān. Up.* v.10 cannot structurally be deemed to be the logical *upasamhāra* of the topic of *Pañcāgni-vidyā*; for the latter is formally concluded in v.9, 1-2, with the answers to the questions regarding the five oblations (Cf. इति तु\* \*). The subsequent context of v.10 is taken up with a different topic—the path of the gods and the fathers. The text: *Te dhūmam abhisambhavanti* \* \* (v.10.3) cited by S. and others pertains to that new topic of the tenth section. It cannot, therefore, be legitimately regarded as the *upasamhāra* of *Pañcāgni-vidyā*.<sup>25</sup> Even conceding the point to S., there is no commitment in these texts such as "they pass into the smoke, from smoke to night" etc., that the Jīvas go enveloped by all the elements—such as we find in the other text cited by M.<sup>26</sup>

23 अत एव सिद्धान्तोऽप्युक्तः । किञ्चनया भग्न्या अवर्षितिरूपप्रमाणमुपन्यस्तमुत समाख्या, अव्योपसंहारः ? नायः  
उत्तरत्वात्प्रेषि शुद्धजीवग्रहणोपपत्तेः. (STC. p. 62)

24 न द्वितीयः । अप्युक्तिरुपधुतिविरोधमूलवत्वात् आक्षेपस्य दुर्लभसमाख्याया अशान्ते (STC. ibid)

25 नान्यः । पञ्चानिविधायाम् अन्विमप्रश्नस्य परिहारमभिधाय तत्र पञ्चो देवमानस्य पितृप्राणस्य इति वृत्त्य 'तत्र इत्य विदु' इत्यादिना प्रपाठकेन परिहारमभिधानात् तदन्तर्गतस्य ते धूममभिसम्भवन्ति इत्यादेः पञ्चानिविधोप-  
संहारत्वात्वात् (STC. iii. 1.7)

26 अत्रात्वेऽपि ना 'भूतंभूक्ते' \* \* इति कौण्डरव्यधुनाविब स्पष्ट भूतपरित्यगाप्रतीतेः (ibid)

while being eaten up and, therefore, could not enjoy the fruits of their own deeds. This objection is covered by the ruling given in BS. iii.1.24.

Having regard to the establishment of the eternality and imperishability of the Jivas in Adhy. II. Pāda 3, it would be more pertinent to let this Sūtra present an objection against the need for Sādhana as such, rather than that the Iṣṭādikārin will not be able to enjoy the fruits of their deeds. The former objection based on the contention that as death achieves the complete isolation of the Jīva from the envelopment of the elements and thereby the end of Saṃsāra, there is no further need for the practice of Sādhana to attain Mokṣa, will be pertinent to the theme of the Pāda. The question of affecting the possibility of the Jīva's enjoyment of the fruits of his good deeds raised by S. and others is not only casual but still far away from the area of the present discourse and is further repugnant to the theme of Vairāgya. S. and others admit that this Pāda seeks to foster a spirit of dispassion for the world by taking the Jijñāsu thro' the up and down movements of souls along different planes, so graphically depicted in the allegory of Pañcāgnividyā.

This commits them to the position that the Siddhānta and the Pūrvapakṣa in each of the *adhī:s* of this Pāda should hinge on the indispensability and dispensability of all Sādhana in general and of Vairāgya in particular. The upshot of their Pūrvapakṣa in the present *adhī:* that there is no proof of envelopment of the Jīva by the subtle elements when he departs from the body will have no adverse bearing on the need for Vairāgya, unless it is pressed to its logical end that as Mokṣa is the separation of the Jīva from the envelopment of the subtle elements and as such a separation arises naturally at death, there is no further necessity in life for practising any of the Sādhana for the attainment of release.

As Vairāgya is the theme of this Pāda, it is the duty of commentators to highlight it by framing appropriate Pūrvapakṣas and Siddhāntas in the various *adhī:s* calculated to bring out this indispensability of Sādhana. The Pūrvapakṣas selected by M. under each of these seven *adhī: Sūtras* (and others following) fulfil this expectation and satisfy this requirement much more thoroughly and consistently than the ones pursued by the other commentators. This should open our eyes to the preferability of M.'s interpretation to theirs. The exhortation to Vairāgya in the subsequent *adhī:s* also by dwelling on the punishments in hell, the entry of souls into plants and their passing from the father to the mother are not at all consistent with any intention on the Sūtrakāra's part to *deny the reality of the world*, which is what S. is trying to attribute to the Sūtrakāra, after all is said and done.

## CHAPTER XLVI

### JIVAS RETURN WITH RESIDUAL KARMA

#### 8. *Kṛtātyayādhikaraṇam* (iii.1.8)

This adhi. meets a fresh objection to the indispensability of Sādhana. It may be that the Jivas go enveloped by the elements at death. But it may be argued that as bondage is due to the hold of Karma, release can be had directly after the complete liquidation of Karma thro' the enjoyment of their fruits in the heavenly world, as set forth in the scriptures. As the heavenly world is meant only for enjoyment of dividends of Karma and is not a place where one builds up any fresh stock of Karma, it follows that once all Karmas have been liquidated thro' enjoyment of their fruits in Svarga, exit from there will be synonymous with Mokṣa. The need for Sādhana is thus automatically ruled out.<sup>1</sup>

This objection is set aside in this adhi. by showing that after enjoying the fruits of his good works performed here, in the heavenly world, the Jiva returns to this world with a lingering residue of Karmas and not with a clean slate as it were.<sup>2</sup> The liquidation by enjoyment of fruits of Karma in heaven does not and cannot extend to the entirety of good karmas, but only to exhaustion by enjoyment of the merits of such items of good deeds as have earned the reward

1. (a) कर्मनिवृत्तौ हि बन्धः । कर्मफलं यतो वादेन भवति । न च फलकाले कर्मनिवृत्तौ वादेनान्वयः । स्वर्गादिवैर कर्मना नष्टादन्वेन धेनुं दास्यन्तात् । न च कर्मन्तर्गतानन्दमगमात् । कर्मना च यत्तु कर्मन्तर्गतमगमात् । स्वर्गनेत्रं भवति हि वैराग्यादिना । अतो कर्मनिवृत्तौ नास्त्विति (TP. III. 1.8)
- (b) अत्रादितरेण कृतिः, कर्मन्तर्गतमगमात् कर्मनिवृत्तौ नास्त्विति (STC. III. 1.8)

2. स्वर्गं वृत्तं वृत्तान्तं कर्मं महत्तमं विविक्तं कृतं कर्मनिवृत्तौ नास्त्विति (STC. III. 1.8)

of going to heaven. This leaves other meritorious Karma untouched.<sup>3</sup> For example, the Smṛtis speak of some persons attaining the world of Brahmā thro' acquisition of special merit of certain exalted deeds. If enjoyment of fruits of Karma in Svarga should wipe out even the merits of such exceptionally meritorious deeds, the validity of the Smṛtis which promise sojourn in Brahmāloka as reward for certain kinds of meritorious deeds will be impugned.<sup>4</sup> The principle can be extended to good deeds performed by the ignorant and the well-informed, competent to yield rewards which have to be enjoyed for shorter or longer periods and are also qualitatively different. There is reason to believe the Jīva brings down with him some residue of karma and their fruits, after enjoying the rewards of the greater part of them in heaven. Otherwise, one cannot explain observed facts such as that some people now suffer excessive hardship in life and some others are born luckier than others and enjoy more than their legitimate or fair share of happiness and of the good things of life; or that some persons are born with extraordinary mental agility while others are congenitally dull and that among persons engaged in the same kind of work and expending the same effort, some show a quicker grasp of things with comparatively less amount of practice while others take a longer time or never learn in spite of repeated efforts. There are differences also among children of the same parents brought up under the same conditions and these cannot be accounted for exclusively by heredity. The hypothesis of residual karmas and their merits with which persons come into this world is strongly indicated by such facts.<sup>5</sup>

Apart from the question of residue of good karmas, there is the other question of bad deeds and their fruits to be accounted for. It cannot be supposed that the liquidation of the fruits of good karma thro' enjoyment in heaven includes the liquidation of fruits of bad deeds also at the same time! Such a supposition would invalidate the authority of Smṛtis which says that evil doers have to suffer punishment in hell.<sup>6</sup> This also goes to establish that the assumption of residual karma, while returning from Svarga after enjoyment of the fruits

3 सत्पुण्यसाध्य स्वर्गं सत्पुण्यस्यैव भोगेन क्षयेऽपि पुण्यान्तरस्य क्षयाभावात् (STC. iii. 1.8)

4 अन्यथा, 'विघ्नतपापास्ते यान्ति ब्रह्म सनातनम्' इत्यादिवचनबोधितब्रह्मतोकाप्रापकपुण्यान्तराणामपि स्वर्गलोक एव भोगेन क्षयापत्त्या ब्रह्मतोकाप्राप्तकाभावेन वचनाप्रामाण्यप्रसङ्गात् (STC. iii. 1.8)

5 एकस्मिन्नपि कर्मणि भुज्यमाने न नि शेष नाश. यतो हि दुश्कृते भुक्तविष्टकर्मसद्भावानुमापक इहाप्यातिशयित-  
दुष्कारादिभोगोऽतिशयितवृद्धिमत्त्व च। अन्यथा, इह समकर्मणा समधर्मिणामेव अल्पावृत्तिबहु-  
वापृत्तिभ्यां ग्रहणा-  
वधारणादिकार्यमेवो न स्यात्। (STC. iii. 1.8).

Vādirāja explains the significance of the term 'anuśaya' in the Sūtra:

अनु अनन्तरमपि येन ससार एव शोते इति व्युत्पत्त्या सूत्रेऽनुशयपद कर्मशेषवाचकम्। (TPG. p. 123)

6 अस्तु वा पुण्यकर्मणा क्षयः ; न पापकर्मणा—अन्यथा, प्राग्भवीयपापवत् एव पुण्यकर्मनिरपाकवशेन स्वर्गप्राप्तौ तदीयपापस्यापि नाशेन पापकर्मणो नरकादिप्रापकत्वबोधकागमविरोध. स्यात्। (STC)

of good deeds, is a very necessary one. As karmas are not partless wholes (*niravayava*), there is no difficulty in holding that residual elements of karma are carried by the Jīva during his transmigration and return from heavenly sojourn after enjoying there the fruits of some of his good deeds.

After coming back to this Karmabhūmi, Jīvas naturally raise fresh stocks of Karma in their new lives whose fruits they similarly go up to enjoy. Wiping out the entire stock of Karma—despite slight periodical depreciation thro' enjoyment of their fruits in Svarga, is not possible; for every time the Jīva returns to this world (*Karmabhūmi*), there is bound to be a fresh addition to the balance. A Smṛti source quoted by M. says—even at the lowest estimation a man's Karmas in one life, counted from his fourteenth year, is productive of not less than ten future births.<sup>7</sup> Thro' each subsequent birth, this stock of his Karma and their effects in terms of good or bad, goes in increasing, at this rate of arithmetical progression. There is little hope then of liquidating this ever-increasing balance of Karma thro' its exhaustion by enjoyment in heaven or working out their consequences thro' more lives.<sup>8</sup> For the more the number of lives, the remoter grow the chances of release. This brings home the need for Vairāgya, Jñāna and other Sādhana.<sup>9</sup>

!

7. 'वा ऋदंतान् वपान् कर्माणि निपन्नेन तु ।

इनावपनां देहानां कारणानि करिष्यमन् ॥ (M. BSB. iii. 1.8)

8. 'मत्रः कर्मप्रयाम्नुक्तिः कुत एव प्रविष्यति' इत्यादिस्तुतेनैव शेरवानेवापाति । (M. BSB. iii. 1.8)

9. अतो वैराग्यादिमाधनमन्तरेण योग्यमावात् तदर्थं वैराग्यादिविघातकवान्तरस्य न वैराग्यमिति  
(TP. iii. 1.8)

स्वर्गादौ भोमेन कर्मज्ञो निशेरनात्मावात् तत्र वैराग्यं कार्यमिति मुक्तमिति याव. ।

(Ragh. TM. iii. adhi. 3)

## CHAPTER XLVII

### THE RETURNING ROUTE

#### 9. *Yathetādhikaraṇam* (iii.1.9)

This *adhi.* discusses the question whether the returning Jīva takes the same route by which he went to the heavenly world to enjoy the fruits of his good deeds or by a different one. The Pūrvapakṣa is that left to himself he is more likely to prefer the familiar route instead of taking the needless trouble of exploring a new one. As the return is governed by the residual Karma, there is every likelihood of its being made in the same way as the onward journey. There is no need to assume any external agency interfering with this to change the course. As the return from Svarga will *not* thus involve any pain or trouble, the Jīva is not likely to feel called upon to cultivate a feeling of Vairāgya towards heavenly pleasures. This will preclude the need for Vairāgya and other Sādhana for the attainment of Mokṣa.<sup>1</sup>

The Siddhānta is: *Yathetam anevam ca*: The return is made by the same route upto a certain stage<sup>2</sup> and then by a different one, as stated in the Śruti: "From smoke he goes to the cloud from there to Ākāśa, thence to the moon and returns upto Ākāśa as he went. From there he travels to Vāyu and having been in Vāyu, he becomes smoke,<sup>3</sup> then cloud, then Megha, and then pours down thro' rain" (*Kāṣāyana Śruti*).

1. गीतानामनयो परिचिर्देकमार्गवाध्यत्वेनापरिचितमार्गवत्तेषामावात् किं वैराग्येणेति शक्यतात् सगतिः ।

(Ragh. TPB, iii. 1.9)

2. Ragh. shows how this meaning is got by introducing the particle 'ā' between *yathā* and *itam*—the *ā* carrying the sense of "to some extent".

Cf. 'इषदर्थे क्रियायोगे' इति शाब्दिकोक्तेरीषदर्थत्वमात्रो बोध्यम् । (TM. iii. 1. adh. 9)

3. Becoming smoke, or cloud does not mean that the returning Jīva actually transforms into smoke or attains the status of the deity of smoke or clouds but simply that he enters into the bodies of the deities of smoke, etc., moving when they move and tarrying when they tarry. (BD. iii. 1.9)

The point of the Siddhānta is that the Jīva is *not* a free agent in coming down. Hence, his remembering the route by which he had gone is of no avail. As the return is fraught with much trouble and pain, he will naturally be well-advised to cultivate dispassion even for such temporary sojourns in heaven and take seriously to the Sādhana for attaining permanent happiness in release.

4. तस्मादागमनादावतिष्ठनेऽप्युक्तत्वेन स्वयं कर्तव्यं विरक्त्येन भवितव्यमिति सिद्धम् । (TP. iii. 1.9)



## CHAPTER XLVIII

### OUTGOING AND INCOMING ARE DUE TO EFFECT OF KARMA

#### 10. *Caranādhikaraṇam* (iii.1.10-12)

This *adhi*, establishes that the outgoing and the incoming of Jīvas from and to Samsāra are due to the effects of Karma, with a view to bringing home to us the indispensability of Vairāgya and other Sādhana for the attainment of Mokṣa. If the miseries associated with these outgoings and incomings are not the outcome of Karma, one will not be disposed to cultivate dispassion towards Kāmyakarmas. Hence, the need to show how the continuous round of outgoings and incomings of Jīvas from this world to the other and back again are due to Kāmyakarmas like sacrifices and the need to enjoy their fruits in part and having to come back here with their residue to take fresh birth.

#### *Pūrvapakṣa*.

The Pūrvapakṣa maintains that such comings and goings are not the result of Kāmyakarmas but of good and bad conduct. For the Śruti says: Of them who perform Kāmyakarmas, those whose conduct has been good are born among good classes of beings and those whose conduct has been reprehensible are born among detestable groups. (*Chān. Up.* v.10.7). It follows from this that such comings and goings are only the consequences of one's conduct (*caranam*) and are not to be laid at the door of karmas. For the Śrutis distinguish between conduct and karmas as such by defining conduct as that which being observed as part of the main act contributes to its piety or defilement<sup>1</sup> The Pūrvapakṣa repudiates the suggestion that as the

1. आचार इति संप्रोक्तः कर्मद्वयत्वेन शब्दितः ।

अनुदितस्त्वनाचारस्वरूपं तुभ्य स्मृतम् । (M. BSH. iii. 1.10)

other Śruti beginning with the words "Those who in the village practise a life of sacrifices, good works and alms pass into smoke" and ending with "Having stayed there till as long as there is a residue of good works, they return by the same route" (*Chān. Up.* v.10.3-5), expressly attributes the goings and comings to the fruits of sacrifices and other works, they cannot be attributed to the nature of one's conduct. It argues that even in this case, the intention of the Śruti is that the comings and goings are determined only by conduct. The objection that we do not find the expression "conduct" used in this context is not well-founded. The preposition "upa" in "upāsate" used in this context which means "near" signifies conduct which is close to works. The impression created by the text that comings and goings of Jīvas are due to the effects of Karma is a distorted one caused by the works and conduct being mentioned close together while referring to the ascent to and the descent from Svarga.<sup>2</sup>

We have, therefore, to separate the two and make the comings and goings dependent on conduct—lest the Śrutis pertaining to the efficacy of conduct in leading to good or to detestable births should lose their validity, as they will have no other scope.<sup>3</sup> Since comings and goings of Jīvas will have thus to be due to conduct alone, it is open to us to assume further that as Karmas prescribed in the Śrutis cannot be rejected out of hand as fruitless, they have to be regarded as leading to Mokṣa. One cannot, in the circumstances, be expected to practise Vairāgya or dispassion towards Karmas as the means of achieving Mokṣa.<sup>4</sup>

### Siddhānta

The Siddhānta is that it cannot be held that the comings and goings are not the result of Karmas; for the Śruti *Nānyaḥ panthā cyaṇāya vidyate* shows that Mokṣa, which is exempt from such comings and goings, cannot be achieved by Karma. There is also clear evidence in *Muṇḍ. Up.* (i.2.10) and *Gītā* (ix.20-21) that comings and goings are bound up with Karmas. This is not contradicted in any way by the Śruti quoted for the Pūrvapakṣa that those whose conduct has been good secure birth in a good environment. For the expression *Ramaṇīya-caruṇāḥ* can by 'Ajahallakṣaṇā' be construed in the sense of performers of good works (characterized by devotion, piety and other vir-

2. ईव ग्रामादयः कर्मकराश्चोर्गते मज्जायुः सा कर्मद्वयस्य मर्त्यलोकात् स्वर्गलोकान्तरात् मर्त्यलोकमिदं प्रति-  
पद्यते । (TP. III. 1.10)

3. कर्मस्यैव विनाशोऽस्मादविनाशोऽस्मादप्ययम् ।

4. मज्जाया एव विनिर्दिष्टा मज्जा कर्मद्वयस्योपायः कर्मस्यैव विनिर्दिष्टा मज्जा मर्त्यलोकात् स्वर्गलोकान्तरात् मर्त्यलोकमिदं प्रति-  
पद्यते । (STC. III. 1.10)

tues). This view is ascribed by the Sūtrakāra to Kārṣṇājini.<sup>5</sup> The purpose behind this Lakṣaṇā is to show that only such Karmas as are carried out with a due sense of ācāra can be regarded as properly performed.<sup>6</sup> The Sūtrakāra's own view which he shares with Bādari is that in view of established usages like *Dharmam carata* in the sense of 'Dharmam kuruta' it can be held that 'caraṇam' stands directly (i.e., without recourse to Lakṣaṇā) for Karmas performed with due sense of ācāra.<sup>7</sup> In other words, 'caraṇa' denotes Karma as qualified by conduct (*viśiṣṭa*) while 'Karma' denotes the act as such (*viśeṣya*) and there is no opposition between the two.<sup>8</sup>

### *Saṅkara's and Rāmānuja's Interpretation*

S., R., Bhāskara and others take Sūtras 8-11 as a single *adhi.*, reading 'Yathetam anevam ca' as part of Sūtra 8 instead of as a separate Sūtra (and *adhi.*) like M. and, following him, Baladeva.<sup>9</sup> Looking, however, to the self-contained and complete predication of a distinct idea in *Yathetam anevam ca* it seems proper to treat it as a different Sūtra rather than tag it on to *dyṣṭaśrutibhyām* by way of a tame assertion.<sup>10</sup> It is capable of standing by itself as a separate *adhi.* combating an objection to the need for Vairāgya and other Sādhana and should not have been deprived of this opportunity.

### *Pūrvapakṣa*

According to S. and R. the doubt arises here in regard to *Chāṇ. Up. v.10.5*, "Having dwelt there as long as there is residue of good works, they return again by that course by which they came"—whether the *Iṣṭādikārin*s descend to this world after having enjoyed and exhausted *all their Karmas* (of the previous life) or with some part of those Karmas whose fruits have not been enjoyed.<sup>11</sup> The *Pūrvapakṣa* is that they return after having exhausted by enjoyment *all their stock of Karmas*.<sup>12</sup> Support for this view is claimed from *Bṛh. Up. iv.4.6*. The *Pūrvapakṣa* also contends that death has the power of manifesting

5. तस्या उदाहृतश्रुत्याद्यनुरोधेनावह्वलक्षणया यसाद्यर्थत्वोपपत्तेरिति काष्ठाविनिराचर्यो मन्यत इति भावः (TP. iii. 1.10)

6. चरणशब्दस्य कर्मणि लक्षणार्थाः आचारपूर्वककृतकर्मण एव सामुत्त्वप्रतिपत्तिः प्रयोजनमस्तीति युक्ता लक्षणा (STC)

7. TP. iii. 1, 12) सूत्रस्यैवकारस्य चरणशब्दवाच्ये एव न लक्षणे इत्यध्याहृतान्वयः (STC. iii. 1.12)

8. विशिष्टविशेष्यवाचकयोश्चरणोपेक्षापूर्तशब्दयोर्न विरोधः इति द्वितीयमतमपि युक्तमिति निदान्तः (STC. ibid)

9. Who, however, does not regard it as a fresh *adhi.*

10. ते चावरोहन्ती मपेतमनेव चावरोहन्ति इति सिद्धवन्निर्देशरूपत्वेन सूत्रस्याल्पापत्तव्याप्तेः (STC. iii. 1.12)

11. किं निरनुशया भुक्तकृत्स्नकर्माणीश्वरोहन्ति, मानुशया वेति (S. BSB. iii. 1.8)

12. यत्किंचित्यविशेषपरामर्शेन कृत्स्नस्येह कृतस्य कर्मणस्तत्र दपितत्वा दशममिति (S. BSB. iii. 1.8)

the entirety of Karmas which has not yet borne its fruits<sup>13</sup> by making it ready to yield its fruits.<sup>14</sup> Such a manifestation is not possible before death as then it is obstructed by those Karmas whose fruits have already begun. Such exhaustion of Karmas will not render the descent unaccountable. The descent can be ascribed to the effects of the Karmas of the sons, fathers or wives of the departed Jīvas.<sup>16</sup>

यावच्चित्तवशब्दाभ्यां सर्वकर्माभिधानतः ।

मृती सर्वक्रियाव्यक्तिरवरोहोऽन्यकर्मतः ॥

### Siddhānta

The Siddhānta is that the Śruti that the Iṣṭādikārin exhausts "whatever Karmas he has performed here" (*Bṛh. Up.* iv.4.6) is to be construed in a restricted sense that all such Karmas as have been performed with a view to obtaining heavenly rewards are exhausted by enjoyment there.<sup>17</sup> This leaves out the other Karmas whose fruits are to be enjoyed (or suffered) in this world after being reborn. Such a restriction of meaning has naturally to be applied so as to be in conformity with the concluding part of the statement in the Śruti which refers to those whose conduct in the world has been good securing a good birth in the next life and others whose conduct has been objectionable securing a detestable birth.<sup>18</sup> (*Chān. Up.* v.10.7). The expressions good conduct and bad conduct must naturally refer to the conduct of the Iṣṭādikārins themselves—and not to those of their wives or sons or other relatives. Where a direct impact on one's future life is possible thro' one's own good or bad conduct of the previous life, it is not proper to rely on indirect impact of the conduct of others to account for one's future.<sup>19</sup>

### Criticism

Tho' a Pūrvapakṣa involving complete exhaustion of the entirety of Karmas performed with a view to attaining heavenly rewards may

13. अत्र च प्रायणमतारण्यकृतस्य कर्मणां निमित्तकम् (S. BSB. iii. 1.8)

14. कर्मज्ञानाभिप्रायकृतस्य चाभिप्रायसिद्धिः (Bhāmātī)

15. प्राक्प्रायणाशरित्यकृतस्य कर्मणां प्रतिपत्तिरिति चित्तवशब्दोऽन्यकर्मतः (S. BSB. iii. 1.8)

16. यद्यप्यस्यिष्टापूर्वकारो एव निवृत्तयाम् भूताभोगत्वात् तर्थात्र, निष्ठादिगन्तव्यवचनात् तद्विधाकान् यत्तयाप्युपायान् कर्मज्ञानादशरित्यानुचित्यसिद्धिः । तदर्थे चित्तवशब्दस्य मुह्यदुपलब्ध्याभ्यासस्य तत्परिधिर्न तत्कर्मजागृता—  
'यत्तत्प्रायणशरित्यकृतस्य भावां भूता निवेत्' इत्यादि (Bhāmātī ibid)

17. येन कर्मज्ञानेन कर्मपूर्वकारित्वं तस्मिन्मतेऽपि मानुष्या एव कर्मज्ञानेन तदवरोहोऽस्ति । इति कर्मेष्टापूर्वकर्मनिधायिनां वाक्यस्यैव परिकल्पितं परमं शास्त्रमेव । (Bhāmātī)

18. एतान् एवमप्युपायान् इत्यर्थमुक्त्याभ्यासमात्रात् तदुक्तमेव (Bhāmātī)

19. कर्मज्ञानमात्रेण यत्तदर्थे तदर्थः ।

मात्रमात्रमात्रेण च न कर्मज्ञानेन परमं ॥

## OUTGOING AND INCOMING ARE DUE TO EFFECT OF KARMA

pass muster, the same cannot be said of one which goes beyond it to claim the exhaustion of the totality of the *Iṣṭādikārin's* Karmas of the previous life as a whole. Such a *Pūrvapakṣa* will be flouting the spirit and letter alike of the universally recognized principle:

नामुक्तं क्षीयते कर्म कल्पकोटिकर्तृरपि<sup>20</sup>

A *Pūrvapakṣa* with special reference only to the exhaustion of the entirety of Karmas which has earned heavenly rewards is not open to such an objection and it ought to have been raised, instead. Such a *Pūrvapakṣa* can hope to have the backing of a good reasoning that once the unseen merit which brings about the enjoyment of Karmas whose fruits are to be enjoyed in the heavenly world is activated at death, it will not leave out anything of it unrequited. For, such unseen merit (*adrṣṭa*) of works being opposed to its fruits, the continued existence of a residue of such Karmas will have to be automatically ruled out.<sup>21</sup>

S.'s *Siddhanta* view here, that "Only that Karma which gave the Soul sojourn in heaven is worked out and the remaining Karma brings it back to earth" needs further clarification whether (i) this recognizes that such souls return with a residue of those Karmas which have given them sojourn in heaven or (ii) whether they return without any such residue of those Karmas. The first is contradicted by S.'s own stand—"After the fruits of that set of Karmas which is requited in the other world have been completely enjoyed, the remaining other set of works whose fruits are to be enjoyed in this world constitutes the *anuṣṭāya*. With this these souls descend"<sup>22</sup>—as it admits no residue of the Karmas which have earned heavenly reward. But then, the expression "remainder" (*śeṣa*) used in the *Smṛti* text quoted by S. himself in this connection—"After death, members of different castes and *āśramas* do, in accordance with their works, at first enjoy the fruits of those Karmas and then with the remainder enter into new existences in which they are distinguished from each other by locality, caste, family, shape, length of life, knowledge, conduct, property, pleasure and intelligence",<sup>23</sup> belies the contention that the *Iṣṭādikārins* do not descend with some

20. स्वर्गार्थकर्ममात्रस्य नि शेषनाशसकालभवेऽपि 'नामुक्तं क्षीयते कर्म' इति प्रतिद्वयत्वात् सर्वकर्मनाशसकालाया अक्षेपत्वात् (STC. *ibid*)

21. स्वर्गार्थकृतकर्मणो नि.शेषनाशस्य 'अदृष्टस्य कार्यविरोधित्वात्' इति युक्तिमुक्तत्वेन, तद्विषयस्य प्रबलस्य पूर्वपक्षस्य समवे, \* \* फलपूर्वपक्षाख्यथायोगात् (STC. *ibid*)

22. तस्मादामुष्मिकफले कर्मजात उपभुक्ते अविष्टमहिर्लफल कर्मान्तरजातमनुभूय, तदन्तोऽन्वरोहन्ति (S. BSB. iii. 1.8)

23. स्मृतिरपि—

"वर्णा आश्रमाश्च स्वकर्मनिष्ठा. प्रेत्य कर्मफलमनुभूय तत् शेषेण विनिष्टदेशजातिकुलरूपाय भूतवृत्तवित्तुष्व-  
मेधसो जन्म प्रतिपद्यन्ते" ( ) इति सानुयायानामवरोहं दर्शयति (S. BSB. iii. 1.8)

residue of the merits of those *Karmas* which have taken them to the heavenly worlds. For the term "*Śeṣa*" can only be employed with reference to such *Karmas* as have been drawn upon for enjoyment (there):

न ह्यनरव्ये कर्मणि शेषशब्दो युक्तः (STC)

S.'s refutation of the view of "*Ekadeśins*" as he calls them, that the exhaustion of *Karmas* referred to in the *Śrutis* refers only to the major part of those *Karmas* which have earned the *Iṣṭādikāriṇs* the rewards of heaven and that they return with a residue of such *Karmas* is thus more rhetorical than substantial.

It will be seen that his reliance on the concluding part of the *Chân. Up.* text *Tad ya iha ramaṇīyacaraṇā ramaṇīyām yonim āpadhyeran'* (v.10.7) to carry his point that the opening statement therein *Tasmin yāvatsampātam uṣitvā athaitam evādhvānam punarāvartate* (*Chân. Up.* v.10.5) has to be understood to presuppose the presence of a residue of *Karmas* to be worked out after returning here and which determines the nature of such births has, in principle, to accept the decisive role of the *upasamhāra* in discovering the true intention and meaning of the opening statement: *Yāvatsampātam uṣitvā*. This amounts to an open recognition of the principle of *Upasamhāraprābalya* as against *upakramaprābalya*—to which S. and his school are committed:

सूत्रायोऽपि स्वसिद्धान्तविषयः । 'तच्च इह रमणोपचरणा' इत्युपसंहारव्युत्पत्तेः प्राबल्यभावात् (STC. *ibid*)

The *Bhāmātī* has tried to extricate S. from this difficulty by suggesting that even in the absence of any confrontation with the concluding text: *Ramaṇīyacaraṇāḥ* \* \* \* \* the opening statement *Tasmin yāvatsampātam uṣitvā* can hardly be taken in an unrestricted sense that the *Iṣṭādikāriṇs* liquidate their entire *Karmas*.<sup>24</sup> Such an interpretation is fraught with undesirable contingencies and impossibilities. The expression *Yāvatsampātam* may be understood in terms of *Yāvantas sampātāḥ* (as much Karma as there is) or *yavatīm pumsām sampātāḥ* (the *Karmas* of as many selves as there are). It is preposterous to expect the potential *Karmas* of as many souls as there are to be liquidated by the enjoyment of the heavenly rewards of *Karmas* by one particular *Iṣṭādikāriṇ*. Even in respect of the particular individual, his own *Karmas* which have long ago been enjoyed and are no longer extant cannot be liquidated by the present enjoyment. The same diffi-

24. तत्किमिदानीमुपसंहारमुपेक्षेनोक्तम्: मरुचयितव्यं ? नेत्युच्यते । न ह्यभावप्रकारादनुपेक्षेऽन्यमुपसंहारव्युत्पत्तिरिति ।

culty will apply to such of his Karmas as will have to be enjoyed at a distant future.<sup>25</sup>

Thus, in any case, the opening statement *Yāvatsampātam* has voluntarily to undergo a restriction of meaning and scope owing to the inherent difficulties in its being construed in a wider sense (of *yāvantas sampātāḥ* or *yāvatām pumsām sampātāḥ*)—independently of any confrontation with the *upasamhāra* and while doing so, it defers to the restriction out of consideration for the *upasamhāra* also.<sup>26</sup>

This is not convincing. The *Upasamhāra* cannot be sidestepped by bringing in the plea of the *upakrama* having to submit to a voluntary cut or restriction owing to other reasons of *atiprasaṅga* etc. For there is no bar save the very text figuring in the *upasamhāra* viz. *Ramaṇīyacaraṇāḥ* to our conceding the point that all the unrequited Karmas of *Iṣṭādikārin* are liquidated by the enjoyment of the fruits of Karma in heaven. It is only the *upasamhāra* and its implication that preclude the undesirable contingency.<sup>27</sup> It would be of no avail to go in search of some other *Śruti* than *Ramaṇīyacaraṇāḥ* (the present *upasamhāra*) to account for the restriction of sense put on the opening statement *Yāvatsampātam uṣitvā*. It would be a very pathetic admission to make that the opening statement *Yāvatsampātam* is being construed in a restricted sense not because of its own *Vākyaśeṣa* (or tail-end) but because of some other *Śruti* of like import to the summoned from elsewhere.<sup>28</sup> Even as regards the exhaustion of Karmas which have to be requited in the distant future, there is no bar save the *upasamhāra* *Śruti* (*Ramaṇīyacaraṇāḥ*) to the *Pūrvapakṣa* contention that the *Iṣṭādikārin* exhausts thro' his enjoyment in heaven the entire stock of his Karmas belonging to the past and those which have to be enjoyed in the distant future.<sup>29</sup> Otherwise, even the rapprochement between the prohibition *Na himsyāt* and the injunction: *Agniṣomīyam paśum ālabheta* can be posited on the same basis of: *Svayameva saṅkucadvṛttir agniṣomīyāśrutyanurodhaprāptam api saṅkocam anumanyate*.

25. नहि यावन्तः संपाता यावता वा पूसा संपातास्ते सर्वे तत्रेष्टादिकारिणा भीमेन क्षयं नीयन्ते । पुरुषान्तराद्यधार्मां कर्मशायिना तद्भोगेन क्षयैर्प्रतिप्रसयात् । चिरोपभुवतानां च कर्मशयिनामसत्ता चन्द्रमण्डलोपभोगेनानपनयनात्  
(*Bhāmati* iii. 1.8)

26. तथाच, स्वयं संकुचन्ती यावत्पदश्रुतिरुपसंहारापुरोधप्राप्तमपि संकोचमनुमन्यते । (*Bhāmati*)

27. तत्र प्रष्टव्यम्—आद्ये कोऽयमतिप्रसवो नास्ति? अकृतशायश्चित्तानामभुवनफलानां च कर्मणा क्षयः स्यादिति चेत् । तत्र इह 'रमणीयचरणा' इति धुनिं विना इष्टापत्ती बाधकाभावात् । (STC)

28. वाक्यान्तरमेव बाधकमिति चेत् । नहीदं युक्तं संपातश्रुतिं वाक्यलोपविरोधाच्च संकुचद्वृत्तिः किंतु तत्समानार्थक-स्थलान्तरस्यैव विरोधादेवेति ! (STC)

29. चिरभोक्तव्यानामपि कर्मणा नाहं रमणीयचरणयुतिमन्तरा बाधकाभावाच्च । (STC)

## CHAPTER XLIX

### DISABILITIES OF ANIṢṬĀDIKĀRINS

#### 11. *Aniṣṭādikāryadhikaraṇam* (iii.1.13-15)

This adhi. establishes that not only the Iṣṭādikārins but other non-knowers of B. or Ajñānins<sup>1</sup>—viz. the Aniṣṭādikārins have to go thro' the disabilities of goings and comings to and from other worlds.<sup>2</sup> For purposes of this adhi. the expression 'An-iṣṭādikārin' (non-Iṣṭādikārins) is taken in both the senses of the negative—viz. those who do *not* perform meritorious deeds like sacrifices and building tanks (*iṣṭāpūrta*) and those who commit irreligious and anti-religious acts.<sup>3</sup> If such persons are not to be liable to the disabilities of comings and goings etc., counsels for Vairāgya will be undermined. The present adhi. is therefore, necessary to establish the indispensability of Vairāgya by insisting on refraining from objectionable conduct.

#### *Pūrvapakṣa*

The Pūrvapakṣa is that only those who perform meritorious deeds yielding heavenly rewards are liable to go up and come down from the other worlds but not the others who *do not care* to perform such deeds or those who commit sinful deeds.<sup>4</sup> The religious-minded are moved to undertake such deeds by fear of incurring sin (*pratyavāya*) in the event of non-performance. Where there is fear there is always a likelihood of one's falling down. This accounts for the comings and goings of Iṣṭādi-

1. Who have been referred to as *Andīmarīdah* in Sūtra iii. 1.7 earlier.

2. महापुण्यपादिरिति । अविनिष्कारिणादेवो भवामनितानि । मन्दे । (TP. iii. 1.13)

3. 'विनिष्कारिण' इति वदन्ति । अविनिष्कारिणोऽप्यने । (TP. iii. 1.13)

4. पुण्यपादेन पुण्यपादने देहेत्यभिप्रायः । (ML BSB. iii. 1.13)



## DISABILITIES OF ANIṢṬĀDIKĀRINS

kāris.<sup>5</sup> The Anīṣṭādikāris have no such fear of religion and do not bother to do anything religious. They have also no desire for heavenly rewards (as they do not believe in them).<sup>6</sup> It is only the desire for heavenly rewards that prompts men to such meritorious deeds and makes for comings and goings. Thus it is only the Iṣṭādikāris who forge the chains of Samsāra around themselves,<sup>7</sup> in the form of religious injunction to perform this or that sacrifice and prohibition to refrain from this or that act and undergo their consequences of comings and goings. The Anīṣṭādikāris, being liberated from these shackles of Karma, the fears of sin and the desire for heavenly fruits, are directly eligible for Mokṣa after death,—without having to go thro' Vairāgya and other Sādhana. In their case, the need is not so much for cultivation of Vairāgya towards irreligious acts as perhaps towards performance of meritorious acts<sup>8</sup>! But they are already allergic to them.

### Siddhānta

The Sūtra Anīṣṭādikāriṇām *api* *ca* śrutam establishes the point on the authority of Śrutis (śrutam) that Anīṣṭādikāris *also* (*api*) are as much subject to comings and goings from and to the other worlds. The conjunctive *ca* in the Sūtra refers to the punishments in hell and other forms of sufferings that await those guilty of *more objectionable transgressions against religion and morality*—to be dealt with in the next Sūtra.<sup>9</sup>

Sūtra 14 shows that all Anīṣṭādikāris without exception are liable to undergo punishment for their transgressions and omissions in the world of Yama. After this, some of them rise up from there and take birth in this world; while yet others among them who are the worst offenders sink lower down into eternal hells: *Samyamane tvanubhūya itareṣām āroḥāvarohau tadgatidarśanāt* (iii.1.14). "All those who fail to do what is good and those who do objectionable acts go down to Hell (*samyamana*). There those who hate the Supreme Lord and the preceptors, scorn the Śrutis, all those who are perfidious, obstinate and perverse descend lower still and fall into the hell of darkness. They never come out of it. It is the pit of absolute misery. Others who are

5. इष्टादिकारिणा प्रत्यवायभयवत्त्वेन तदुपपत्तेः । अन्येषां च तदभावात्—

'विम्यत् पतति पादपात्' इति न्यायात् । (TP. iii. 1.13)

6. फलकामित्वान्नेष्टादिकारिणाम् । (ibid)

7. इष्टादिकारिणस्तु स्वयमेवात्मानं विधिप्रतिषेधाम्ना बध्नन्ति, नेतरे । (ibid)

8. अतः पुण्यकृतमेव गमनायमनादि । इतरेषां तु तद्विहीनो मोक्ष एवेति, पुण्ये तत्फलं च विरक्त्या भाव्य नान्यत्रेति भावः । (TP. ibid)

9. चक्षुरो दुःखान्तरसमुन्मेषाच्च । तदेवोत्तरमुन्मेषाच्च । (TP. ibid)

thieves, or drunkards, etc., having undergone their punishment, come back to this world (*Kauṇṭharavya Śruti*)."

The last Sūtra *Smaranti ca* brings together statements from Smṛtis elucidating all the points made in the two preceding Sūtras.<sup>10</sup>

10. गच्छन्ति पापिनः सर्वे नरकं नात्र सद्यः ।  
 तत्र भुक्त्वा पतन्त्येव ये द्विषन्ति जनार्दनम् ॥  
 महातमसि मग्नानां न तेषामुत्थितिः क्वचित् ।  
 इतरेषां तु पापानामुत्थानं विद्यतेऽपि च  
 मुखस्यानन्तरं दुःखं दुःखस्यानन्तरं सुखम् ॥  
 इति गवैत्र नियमः, पञ्चरुपे तु तत्त्वदा ॥ इत्यादि । (M. BSB. iii. 1.15)  
 तृतीये द्वितीयमूत्रोक्तशेषार्थप्रतिपादकतदुपात्तश्रुतिव्याख्यानरूपविशेषस्मृतिप्रदर्शनम् ।  
 (Raghu. TPB. iii. 1.15)

## CHAPTER L

### IMPERMANENT AND PERMANENT HELLS

#### 12. *Saptādhikaraṇam* (iii.1.16)

The *adhi.* deals with the question whether the stay in the hells to which Anīṣṭādikārins were shown to be liable in Sūtra 14, is but temporary or whether, in some cases, it is permanent and eternal. Having spoken of the chastisement of Anīṣṭādikārins guilty of ordinary transgressions, in the world of Yama, the Sūtrakāra now turns to more serious forms of retribution which await the gravest forms of spiritual sin and corruption of the Soul, like denial and hatred of the Supreme Being which merit nothing less than eternal self-damnation.

Most of the commentators have contented themselves with saying that according to the Sūtrakāra there are seven hells. But there seems to be no point in his giving us the exact number of Hells after having made it clear that the Anīṣṭādikārins are liable to suffer for their evil deeds in the abode of Yama—unless it be to imply by that statement some other fact concerning the nature of these hells which will serve to warn the Sādhaka against the greatest danger to his spiritual well-being, were he to let himself be corrupted by allergy to Theism and hatred of the Supreme Being.

It is in this context that M.'s interpretation of this Sūtra assumes special significance in finding a place under the terms of its reference to the doctrine of Eternal Hell in Theism, besides the acceptance with other commentators like S. of temporary hells. This question of eternal and temporary hells has a special bearing on the Sādhaka's intensifying his spirit of Vairāgya and keeping his soul unsullied by any kind of anti-Theistic belief or tendency.

The *adhi*, arises by way of an *ākṣepasāṅgati*. The existence of two types of Hells has been alluded to by the expression *itāreṣāṃ ārohā-varohau* used in Sūtra 14 and brought out more explicitly under Sūtra 15. But there is still room for a supervening objection to the acceptance of permanent Hells, which is met in the present *adhi*.

### *Pūrvapakṣa*

The *Pūrvapakṣa* is that the sojourn in hell is not and need not be permanent for anyone. The texts cited in support of such a presumption need not be taken too literally. They can be regarded as figurative statements clothed in exaggerated terms intended to reform the more intractable natures of men by putting the wholesome dread of eternal Hell fire into them. These statements are, therefore, to be viewed as mere *arthavādas*.<sup>1</sup> This is clear from other statements such as: *Yādvad Indrāścaturdaśa*: "Enduring as long as the lifetime of fourteen Indras", *Cakāra narakam śūnyam*: "He rendered Hell completely vacant". For, if some persons were to be permanent denizens of Hell, it can not be said to be vacated by all residents, as we find in *Cakāra narakam śūnyam*. Moreover, if there should be two kinds of Hell, there can as well be two kinds of heaven (*Svarga*)—one permanent and the other temporary.

### *Siddhānta*

The *Siddhānta* is that there is clear evidence of the existence of Eternal Hells besides those where the sojourn is temporary. The evidence in support of eternal hells is not weakened by statements like *Yādvad Indrāścaturdaśa*, *Cakāra narakam śūnyam*, etc. For the ruling of the *Mīmāṃsā*: *Virodhe tvanapekṣam* (P.M.S. 1.3.3.) invalidates the *Smṛti* when it is contradicted by a *Śruti*, as in this case; for the existence of eternal hells is endorsed by the *Kauṇṭharavya Śruti*<sup>2</sup> (quoted under M. BSB. iii.1.14). This *Śruti* is further supported by another *Smṛti*:

*Mahātamasī magnānām na teṣāṃ utthitiḥ kvacit*

(Quoted under M.BSB. iii, 1, 15)

This cannot be countered by the objection that as the *Smṛtis* are not

1. तत्र नरकं पुनरावृत्तिमदेव । न च 'नेवेते उत्तिष्ठन्तेऽपि कर्हिचित्', 'महातमसि मग्नानाम्' इत्यादिविरोधः । 'यावद्विन्द्रा' इति वाक्यविरोधेन तस्य नरके विभीषिणार्षं 'हेतयो हेतव इति वदन्त' इत्यादिष्व् व्यर्थवाद-रक्षेणोपपत्तेः । (STC. iii. 1.16)

2. We have also a clear reference to eternal (everlasting) hell in RV. VII. 104.3. abc. where Indra and Soma are called upon to see that none who sinks into it gets out of it again:

इन्द्रासोमा दुष्कृतो यत्र जन्तरनारम्भे तमसि प्रसिध्यतम् ।

यथा नातः पुनरेष्वचनोदयन् ॥ (ibid)

## PERMANENT AND IMPERMANENT HELLS

irresponsible utterances but statement of facts derived from Vedic sources (*Śruti-mūlaka*) and are the compositions of Āptas, the testimony of passages like:

चकार नरकं शून्यम्

cannot be lightly set aside. The objection misses the point that since one and the same kind of Hell cannot be a place of permanent and temporary sojourn, we have to recognize two different regions of hell—one permanent and the other temporary<sup>3</sup> This is the only way in which the conflict of testimony can be got over. In the case of Svarga, there is no such divergence of testimony. Hence, there is no justification to recognize a permanent Svarga in addition to the impermanent one. The Bhāṣyakāra, accordingly, cites relevant authority from the Smṛti (*Mahābhārata*) which speaks of seven principal Hells—Raurava, Mahāraurava, Vahni, Viataranī, Kumbhipāka, Tāmisra and Andhatāmisra of which the first five are temporary while stay in the last two is permanent. These seven hells stand in an ascending order of horrible-ness.<sup>4</sup> The ascent and the descent of Anīṣṭādikārins take place by passing thro' one or more as the case may be, of the first five only.<sup>5</sup> (See Raghu. TPB).

The *STC* raises an interesting question in this connection—viz. how far it is proper for the *Sūtrakāra* to resolve the conflict of testimony in respect of permanent and impermanent hells involving opposition between *Śruti* and *Śruti-cum-Smṛti* in this *Adhyāya*. It answers it that the question of hells has an intimate bearing on deterring persons from treading the path of evil and drawing them towards *Vairāgya*. It puts sincere aspirants of *Mokṣa* on their guard against the disastrous consequences of falling into attitudes of mind calculated to inspire hatred or denial of the Supreme Being in any form or manner. For they are the most insidious forms of moral delinquency and their retribution is self-damnation to eternal Hell.<sup>6</sup> Had the question been discussed in *Adhy. II*, it could only be to establish the mere fact that there are two different hells one where the stay is permanent

3. तपोप्यावृत्तितदभावयोरैकस्मिन्नसंभवादेव नरकद्विविध्यसिद्धेः (STC. iii. 1 16)

4. 'रीरवोऽथ महोऽथैव वद्विर्वैतरणी तथा ।  
कूमीपाक इति श्रोकताम्रनित्यनरकाणि च ।  
तामिस्रश्चान्धतामिस्रो द्वौ नित्यौ सप्रसीतौ ।  
इति सप्त प्रधानानि गरीयो लुप्तरोत्तरम् ॥ (Mbh xiv Q M. BSB. iii. 1 16).

5. 'एतानि क्रमशो गत्स्वदारोहोऽप्यारोहणम् ।  
एतानि पंच (TP)

6. जीवामेदो निर्गुणत्वमपूर्णगुणता तथा ।  
साम्याधिके तदन्वेषां भेदः तद्वत् एव च ।  
प्रादुर्भावविपर्ययः, तद्वत्त्वद्वेष एव च ॥ (M. Mbh. TN. I. 113-14).

(and the other where it is temporary). But the bearing of the doctrine of eternal Hell on eschewing denial and hatred of the Supreme in any form or manner could not have been brought out<sup>7</sup>—as the topic of Vairāgya would be beyond the scope of the Avirodhādhyāya. The Sūtrakāra has, therefore, chosen the present context to resolve the conflict of testimony and at the same time to highlight its bearing on the subject matter of this Adhyāya and Pāda. The TD observes that tho' the number of Hells runs to thousands, the Sūtrakāra has shown that seven of them are the principal ones, by using the term *api*.<sup>8</sup> Raghūtamā in his TPB mentions that some sources give the number of Narakas as twenty-one, others as twenty-eight and that the *Bhāgavata Purāṇa* (v.24.39) refers to hundreds and thousands of them.

7. द्वितीयेऽस्य निवेशे, तन्नस्याधिकरणं: पाशुपतादिस्मृतिविरोधपरिहारेण विष्णुकारणत्वदादर्शवत् जनैर्नापि नरकस्य नित्यत्वदाहर्जमेव स्यात् । बहुविप्रकर्षस्तु ह्रिद्वैपादावतिशयेन वैराग्योत्साहः फलम् ।  
(STC. iii. 1.16)
8. यद्यपि बहुकोटयो नरकाः, तथापि सप्त प्रधानानि इत्यपिशब्दः (TD. iii. 1.16) 'सप्त प्रधानानि' इत्यनेन बहूनरकामिधायकपुराणविरोधोऽपि परिहृतः (TP)

See also *Viṣṇu Purāṇa* (ii. 6 2-5); *Mbh.* (xiii. 2. 23-25) and *Garuḍa Purāṇa* (ii. 2.3-104).

## CHAPTER LI

### ANIṢṬĀDIKĀRINS' SUFFERINGS IN HELL COMPATIBLE WITH GOD'S PRESENCE THERE

#### 13. *Tadvyāpārādhikarāṇam* (iii.1.17)

*This adhi.* arises by way of refuting the supervening objection to the conclusion established in the previous *adhi.* that Hell is a place of unrelieved suffering and that, therefore, the seeker of Mokṣa should keep away from anti-Theistic heresies, lest he should run the risk of eternal self-damnation. Briefly, the point of the objection is that Hell cannot be a place of unrelieved suffering as God must be admitted to be present there, as everywhere else. Otherwise, as a resident of Hell, God too will have to undergo all its sufferings. But then, making God suffer the miseries of Hell will be inconsistent with His acknowledged position as a being untouched by any kind of suffering or blemish: *Niraṇiṣṭo niravadyaḥ*. We have, therefore, to conclude that Hell cannot be a place of unrelieved suffering.<sup>1</sup>

We cannot say that God does not exist in Hell to prevent His being exposed to its sufferings. For, the Śrutis say that He is present in heaven and in hell and everywhere in this world, impelling creatures to reap the fruits of their works. If then God is to be excluded from Hell, He will have to be excluded from the world of creatures altogether. That cannot be done, as the Śrutis say that He is present in all the creatures and sustains them all.

Nor can it be maintained that tho' present in Hell God does not experience the suffering of Hell like the other creatures there. In that

1. ईश्वरस्य नरकदुःखानुभवेनैव तत्र दुःखमिति भावः (TP. iii. 1 17)

The probans: ईश्वरस्य नरकाद्युपश्लेषः in M.'s *Bhāṣya* is elliptical— (हेतुसम्भं) —See BD. iii.1 17.

case, He will cease to be all-knowing<sup>2</sup>—for He will have no knowledge of the sufferings of Hell. What else can suffering be, if it is not its direct perception?

The Pūrvapakṣa, therefore, concludes that in view of the impossibility of accepting any of the above alternatives, statements like *Pañcakāṣṭhe tu tat sadā* quoted earlier depicting Hell as a place of unrelieved suffering should be treated merely as an appreciative reference (*arthavāda*) to the joys of Svarga and nothing more (by way of *Nahi nindānyāya*).

The Siddhānta is that tho' Hell is indeed a place of unrelieved suffering and God is certainly present there, as everywhere else and impels its denizens to undergo its sufferings, He is still not liable to its sufferings because of His commanding position *wherever He is*:

*Tatrāpi ca tadvyāpārād avirodhaḥ*

To explain: God must of course be in a position to perceive the sufferings of offending Jīvas in Hell. While doing so, He must also be uninvolved in their suffering. To render this possible, the experience of suffering has to be distinguished from one's perception of it. In other words, it is not the perception of suffering which exposes one to it but one's susceptibility to depression of spirit on account of such perception. Suffering is the effect of one's feeling of helplessness in finding oneself in a disagreeable or subordinate position.<sup>3</sup> As God is by hypothesis the independence Reality, He can afford to remain in Hell unaffected while perceiving the sufferings of offending Jīvas in Hell. The particle *ca* in the Sūtra brings out this point. A person who has acquired the power of Agnistambhana can stay unharmed in the midst of a raging fire spreading disaster all round.<sup>4</sup>

2. This objection will affect the basis on which the ruling had been given in BS. 1.2.8 that tho' tenanting the same body, the Supreme is not obliged to share the sufferings of the Jīva because of its sovereignty, omniscience etc. The objection is answered in the Siddhānta here by making out the vital distinction between the perception of suffering and the susceptibility to depression of spirit on account of such perception. This is reflected in the use of the particle *ca* in the Sūtra—

ब्रह्मन्मातु 'ब्रह्मन्मातु' इति समुच्चिनोतीति शेषः (TP)

3. भवितव्यं चावस्थानीयत्वं दुःखमात्रात्कारणं निषेद्धव्यप्राप्ती दुःखानुभवः, 'निरतिष्ठो निरवयव' इत्यादिः । ततोऽपि दुःखमात्रात्कारणतिरिक्तो नीचीचरत्वात् दुःखानुभवोऽप्युक्तः (STC. iii. 1.17)

4. नासावीश्वरे आपादयितुं शक्यः, दुःखानुभवोऽनोक्तव्यास्वात्स्वदेरभावेन, विद्यावतो दाहामावयन् स्वतंत्रत्वं तस्यादुःखानुभवोक्ततिरिति (ibid)

Cf. नरैर्द्रवि ब्रह्मज्ञो नास्ती दुःखमुपनुव्यते ।

नीचीचरत्वं दुःखादेर्भावं इत्यभिधीयते ।

नानो नीचीचरतां यानि पश्यत्येव प्रभुवतः ॥

इति भाववत्तत्र । (AL. BSB. iii. 1.17)



## CHAPTER LII

### FREEDOM OF ADHIKARINS IS LIMITED TO SĀDHANAS ONLY

#### 14. *Vidyākarmādhikaraṇam* (iii.1.18)

This *adhi.* makes it clear that the Jīvas are not in a position to go thro' Devayāna and Pitṛyāna on their own independent initiative.<sup>1</sup> Tho' it has already been shown in *Svātmanā cottarayoh* (ii.3.21) that the passing out etc., of the souls take place only under the guidance of the Supreme B., certain depositions made in *Chān. Up.* (v.10.1-8) regarding the peregrinations of Iṣṭādikārins etc., give rise to a presumption that they move from one stage to another on their own independent initiative. It is, therefore, necessary to discuss the question here, against this background.<sup>2</sup>

We read in *Chān. Up.* "They go to light, they pass into the smoke. But by neither of these paths all these inferior souls of mixed nature go. They are beings that frequently go and return and they have a third place where they are frequently born and are dead" (v.10.1-8). These statements imply that these souls possess independent initiative to go as they do.

The Pūrvapakṣa holds that we cannot justify such predications if the souls have no initiative at their discretion and competence. Such initiative need not be supposed to be out of tune with the dependence of Jīvas on B. established in so many earlier *adhi.s* (such as ii.1.22; 2, 9; 3, 18; 38; 39; 48; 49; 50). For it can be accommodated in terms of an initiative that is subject to the overall control exercised by the

1. प्रकृतं चित्तवाणी देवदानस्य विषयः । किं भूतैः स्वातन्त्र्येण कर्म्यो न वेति गर्हेः । (TP. iii. 1.18)

2. ईशानोक्तस्यापि गतिस्वातन्त्र्यस्य धुनिरतन्त्रस्य निरागदित्यर्थः । तेन, न 'स्वात्मना बोधायो.' इत्यनेन गतात्त्वमिति बोध्यम् । (Ragh. TPB. iii. 1.18)

Supreme B. similar to the initiative open to them in practising the Sādhana for the attainment of Mokṣa or other objectives but for which it will be idle to expect any Sādhana to be put thro.<sup>3</sup> The objection that if we should recognize freedom in the attainment of final results (like attaining Devayāna) it will become easy enough to do so for all souls and that, therefore, none can be said to miss them—as we find it stated in *Chān. Up.* v.10.8 is irrelevant. Such an objection can be raised with equal force in respect of the practice of Sādhana also. But the fact remains that tho' open to all, only some take to them in earnest, while others are indifferent. The Pūrvapakṣa thus concludes that as the souls are said to be able to attain Devayāna etc. on their own initiative, there is little likelihood of their bothering to cultivate Sādhana for the purpose of doing so. The Sādhana will thus lose their point.<sup>4</sup>

### Siddhānta

The Siddhānta holds that the words 'of these paths' in the Śruti refer only to the assets of knowledge and works by which one attains Devayāna or Pitṛyāna and not the path of Devayāna or Pitṛyāna as such. This is clear not only from the emphasis laid in the passages cited for the Pūrvapakṣa, on the cultivation of Śraddhā, tapas etc. on the one hand and the practice of iṣṭa and pūrta on the other,<sup>5</sup> but also from the corroborating Smṛti cited by the Bhāṣyakāra:

"The paths of knowledge and works have been spoken of. He who is bereft of Jñāna and Karma has three ways to go—to animal life, to hell or to eternal darkness". This shows that the terms 'Vidyāpatha' and 'Karmapatha' are to be understood in the sense of 'knowledge conceived as path' and 'works conceived as path'. As injunctions and prohibitions operate only with reference to Sādhana and not with reference to fruits which are not amenable to human effort,<sup>6</sup> it is proper to take it that what is contemplated by the Śruti (*Chān. Up.* v. 10) is merely that it is thro' the assets of knowledge and works that one can hope to attain Devayāna or Pitṛyāna and that such assets can be built up only thro' Sādhana.<sup>7</sup>

3. न च वाच्यम्—जीवस्यास्वातन्त्र्यं प्रतिपादितम् । अतः कथं गतिस्वातन्त्र्यमिति । तदधीनस्वातन्त्र्यस्य विवक्षितत्वात् साधनवत् । तादृशस्याप्यभावे, वैराग्यादिमाधनमपि नोत्पादयितुं शक्यं स्यात् ।

4. न च फलस्वातन्त्र्ये नवेषां सत्प्राप्तिः, माधनेऽपि साम्यात् । अतो 'मूले सन्धफलो नैव साध्यात्वं गन्तुमिच्छति' इति न्यायात् फल एव स्वातन्त्र्यात् किं वैराग्यादिमाधनेनेति । (TP. iii. 1.18)

5. एनच्छब्देन विद्याकर्मणोरेव परमर्थात् । न च तयोऽप्रकृतत्वम् ; इष्टापूर्तत्वाच्चे तयोऽपि प्रकृतत्वात् ।

(STC. iii. 1.18)

6. 'तद्विवर्जितः' इत्युत्तरवाक्यपर्यालोचनया विधेयं पन्था इति विद्यापथः, कर्मैव पन्था इति कर्मपथः इत्यर्थस्यैव वक्तव्यत्वात् । यमनमृतवारण्यत्वेन तयोऽपि पथित् शब्दवाच्यतया, वर्जनं च प्रसक्तस्यैव । प्रमत्तित्वेन विद्या-कर्मणोरेव, न तु पथोः । तयोः प्रपलागोचरतया प्रसक्तेरयोगादिति ज्ञेयम् । (Vādirāja TPG. iii. 1.18)

7. अतः फलस्वातन्त्र्याभावादेवेतिनं वैराग्यादिमाधनमपि निवृत्तम् (TP. iii. 1.18)

## CHAPTER LIII

### ABSOLUTE MISERY ON ANDHATAMASA

#### 15. *Mahātamo'dhikaraṇam* (iii.1.19-23)

After having broadly indicated the existence of seven leadnig hells in *adhi*. 12, and shown in *adhi*. 13 that all these regions are places of acute suffering, the *Sūtrakāra* shows in the present *adhi*. that the worst of these hells known as 'blinding darkness' (*andhatamasa*) is a place of absolute misery without an iota of comfort or relief.<sup>1</sup>

The *Pūrvapakṣa* argues that as happiness and misery are generally found to be concomitant, in the world, even *Andhatamasa* cannot be absolutely cheerless<sup>2</sup> The evidence of *Smṛti* lends support to this contention.<sup>3</sup> The call to keep away from *Andhatamasa* is not, therefore, justifiable.<sup>4</sup>

The *Siddhānta* is:—"Na tṛtiye tothopalabdheḥ. In the third or the lowest region of Hell there is no happiness at all. This is seen to be so from the *Śrutis*". The *Śruti* cited is according to *M.*:—"He who is not wise or has done no good works goes down. Three different ways there are for his downward passage: (i) the animal world (ii) the hell of torments and (iii) the hell of utter darkness. The first two states are attended with some happiness but the last one is absolutely void of

1. Read: विद्याकर्मणोरित्यनेन व्यवधाने कारणं मुखदुःखत्वविचारस्य सर्वनरसविषयत्वं, अस्य तमोगान्ध-विषयत्वमिति ज्ञापनमिति । (*Raghu. TPB.* iii. 1.19)

2. अन्ध तमोऽपि मुखयुक्तमेव, दुःखयुक्तत्वात्, सुखेन च दुःखस्य व्याप्तत्वात् । (*TP.* iii. 1.19)

3. यत्र दुःखं तत्र सर्वत्रापि प्रतीयते ।

अपि नीचगती किंचित् किम् मानुषदेहिन् ॥ (*Q. M. BSB.* iii. 1.19)

4. अतोऽन्धतमस्यपि सुखसद्भावात् न तत्र वैराग्यमपेक्षितमिति । (*TP.* iii. 1.19)

all happiness (*vayam*).<sup>5</sup> There is but absolute pain and suffering there”.

The opening Sūtra thus shows that the scope of concomitance between misery and happiness presupposed in the Smṛti passage quoted for the Pūrvapakṣa has to be restricted to the sphere of the first two cases of downward destiny of souls out of deference to the superior authority of Śrutis which establishes that in the case of the third or the lowest of hells there is only absolute misery in store. It will be seen that the expression “*trītiya*” in Sūtra 19 refers to the third downward destiny of creatures spoken of in the Śrutis and Smṛtis:—

‘त्रिधा ह वा अवागतिः तिर्यक् यातना, तम इति’ ।

‘विद्यापयः कर्मपथी द्वौ पन्थानी प्रकीर्तितौ’ ।

तद्वर्जितः त्रिधा याति तिर्यग्वा नरकं तमः ॥

It may, however, be felt that it will not be proper to decide the issue on the basis of a bare Śruti text when the objection has been urged on the ground of a Smṛti text fully supported by reasoning that there is every possibility of there being some happiness also in *Andhatamasa*. This is answered by another argument and analogy (*laukika-dṛṣṭāntayuktānumānam*). The substance of the argument and analogy according to the commentator is: The lives of denizens of *Andhatamasa* must be devoid of all happiness as it pleaseth not God to keep them happy. What pleaseth not God to be accomplished in a particular way does not come to be so accomplished, like hares being endowed with horns.<sup>5a</sup>

It may still be objected that even this argument is inconclusive as the Pūrvapakṣa may justifiably claim that the Smṛti on which it has taken its stand will naturally have to be traced to some Śruti in the end, which will have to be vested with the same validity as the Śruti cited for the Siddhānta. The next Sūtra: *Darśanācca*, therefore, clinches the issue by referring us to the evidence of the report in the *Padma Purāṇa* of the direct perception (*darśana*) by the four-faced *Brahmā* of the conditions in which the three classes of souls viz. *Muktiyogyas*, *Nityasamsārins* and *Tamoyogyas* were found to be placed:

“With his eye of wisdom enkindled by the grace of *Nārāyaṇa*, the four-faced *Brahmā* saw the three classes of beings—those who are forever immersed in absolute misery, deprived of all joy; those in nume-

5. Cf. वने अनारंभणे तममि \*\* (RV vii. 104.3).

5a. विप्रतिपन्ना न मुखवन्तः, तथात्वेन ईश्वरानिष्टत्वात् । यद्यथा ईश्वरानिष्टं, तत्तथा न भवति, यथा जगो विप्रा-  
मित्वेन, एतन्नानुमानं स्मृतिमिद्वयेनातिशयवत्प्रति । (TP. iii. 1.20)

## ABSOLUTE MISERY OF ANDHATAMASA

rous groups of eternally mixed character and those from whom all misery and pain have been totally banished and who are in the enjoyment of everlasting bliss”.

“नारायणप्रसादेन समिद्धज्ञानचक्षुषा ।  
अत्यन्तदुःखसंलीनान् निःशेषसुखवर्जितान् ।  
नित्यमेव तन्माभूतान् विमिथ्यास्व गणान् बहून् ।  
निरस्ताशेषदुःखास्व नित्यानन्दैकभागिनः ।  
अपश्यत् त्रिविधान् ब्रह्मा साक्षादेव चतुर्मुखः ॥”

The fourth Sūtra here: *Tṛtīyeś śabdāvarodhas saṁśokajasya* cites an *arthāpatti-pramāṇa* which reveals the horrors of andhatamasa, the mere hearing of descriptions of which is said to be enough to make one's hairs stand on end and cause instantaneous swooning:—

*Tṛtīyaviṣaye yas śabdas tena śokas, śokān mūrchāyā avarodhaḥ prāptir bhavati. Evam tatsvarūpaśrotṛṇām api mohānyathānupapatter na tatra sukhaleśa iti. (TP. iii.1.22)*

*Interpretations of Śamkara, Rāmānuja and others.  
Aniṣṭādikāryadhikaraṇam (ii.1.12-21).*

According to S. this *adhi.* comprises the ten Sūtras as above. The opening Sūtra *Aniṣṭādikāriṇām api ca śrutam* represents the *Pūrvapakṣa* and the rest the *Siddhānta*. The topic discussed is the fate of those who do not perform sacrifices or other good works. They are denied ascent to the world of the moon. They have to suffer punishment in Hell and rotate between this world and the world of Yama. While agreeing with this purport of the *adhi.* as given by S., Bhāskara and R. differ from him only in extending their *Pūrvapakṣa* upto Sūtra 16 and starting their *Siddhānta* from Sūtra 17.

### Pūrvapakṣa

S.'s *Pūrvapakṣa* is that even those who do not perform good works in this life go up to the world of the moon, as stated in *Kauṣikakī Up.* (i.2.).<sup>7</sup> As birth in the human world is dependent on all the five oblations of which the first one commences in the heavenly world, (see *adhi.*

6. The expression *Tṛtīya* in this Sūtra signifies that there are three grades of *Tamas*—in an ascending order of horror and misery: This is brought out in the next Sūtra (23):

महातमस्त्विधा प्रोक्तमूर्ध्वं मध्यं तथावरम् ।  
ध्रुवणेनैव मूर्च्छादिरघरस्य यतो मयेत्  
तस्मात्तु विस्तरेणैव कथ्यते राजसत्तम ॥ इति कौर्षे (M. BSB. iii. 1.23).

7. ये वै केचास्मात्लोकोत् प्रयन्ति चन्द्रमसमेव ते सर्वे गच्छन्ति ।

1 fn. 6), all men must be supposed to resort to the world of the moon after death.<sup>8</sup> There is, therefore, nothing to restrict the scope of the *Kauṣītakī* text. It cannot be done on the strength of the implication of the statement in *Chān. Up.* (v.10.8): "By neither of these two ways are those small creatures continuously returning; for theirs is the third place". This third place is only a place of sojourn and has nothing to do with the way. It can very well be that after coming down from the world of the moon these souls come to stay in this third place.<sup>9</sup> The words "those who travel by neither of these ways" in *Chān. Up.* (v.10.8) have, therefore, to be taken to state that while the *Aniṣṭādikārins* also do go to the moon, they simply remain there without any enjoyment whatsoever, and then come back to the third place.<sup>10</sup> It will not be a valid objection that there is no point in their going to the moon if they have nothing to enjoy there (like the *Iṣṭādikārins*). They go there because there is no other way for them to take and they tarry there and then come down to the world of Yama—just as a traveller plodding along the village road tarries on his way at the foot of one of the trees.<sup>11</sup>

### Siddhānta

The *Siddhānta* holds that as two ways have been spoken of in *Chān. Up.* (v.10.3-4) the 'third place' must similarly be deemed to be another way in order to be counted as the "third". It would thus follow that this is the other way by which the *Aniṣṭādikārins* travel. In the light of this finding, there will be no difficulty in restricting the scope of the words "all those" (in *Kauṣ. Up.* i.2) to *Iṣṭādikārins* alone.<sup>12</sup> The statement in *Chān. Up.* only predicates that the physical body is formed by the five oblations. But it does not rule out its formation in the absence of one or more of them. To construe it that way would result in a *Vākya*bhedha.<sup>13</sup>

### Criticism

The way in which S., Bhāskara, R. and others have initiated the *Pūrvapakṣa* here in terms of the *Aniṣṭādikārins* going to the world of

8. देहोरमांसि च पुनर्वाप्यमाना नान्तरेण चन्द्रप्राप्तिमवकल्पते- 'पञ्चम्यामाहुतो, इत्याहुतिमध्यानिपमात् ।

(S. BSB. iii. 1.12)

9. 'तृतीयं स्थानम्' इति च स्थानत्वमात्रावयवमात् पयित्वेनाप्रतीतिश्चन्द्रलोकादवनीर्णानामपि तत्स्थानत्वमवयवमात्

(Bhāmati. iii. 1.12)

10. इष्टादिरारिणामितरेषा च मदानयतित्वं न युक्तमिति चेत्; न । इतरेषा चन्द्रमण्डले भोगाभावात् ।

(S. BSB. iii. 1.12)

11. अनन्यमार्गतया च नृद्भोगिरिहनामपि 'ग्रामं गच्छन्' बुधमूनपुनरप्येति इतिवत् स्वयमनादिषु यमवसरणं चन्द्र-  
लोकायमनोगतेः । (Bhāmati. iii. 1.12-21)

12. तस्मात् 'ये च केन' इष्टादिरारिणिरपि, न मर्वावियम् (ibid.).

13. पञ्चम्यामाहुताविति च स्वार्थविधानपरम् । न पुनरपञ्चम्याहुतिप्रतिषेधपरमपि । वातरभेदप्रमाणम् ।

(Bhāmati. iii. 1.12-21)

the moon has no direct bearing on Vairāgya—the theme of the Pāda. The interests of Vairāgya are not adversely affected by devoting the opening Sūtra to make out a Pūrvapakṣa that Anīṣṭādikārinś also go to the world of the moon. The prospect of Anīṣṭādikārinś going to the moon's world constitutes no challenge to the need for Vairāgya. Nor does the position that they *do not go to the moon*, buoy up the case for Vairāgya, in the Siddhānta. The inquiry into this question is thus wholly irrelevant to the Pādārtha. This defect is avoided in M.'s way of presenting the Pūrvapakṣa and the Siddhānta.

The world of Yama is situated below the earth. The Anīṣṭādikārinś way to Samyaminīpura does not therefore, lie thro' the moon's world. The *Bhāmati's* attempt to support the Pūrvapakṣa that the Anīṣṭādikārinś make the trip to the moon's world, as there is no other way to reach the world of Yama is, thus, baseless. The objection that it will be a waste of time and energy to let the Anīṣṭādikārinś go to the world of the moon, when they have nothing to enjoy there, is beside the point. For these Anīṣṭādikārinś are tossed about by their own Karma and have to rue their fate. Such wandering is part of their punishment.<sup>14</sup> The fruitlessness of their journey to the moon *adds to their unenviable fate*. In the absence of such a journey there, evil-doers will be spared so much hardship and far from contributing to Vairāgya, this would make them more indifferent to Vairāgya. The purpose of the Pāda will suffer by such a Siddhānta. This shows that the Sūtra: *Anīṣṭādikāriṇāṃ api ca śrutam* deserves to be treated as a Siddhānta-Sūtra, and not as a Pūrvapakṣa Sūtra. As a Siddhānta-Sūtra, it will convey by the force of *ca* that besides the hardship of going from and coming back to the mortal world, these Anīṣṭādikārinś have to suffer other disabilities also like the torments of Hell to be mentioned in the next Sūtra. In S.'s interpretation with "api" already there, in the Pūrvapakṣa-Sūtra, this "ca" becomes a useless appendage.

The expression *Itareṣāṃ* is a misfit in Sūtra 13 in S.'s interpretation. (The meaning of) "Itara" has naturally to be distinguished from what is contextually given—which, in this case, will be the *Anīṣṭādikārinś themselves*. Thus, "the others" who are to be consigned to Yama's worlds will be the *Iṣṭādikārinś themselves and not the Anīṣṭādikārinś*! If the antecedent of 'Itareṣāṃ' is to be found in 'Iṣṭādikāriṇaḥ' in Sūtra 6, then the present Sūtra (13) will have to be read immediately after No. 6. If "Itareṣāṃ" merely refers to "Anīṣṭādikārinś" themselves who are (i) to be denied ascent and descent alike to and from the moon's world and are (ii) to be consigned to punishment in

14. कर्मवश्यत्वेन भ्राम्यमाणस्य ईदृश्यांशं कानुदयात् (STC. III. 1.10-23)

Yama's world, the wording commensurate with such a meaning and intention, which the Sūtrakāra should have used, will be

संयमने त्वनुभूय नैषामारोहवरोहौ

(After suffering in the abode of Yama, there is no ascent or descent for these persons).

The use of 'Itareṣām' (others) instead of 'Naiṣām' (these) is both misleading and imprecise, if it is intended to convey S.'s meaning. Ghate does seem to have correctly understood S. when he writes "S. has to understand the descent to Yama's world and ascent therefrom to this world. (Op. cit., p. 107). : This is not warranted by S.'s *bhāṣya* where he clearly says:—

यामोर्यातिना अनुभूय पुनरेवेमं लोकं प्रत्यवरोहन्ति (S. BSB. iii.1.13)

and this is supported by the *Bhāmatī*:

संयमने त्वनुभूयेति सूत्रेणावरोहापादानतया संयमनस्योपादानात् चन्द्रमण्डलापादाननिषेध आञ्जसः (Bhāmatī iii.1.12)

which means the descent of the Anīṣṭādikārin is from the world of Yama to this world. This, we have already seen, cannot be accepted, as the world of Yama is situated below the world of men, according to the *Purāṇas*.

As S. has put up the Pūrvapakṣa that all those who depart from this world have to go to the moon's world, by taking his stand on the expression "Sarve" in *Kauṣ. Up. i.2*, we should expect his *Siddhānta Sūtra* (no. 13) to cite the authority which will restrict the meaning of 'Sarve' to *Iṣṭādikārin*s only. The reference there, instead, to the Anīṣṭādikārin being subjected to chastisement by Yama and their subsequent ascent and descent is not called for, especially because some of the *Iṣṭādikārin*s too are not wholly exempted from punishment in Hell, if they deserve it on other grounds.

Turning to M.'s way of explaining 'Itareṣām' we can see how it is necessary to convey that there are two types of Anīṣṭādikārin. The milder type comes up (*āroha*) to this world after taking its punishment in hell. The more confirmed sinners of tougher type, guilty of grave sins of commission and omission (*Paradvīṣaḥ*, *Suradvīṣaḥ*, *Gurudvīṣaḥ*, etc.) are not eligible to come up at all to this world. They have to face the prospect of sinking further into permanent hells. The expression "Itareṣām" is, thus, advisedly used to succinctly distinguish between the fortunes of these two types with due economy of words.<sup>15</sup> This point

15. Cf. संयमनं अनुभूय केषांचिदवरोहः केषांचिदवरोहः । (M. BSB. iii. 1.14)



is well brought out in Ragh.'s TDP in commenting on the words of the Sūtra: that tho' the expression *Aniṣṭādikāriṇām* follows by *anuvṛtti* from Sūtra 13, Sūtra 14, still uses the term "*itareṣām*" (of the others) to pinpoint that among these *Aniṣṭādikāriṇs* while some are eligible for ascent to this world, some others among them will have to face only descent further down into eternal hells.<sup>16</sup> In R.'s interpretation also the expression '*Itareṣām*' is a luxury for mere "*Teṣām*" and so not quite happy, tho' he has not the same difficulty as S. with *āroha* and *avaroha* which he aligns with the *Pūrvapakṣa*.

The Sūtra *Tatrāpi ca tadvyāpārād avirodhaḥ* (iii.1.16) has been taken by S., R. and others as a *Gūṇasūtra* (subordinate one) tagged on to *Api ca sapta* which refers to the seven Hells. It is made to answer a comparatively trivial objection as to how Yama can be held to be the dispenser of punishments in these hells, when it appears from the *Smṛtis* that these different Hells are under the jurisdiction of different officers like *Citrakūṭa*. The objection is taken by these commentators to be answered by saying that there is no conflict of authority or jurisdiction as these officers are themselves in the employ of Yama. Surely, it makes no difference to (the sufferings of) the *Aniṣṭādikāriṇs* whether these seven hells are controlled by *Citrakūṭa* and others independently of Yama's overall control or under his general supervision. That is a very minor detail relating to the internal administration of Hells which neither concerns the *Aniṣṭādikāriṇs* nor the Sūtra-kāra here nor deserves to be raised as a *Pūrvapakṣa*,—albeit incidentally and given the luxury of a refutation in a separate Sūtra. It can be used to better purpose as has been shown by M. and his commentators, by being constituted into a separate *adhi.* to dispose of an important objection that there can be no misery or suffering in Hell if God is to be present there, as everywhere else, to regulate its conditions—as a Theist like *Bādarāyaṇa* is bound to concede. That would be a more substantial and meaningful way of utilizing this Sūtra in the context and in the interest of the "*Sādhana-Adhyāya*".

According to S., the Sūtra: *Vidyākarmaṇoh \*\*\** (17) is the one which expressly repudiates the *Pūrvapakṣa* raised in 12 that the *Aniṣṭādikāriṇs* go to the moon and come back. For this reason, it should have been given precedence over Sūtra 13, which merely shows where they go instead. But the question of where they go, if not to the moon's

16. 'अनिष्टादिकारिणाम् इत्यनुवृत्तावपि इतरेषां इत्युक्तिः, तन्मध्यं केषांचित्तरौद्रोऽन्येषां हृदि विषादमवरोह इति विकल्पमुच्यते । (Ragh. TDP).

Thus, in M.'s interpretation, *Itareṣām* is a portmanteau-word signifying the divergent destinies of the two types of *Aniṣṭādikāriṇs* one eligible for ascent and another not eligible for ascent but only for still further descent.

world, can arise only after it has been proved once for all that they do not go to the moon! This is done, according to S., in Sūtra 17. If his interpretation of these Sūtras is correct, we should expect Sūtra 17 to precede Sūtra 13. The present position of Sūtra 17 is an indication that it represents a fresh *adhi*.

S. assumes that there is no need for the five oblations in respect of genesis in the third place. As many of the *Aniṣṭādikārin*s are likely to be reborn in the human world, it will not be correct to make the *Śruti Jāyasva mriyasveti* do away with the five oblations in the third place (See *Kaṭha*. i.1.6). The non-mention of the five *āhūtis* here is no positive evidence of their absence. The examples of *Drṣṭadyumna* or *Ḍroṇa* quoted by him under iii.1.19. are in the nature of exceptions. Even the absence of the fifth oblation in the case of insects etc. is not verifiable by perception and has to be accepted on the authority of *Smṛtis*. As this point to be established by Sūtra 20 will be covered by Sūtra 19, the former (Sūtra 20) becomes unnecessary. There is also an unwarranted importation of the expression *Caturvidhabhūtagrāma* in S.'s interpretation of Sūtra 20.

His (and R.'s) interpretation of Sūtra 21 as resolving a conflict of evidence whether there are really four kinds of organic life or only three kinds is not really called for, as there is no express recognition in Sūtra 20 of the number of forms of life as four. This question (of their number) is thus outside the scope of the Sūtra, which can be interpreted without any *adhyāhāra*. No conflict as envisaged by S. will arise in Sūtra 20, but for the importation made by him. Sūtra 21 need not, therefore, be required to set right the conflict of number of forms of life.

The supposition that there is omission of one of the four forms of organic life (i.e. *Svedaja*) in Sūtra 20, which calls for an explanation in 21, is itself unsustainable. It is doubtful if the expression "Samśokaja" relied upon for the purpose can denote the 'moisture-born' (*svedaja*) without straining to get at such a meaning thro' *Lakṣaṇā*. *Soka* may mean warmth or heat and sweat and moisture produced by it may be *Śokaja*. But life generated from moisture or sweat (viz. insects and vermins) cannot be designated by the same word "Śokaja". Such life will be "Śokajaja", if it comes to that! There is no reason why the *Sūtrakāra* should resort to this roundabout way referring to this form of life as *Samśokaja*, instead of as '*Svedaja*' which is the shorter and the more widely and commonly used term.

The meaning assigned by M. to Samsokaja is swooning and other reactions induced by listening to the hair-raising descriptions of the torments in Hell to which Anisṭādikārins are subjected. Such a meaning is free from Lakṣaṇā in trying to interpret Samsokaja as moisture-born so as to get over a minor irrelevant conflict of testimony, regarding the number of main forms of life. The excursiveness of S.'s explanation of Samsokaja raises a presumption that this reading; *Tṛtīyāśbdāvarodha* is itself open to question. The reading *Tṛtīye* (locative) *śabdāvarodhaḥ samsokajasya* preferred by M., besides being able to steer clear of the difficulties of Lakṣaṇā etc., has the advantage of keeping the discussion linked with the question of punishment in Hell mooted in the preceding Sūtras (13-17) and continuing it in a fresh adhi. (19-23)<sup>17</sup> touching other facts bearing on the same topic.

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17. The reason for interposing the *Vidyākarmādhi* between these two has been explained by Raghu. in his *TPB*. See fn. 1 P. 413 ante.

## CHAPTER LIV

### VICISSITUDES OF RETURNING SOULS

#### 16. *Tatsvābhāvvyāpattyadhikaraṇam* (iii.1.24)

After discussing the nature of the downward destiny of some souls, the Sūtrakāra turns to the Karmins returning to this world. Speaking of their having completed their enjoyment in heaven and their coming down to the earth for rebirth, the Śruti says: He becomes the smoke, the mist, the cloud, etc. (*Chān. Up.* v.10.5). Here the terms smoke, cloud, etc. are connotative of the Abhimānidevatās of the respective principles.

#### *Pūrvapakṣa*

The Pūrvapakṣa holds that the Śruti posits that these souls attain identity with the Abhimānidevatās of cloud, etc., or that they attain to their exalted positions. The possibility of attaining identity is clear from the wording of the Śruti in terms of *Sāmānādhikaraṇya* or syntactic apposition: *Dhūmo bhūtvā akraam bhavati*. The other possibility of their attaining the exalted position of the Abhimānidevatās is also there. For, these souls being in close touch with these deities and being dear to them by close association, the deities may, out of their affection to them, readily part with their own status in their favor as a king may relinquish his kingship in favor of his dear son or favorite. Anyway, as these souls thus stand the chance of attaining such high status and identify which is bound to last till the end of a whole Kalpa and as such a divine status carries with it immense happiness, the prospect of cultivating Vairāgya in respect of Kāmyakarmas and their fruits is thus bound to recede and disappear once for all.

*Siddhānta*

This Pūrvapakṣa is overthrown by the Siddhānta: *Tatsvābhāvvyāpattir upapattēḥ*. The Sūtra clarifies that what is meant by such statements as *Dhūmo bhavati, abhram bhavati* is nothing more than attaining to a state similar to that of the deities in question.<sup>1</sup> This is not the same as becoming the deities themselves or gaining their individual status. For one thing (or person) cannot become another of a different nature: *Na hyanyasya anyabhāvo yujyate* (M. BSB. iii. 1.24)—as it is barred by reason (*upapattēḥ*).<sup>2</sup> The oneness has, therefore, to be understood in terms of staying in the same place (*sthānaikya*)<sup>3</sup> or entering into the physical body of the deity in question, going where it goes, tarrying where and when it tarries and becoming as light etc., as the deity and so forth. For the same reason, then the possibility of these Karmin-Jīvas attaining the rank of the deity is also ruled out. For it is not open to all to attain the rank of the deities. Only those eligible thro' knowledge to hold such positions can do so and the Śāstra forbids entertaining any such desire in the case of those ineligible to do so.<sup>4</sup> Otherwise, were a number of souls to become entitled to hold the same position of a particular deity there will be serious practical difficulty. Even when it is a case of making a gift of one's position, the deity may be expected to gift what is fit and proper and not its own position and the good soul also may be relied upon to take what is *within its deserts and nothing beyond*. There is thus no possibility of the Karmin Jīvas descending from Svarga attaining the high position of the presiding deities of the cloud etc., lasting for a long stretch of time. The need for Vairāgya in respect of Kāmyakarmas and their fruits thus remains unaffected.

*Interpretation of Śaṅkara (and Rāmānuja)*

According to S. (R. and others) the *adhi.* discusses the question whether the righteous souls descending from heaven actually attain identity of nature with Ākāśa, Vāyu, smoke etc. as we find in statements in the Śruti such as—"the sacrificer having become smoke, he becomes mist, having become mist he becomes a cloud"; or only a similarity of nature with these substances.

- 1 तस्य धूमादेः स्वभावमुक्तं स्वभावो यस्य स तत्स्वभावः । 'नञ्मुख' इत्यादिवत् । (TD. iii. 1.24)  
तस्य धूमादेः स्वभावपदोक्तघर्मसदृशः स्वभावो यस्य स तत्स्वभावः । तस्य भावः तत्स्वाभाव्य, तत्स्वापत्तिरिति विग्रहः । स्वायं पञ्च । (BD)
- 2 Cf. मिथ्यातदन्यत् इयं हि नैति तदर्थतां यतः । (Viṣṇu Purāṇa ii, 14.27) R. reads: तद्भ्यताम्
- 3 स्वान्वयः नामोभयोरैकदेशगतत्वम् । धूमो भूलेत्यस्य स्वास्त्यायैवमुक्तम् । (Vādirāja TPG. iii. 1.24)
- 4 For details See M. BSB. iii. 4.41-42.

The Pūrvapakṣa is that they do attain identity of nature with these substances by transformation. The *Bhāmatī* cites the illustrations of Nandikeśvara who changed his human body into a divine one and of Nahuṣa whose celestial body was changed into that of a boa constrictor (*ajagara*).

The Siddhānta is that these souls *do not attain identity* with Ākāśa, Vāyu, cloud, etc. as it is impossible that one thing should become another of a different nature. In the case of Nahuṣa and others, the change of the celestial body into a boa was possible because the two bodies were not coexistent at the same time. The change of milk into curd is possible for this reason that milk and curd are not, coexistent. But the subtle bodies of the Jīvas, and Ākāśa, Vāyu, the clouds etc. exist at the same time. This renders impossible the transformation of the Jīvas' Sūkṣmaśarīra during their downward journey, into ether, air, cloud, etc. The subtle bodies of the Jīvas can, therefore, attain only a measure of likeness with ether, come under the influence of air and become connected with smoke, etc. The Śruti: *abhram bhūtvā megho bhavati* is, therefore, to be understood in a *gaṇa* sense.

### Criticism

The interpretation is open to various objections. It will have to be clarified if, in the Pūrvapakṣa, Ākāśa, Vāyu, *abhram*, etc. are used for the presiding deities of the substances or for the purely physical substances. As the deities are sentient beings, there can be no possibility of transformation of the descending souls into the deities. To that extent the illustration of Nahuṣa and Nandī will be out of place. In the other case, while becoming a deity may bring great happiness to the Jīva, it will not at all be an agreeable thing for a sentient being to get transformed into a material substance like ether or air. If such a change should really occur, it would engender a profound distaste (*Vairāgya*) towards all Kāmyakarmas and their fruits in store, in the Adhikārin from the Pūrvapakṣa standpoint itself. To combat this, the Siddhānta will have to play the role of an ardent advocate and upholder of the indispensability of all Kāmyakarmas and their fruits. That will be working at cross purposes with the Pādārtha. Sobriety of thought and judgment would thus demand the reversal of the Pūrvapakṣa and Siddhānta to keep alive the indispensability of *Vairāgya* in respect of Kāmyakarmas and their fruits. The evidence of the Epic and the Purāṇas merely show that the bovine body and the human body of Nandī and Nahuṣa were given up by them and a fresh body of a celestial being and of an *ajagara* were obtained by them as the result of a boon and a curse respectively. There is no evidence of transformation of bodies in these cases.

The discussion raised in the *adhi.* appears to be wanting in cogency of purpose. The explanation that if the descending souls should attain oneness with Ākāśa, Vāyu, etc., they cannot possibly be taking birth in good or bad yonis as stated in the Śruti; whereas if they attain only similarity of nature there will be no impediment to their taking such births is not conclusive. Even if the soul should attain identity of nature with Ākāśa etc., only that part of Ākāśa etc. which is an ingredient of the body will be taking birth in the particular yoni. However, as birth in particular yonis will be incompatible with attaining similarity of nature with ether etc., there can be no birth while there is such similarity of nature with the different substances.

## CHAPTER LV

### RETURNING KARMINS ARE SOON REBORN

#### 17. *Aciraprāptyadhikaraṇam* (iii.1.25)

This *adhi.* considers whether the Kāmyakarmins, attaining similarity of nature with the deities of ether, air, smoke, etc. one after the other, stay on in those states for long or get into the mother's womb very soon after beginning the descent from heaven.

The sequence of thought between the present and the preceding *adhi.* is this. Granting that the Jīvas attain only similarity of nature and not identity of being and status with the various deities, in the manner described, even these states of similarity with the deities successively attained in close association with them, is sure to be a source of great happiness<sup>1</sup> to these Jīvas, lasting for a considerable length of time. This is sure to extinguish any desire for Vairāgya towards Kāmyakarmas and their rewards. In the interests of Vairāgya,—the theme of the Pāda, it has, therefore, to be shown that the returning Jīvas get back to the mother's womb within a short time after completing their heavenly enjoyments and are once again caught up in the whirl of Yonipraveśa.

#### *Pūrvapakṣa*

The *Pūrvapakṣa* is that the Karmin Jīvas coming down from heaven are reborn only after a considerably long stretch of time which may even extend to a veritable Kalpa. For, it is seen from the Śruti:

<sup>1</sup> Read एतद् ईश्वराद्यैः कर्मान्तरैश्च यत्कर्मविशेषात् कर्मानुयायीकृते परिशेष इति वदन्त्यम् ।  
इति पारमिह्वरानुयायीकृतेन इति श्रुतिप्रमाणेन । (AC. iii. 1. 25)



## RETURNING KARMINs ARE SOON REBORN

"They return by that course by which they come to Ākāśa; from Ākāśa to air and after having become the air they become smoke, after it they become mist, then the cloud and having been in the cloud they rain down. Then they are born as rice and barley, herbs and trees, plants, etc. From these, the release is painful. For whoever eats the food and sows the seed they become like unto him". (*Chān. Up.* v.10.5-16), that the self goes to so many places. Going thro' so many places and staying there will naturally stretch over long periods of time. In tarrying with those deities, there is also the definite prospect of securing great happiness. It will be of no advantage to these souls to forego all that and return quickly—only to suffer the ills of Yoni-praveśa. While in the company of the deities, these Jīvas will not be slow to please them and earn their favor,<sup>2</sup> which will give them a further lease of happiness. As the deities will retain their jurisdiction for a full Kalpa,<sup>3</sup> the Jīvas staying with them can expect to enjoy the benefits of their *tatsvābhāvvyāpatti* well nigh for a Kalpa. Why then will any Jīva care to shun Kāmyakarmas and cultivate detachment to them (*Vairāgya*) when they carry the promise and potency of conferring such a bright future on him? The Pūrvaapakṣa thus deals a deathblow to *Vairāgya*—the theme of the Pāda.

### Siddhānta

The Siddhānta is: Karmins return to the earth after staying with the deities of Ākāśa, etc. and are reborn on earth *very soon indeed* (*nāticireṇa*)—before the year is out, to be precise. This is made clear by the deliberate use of the expression "*abhyāśaḥ*"<sup>4</sup> (quickly) in the Śruti text: those whose conduct has been good, quickly they attain a good womb. (*Chān. Up.* v.10.7). Lest it should be thought that even the duration of a Kalpa may be deemed to be "relatively soon after" the *Bhāṣyakāra*, explaining the keyword "*nāticireṇa*"<sup>5</sup> in the Sūtra, clarifies it with the help of a clearly-worded Smṛti text that the return to the womb takes places within a year of the commencement of the downward journey:

स्वर्गलोकादवाक् प्राप्तो क्त्स्नरात् पूर्वमेव तु ।

मातुः शरीरमाप्नोति पर्यटन् तत्र तत्र च ॥

इति नारदीये (M. BSB. iii.1.25)<sup>6</sup>

2 देवतासन्निध्यसद्भावेन सत्तावस्थानकारणदेवताप्रसादार्जनोपपत्तेः । (AC)

3 कल्पावसाने देवानां पदपर्यवसानात् । (TP. iii. 1.25)

4 The wording is to be construed as: आपन्नत् इति यत्, तत् जन्मान् कान्तामोष्येन (TP. iii. 1.25)

5 नसमात् । अचिरेणैवेत्यर्थः (TDP)

6 This dispels the vagueness of the original (*nāticireṇa*) which other commentators have not attempted to penetrate.

The objection that in view of the prospect of enjoying similarity of nature with the deities for a long time, no returning self is likely to wish to return to the earth so soon as within a year is not a formidable one. The Jivātman is notoriously helpless (*asvatantra*). Where the time limit has been fixed by authoritative sources, it is not open to him to prolong his stay as he likes. If everyone is left to his own likes, no soul would like to come down to the misery of rebirth! So long as the Democlean sword of garbhavāsa hangs over the heads of souls, the need to eschew Kāmyakarmas and cultivate Vairāgya towards them is bound to persist.<sup>7</sup>

### *Interpretation of Saṅkara and Rāmānuja*

According to S., R. and others the question discussed here is whether with reference to the period beginning with the souls' becoming ether, air, etc., and extending upto their entering into rice, barley, herbs and trees, they remain in that state of similarity with each of the substances successively for a very long time or only for a short time.<sup>8</sup>

The Pūrvapakṣa is that as there is no specific ruling in any definite text on the point, the question has to be left an open one.<sup>9</sup> The Siddhānta is that the expression '*durniṣprapataram* (=whence the exit is painful) used in the (vicinity of the) context of the souls' entering into rice, barley, herbs and trees indicates that prior to getting into them the passage from stage to stage is quick and easy while after raining down on earth and entering into rice, barley, herbs and trees, it is painful and very slow.<sup>10</sup>

### *Criticism*

The Pūrvapakṣa in favor of leaving the question an open one is not justifiable. It can be held thro' a simple generalization that as the Jīvas carrying a residue of their Karmas remain in rice, barley, herbs and trees in a state of similarity with them for a long time, they must be doing the same thing during their association with ether, air and clouds also.<sup>11</sup>

7. अतः श्मिषोर्बिरेषेव गर्भमाणादिदुःखप्रान्निदृशावात् भविष्य कर्मादौ विरक्तेरेति सिद्धम् ।  
(TP. iii. 1.25)
8. आकाशादिमादृशविराजितविवारणात् सगति (Kalpataru iii. 1.23)
9. तत्रानियम, निवमकारिषः भान्द्रग्यापावात् इति (S. BSB. iii. 1.23)
10. दुर्निप्रपतरं वितर्कं सज्जतीति यद्वान्तः (Bhāmatai ibid)
11. अनभविनामाकृशादिद्वर्षमानमादृशं विरपायि, अनुभविमादृशकृन्वात्, योष्टादिमादृशान् ।  
(Kalpataru iii. 1.24)

If it is arguable that there is a likelihood of rice, barley, corn and other forms of food and vegetation growing on hill tops and other inaccessible places remaining unconsumed by those who perform the act of generation and consequently there is every possibility of such souls as have got into these corn, herbs and trees lying imprisoned in them for long, and reach the mother's womb after considerable delay, then by the same token it may be contended that while delay is possible in such cases, there is no reason to take a long time in passing thro' the stages of ether, air, cloud, etc., in which case, the Pūrvapakṣa that the matter cannot be decided one way or the other, with reference to the first part of the passage till reaching the earth, for want of evidence will fall to the ground. Where a definite and uniform Pūrvapakṣa can be put up thro' reasoning, there is no need to restrict it to the first half of the journey.

Vācaspati pleads that the expression *durniṣprapataṛam* would rather signify delay in escaping from the condition of rice, barley, herbs and trees, than painfulness of such escape, because without the gross body the soul cannot feel any pain or suffering with its subtle body alone,<sup>12</sup> with which it goes about prior to reaching the mother's womb. This misses the point that if the Jīvas can experience no pain with their subtle bodies alone, they will not be able to experience any relief, ease or happiness either, without the gross body. How then can it be presumed in the Siddhānta that in the earlier stages of passing thro' Ākāśa, air and the clouds the passage is smooth, easy and painless?<sup>13</sup>

As the expression *durniṣprapataṛam* applied with reference to the exit from rice, barley, herbs and trees can also signify subjection to being cut, quartered, pulverised or otherwise injured, there is nothing to show that it must necessarily be taken in the sense of the Jīvas' staying on in them for a long time.<sup>14</sup>

The Pūrvapakṣa that the descending souls attaining similarity of nature with ether, air, clouds etc. will remain in those states pretty long cannot be set aside merely by squeezing a farfetched meaning by Lakṣaṇā into the expression *durniṣprapataṛam*. The point can only be

12 विना सूक्ष्मशरीरं न सूक्ष्मशरीरं दुष्प्राप्यतीति विलम्बः लक्ष्यतीति उच्यते (Bhāmataḥ lll. 1.23)

13. Cf. तदत्र दुःखं निष्पत्तये प्रदशयन् पूर्वेषु सुखं निष्पत्तये दशयति । (S. BSB. lll. 1.23)

14. छन्दनपेयणादिविषयत्वोपलक्षकतयाप्युपपत्तौ, विलम्बलक्षकत्वनिश्चयानुपपत्तेः (STC. lll. 1.25)

settled by bringing forward clear evidence from *Śruti*<sup>15</sup> and *Smṛti* establishing that, right thro' all the stages, from the first to the last, the return of the *Anuśayī* takes place in a fixed time which is fairly short—not exceeding a year, as has been shown by M. This is the crux of the problem.<sup>16</sup> S., R. and others have all ignored it.

15. अनुशयिनामाकानादिमादृश्यप्राप्तौ बहुकालमेवं स्यादिति प्राप्तस्य पूर्वपक्षस्य निरवकाशश्रुत्युपन्यासमन्तरा निरासायोगाच्च (Op. cit.)

16. The expression *abhyāsa* in *Chān. Up.* (V. 10, 6) gives the answer. "How soon" it is cleared by the *Smṛti*: श्रुत्यर्थनिर्णयाय स्मृतिमुदाहरति—स्वर्गादिति (BD. iii. 1.25)

## CHAPTER LVI

### RETURNING JĪVAS DO NOT OWN CORN ETC. AS THEIR BODIES

#### 18. *Anyādhikaraṇam* (iii.1.26-27)

This *adhi* shows that the statement in *Chān. Up.* (v.10.6) that the souls of Kāmyakarmīns returning with their residuary Karma are "born as rice, barley, herbs and trees" is not to be taken in the sense that they come to own them as their own bodies evincing any close personal attachment to them. If that be the case, these souls are sure to be exposed to the sufferings caused to their "bodies" when these bodies are being cut, quartered, pulverised or subject to various forms of injury while being cooked, boiled, eaten or burnt up. Such mis-  
haps in store for the performers of Kāmyakarmas prescribed and taught in the Śrutis, are sure to raise serious misgivings in the minds of Adhikārīns about the wisdom of actively pursuing the other intensive disciplines of Vairāgya etc. taught in the same Śrutis for the attainment of Mokṣa, that they too may likewise be fraught with adverse consequences and deter them from taking to the disciplines of Vairāgya etc. In the interest of upholding the desirability of practising Vairāgya and other Sādhanaś without such misgivings, it has got to be shown that there is no reason to suppose that the returning Jīvas of Karmīns make themselves liable to acute sufferings when they acquire their bodies of rice, corn, herbs and trees as stated in the Śruti.<sup>1</sup> The present *adhi.* does this by showing that there is no basis for the supposition that these returning souls are actually born as rice, corn,

1. मुख्यसाधनतया वेदोपदिष्टकर्मिणा ब्रह्मादिभावेन दुःखित्वे, वेदविहितवैराग्यादावपि तच्छङ्का स्यात् । न तस्त-  
स्मिरवनीयम् । (TP. iii. 1.26)

herbs and trees—in the sense of having them as their own bodies to which they bear an intimate personal attachment and becoming affected on account of any injury to those bodies.

One may here raise a question as to how a proper contextual connection can be made out for this *adhi*, here by refuting the objection that in attaining the condition of rice, corn, herbs and trees the returning Jīvas experience pain or suffering when the bodies they have come to live in are injured in various ways. Such a position will be not only against the grain of thought of the previous *adhi*s where the Sūtrakāra has been harping on the hardships of the peregrinating Jīvas in order to emphasize the need for turning away from Kāmyakarmas and cultivating Vairāgya towards them, but an open discouragement, as well, to Vairāgya.

The objection has been answered in the *STC* and the *AC* on the following lines. What is meant by saying that a meritorious act is worth pursuing because it has been prescribed or recommended by the Śruti (cf. *Jyotiṣṭomena svargakāmo yajeta*) is that the deed in question is capable of bringing about an agreeable result which outweighs any possible after-effects of unhappiness arising from some other circumstances connected with it.<sup>1-a</sup> Turning to the sufferings of goings and comings to and from the other worlds during the peregrinations of Karmins, they do not outweigh the happiness which the performance of the Kāmyakarmas bring to the souls in heaven.

It is in this sense that the validity of the Śruti in prescribing the performance of such karmas stands vindicated. But, the pain and suffering likely to be caused to the Karmin-Jīvas coming to live in corn, herbs and trees, when such bodies of theirs are injured by pounding or pulverisation etc., outweighs the happiness which has accrued to them in their heavenly sojourn as a result of the performance of the Kāmyakarmas. In this sense, these deeds which have contributed to the Jīva's living in the conditions of hardships wearing the bodies of corn, herbs and trees impinges on the validity of the Śruti by bringing in more pain than happiness.

This justifies the discussion undertaken here whether the Karmins do really get the bodies of corn, herbs, plants and trees<sup>2</sup> or whether

1. इत्यादिषु पात्रनकृत्वमपिष्टमाधनत्वनिह वेदोक्तं विवक्षितम् । ननु दुःखाजनकत्वमपेक्षम् ।

(*STC*. iii. 1.26-27)

न; ईदम्या • • आत्मायस्य जनकनिष्ठाननुकरोपमाधनत्वस्य सत्त्वात् । (*AC*)

2. घोह्यादिभावादिनां दुःखस्य जनकत्वात् । तत्रैव वैराग्यविधानकृत्वात्माधनत्वस्य ईदम्यानुष्ठानमपि न म्यादि, निरपेक्षत्वेन घोह्यादिभावस्य कर्मफलत्वम् । (*AC*)

the statement in the Śruti to that effect admits of another explanation viz. that these Jivas merely enter into and stay for some time encased in corn, herbs and trees which are, however, already tenanted by other Jivas, who own them as *their own* physical bodies and bear deep attachment to them.

### *Pūrvapakṣa*

The Pūrvapakṣa is that these returning souls of Karmins will be in for much suffering. For the Śruti (Chān. Up. V. 10. 6) says "They become here rice and barely, herbs and trees". While doing so, these souls cannot but be exposed to the pain and sufferings caused to them when their own bodies such as these are being ground, boiled, thrashed or cut. From this it would appear that sacrifices and other duties are after all productive of only evil consequences.

It cannot be contended that this Śruti which says these souls *become* rice, corn, herbs and trees is to be understood as in the other instance of the souls becoming ether, air, cloud, etc. (dealt with earlier in Sūtra 24) only in the sense of attaining similarity of nature with corn etc. It is not possible to apply that principle of interpretation here to avoid the consequence of sufferings as a result of being born as corn, herbs and trees. For, in the earlier instance of ether, air and clouds, the impediment to actual identification was that the descending souls could not become identical with the abhimānidevatās of ether, air, cloud, etc., as one being cannot become another of a different nature:

*Na hyanyasya anyabhāvo yujyate*

What the Pūrvapakṣin contends here is different—viz. that the Karmins themselves returning from heaven with residual karma, enter into rice, corn, herbs and trees which they take on as their own bodies. This is not open to the aforesaid objection that one thing cannot become another.<sup>3</sup>

Even supposing that there are other Jivas already present in the rice, corn, herbs and trees, owning them as their bodies, and that the returning Jivas merely happen to tenant the same bodies, there is no avoiding the sharing of pain and suffering caused by injuries done to these bodies where there is cotenancy in the same body. When the "owner"-Jivas of corn herbs and trees are injured by cutting etc. of their bodies, it is inconceivable that the Karmin-Jivas occupying the

3. तद्वदिह बाधकाभावात् । न हि बाधकं विना अमुल्यार्थकल्पना युक्ता  
(TP. iii. 1.26). See also Raghu. TPB. (ibid).

same body should remain immune from that pain and suffering.<sup>4</sup> The analogy of Īśvara being immune from suffering tho' present in the body of suffering Jīvas (See B.S. i.2.8) cannot be brought up here. For, the returning Jīvas of Karmīns have not got the unique distinction of being *ex hypothesi* untouched by pain and suffering of any kind because of metaphysical independence like Īśvara.<sup>5</sup> As ordinary Jīvas, these Karmīns are all of them dependent creatures. When they are caught in the body of the other suffering souls like the owner-souls of corn, herbs and trees, they can hardly remain immune from suffering. The suffering contingent on the returning souls' getting into corn, herbs and trees is naturally to be regarded as the outcome of the kāmīyakarmas which have led them to heaven. This point has already been established under the Sūtra: *Caranād*<sup>6</sup> (iii.1.10).

Thus, it happens that the meritorious deeds such as sacrifices prescribed in the Śrutis as the means of achieving happiness are equally fraught with the undesirable prospect of bringing in acute suffering and pain in its train for the Karmīns. When persons come to realize this grim truth, very few will put faith in the other prescriptions of Śrutis regarding the spiritual Sādhana and the prospect of future happiness in Mokṣa held out by them. In this way, the whole programme of spiritual Sādhana for the attainment of Mokṣa will cease to attract, enthuse and inspire anyone.<sup>7</sup>

### Siddhānta

The Siddhānta is that the entry of the descending Jīvas into rice, barley, herbs, plants and trees referred to in *Chān. Up.* (V.10.6) is not tantamount to their "owning" them as their own bodies. It is only in that case that these Jīvas can possibly come to be affected by the sufferings caused to those bodies.

The Karmīns descending from heaven and entering into corn, herbs and trees and remaining there till they find their way to the mother's womb, are merely lodged in them without having any personal attachment, (*abhimāna*) to them as their "own" bodies. It is this factor of

4. The objection is refuted by M. in his NV: न च बीजादिजोवे सहावस्थानात् दुःप्राप्तिः (iii. 1. adhī. 18)

5. न हि दुःखिना सहावस्थानेऽपि दुःप्राप्तात् ईश्वरवत् स्वान्वयमस्ति (TP. iii.1.26)

6. तच्च दुःखं यज्ञादिकृतमेव । आत्मनादेः यज्ञादिकर्मफलत्वस्य प्रतिपादितत्वात् । (TP. iii.1.26)

See also: यज्ञादिदुष्कृतकृतो मातुर्दरश्वेनपयंत्यमागमनहेतुभूतस्वहृतपञ्चनित्यदुष्कृतस्वेतलुप्तमानत्वेन (पापकानां भवत्वावसरमात्रात्) (Vādirāja TPG. iii. 1.26)

7. अतः सुखसाधनतया वेदादितस्यापि कर्मनो दुःखसाधनत्वे मांधहेतुत्वेनोपदिष्टवैराग्यादिरपि विरागमात्रात् अननुष्ठेयत्वं तस्मैति-भावः (TP. iii. 1.26)



*abhimāna* which makes for happiness or suffering in all cases of 'embodiment'.<sup>8</sup> The growth and development of corn, herbs and trees is due to their possessing their own "owner-selves".<sup>9</sup> The Karmins are only "visiting" them and staying with them in their bodies, to which however they bear no attachment. They are, therefore, immune from the sufferings caused by possible injuries to those bodies. Where there is no *Śarirābhimāna*, there is no room for suffering thro' the body.

The other possibility of pain and suffering being caused to these visiting Jīvas also by reason of their coming to reside in the same tenement with the owner-selves of those tenements, is ruled out by another consideration also. The visiting Jīvas are not as yet endowed with gross bodies, while they are still lodged in corn, plants, herbs and trees. These are attained only after the act of generation and reaching the mother's womb. There is thus no possibility of their having to suffer pain, the fruits of sin, in the bodies of corn, herbs, etc. where they happen to be lodged.<sup>10</sup>

The Sūtra *Anyādhiṣṭhite pūrvavad abhilāpād* sums up all these points by showing that the Karmins merely enter into corn, herbs and trees which are already owned by other Jīvas. They do not, therefore, suffer on account of any injury to those bodies. It is the other Jīvas who really own them as their bodies who will suffer in consequence of injuries to those bodies. This is indicated by the term *abilāpād* in the Sūtra,<sup>11</sup> which refers to relevant sources. These sources are quoted by the Bhāṣyakāra:—

"He who has begun to descend, first enters into the inanimate (motionless) and without any experience of pain or pleasure therein, continues to travel till he obtains a gross body for himself and then by means of that he becomes subject to experiences of pleasure and pain" (*Kauṣārava Śruti*). "The embodied soul, starting downwards from Svarga, gets into the body of corn etc. belonging to other souls. Not being liable to the experiences of those bodies, in course of time, he obtains a gross body of his own" (*Vārāha*).<sup>12</sup>

8. कर्मिणा ग्रीहादिकरीत्यवेश एवोच्यते । न तु तच्छरीराभिमानित्वम् । अतो, नैव छेदादिजातदुःखभोगः ।

(TP. iii. 1.26)

9. न च तस्य तच्छरीराभिमानाभावे वृद्धाद्ययोगः । तदन्येनाधिष्ठितत्वात् । (TP. iii. 1.26)

10. महावस्थानेऽपि दुःखकारणप्रापकत्वानुभवस्यानवसराप्यतत्त्वात् दुःखभोगोऽयमेति भावः । (STC. iii. 1.26)

Read: रेतःसेकादूर्ध्वमेव देहाभिमत्या अवसरः (Ragh. TPB. iii. 1.26).

11. कोपाद्वश्रुतो 'स्यावरान् प्रविशत्यभोगेन' इति नाद्यकस्याभिलाषान् इति सूत्रार्थोऽप्यनुमन्त्र्यः ।

(STC. iii. 1.26)

12. स्वर्गादिवागतो देहो ग्रीहादीवरदेहः ।

अभुवस्तु प्रमेणैव देहमाप्नोति कालतः ॥ (M. BSB. iii. 1.26)

Another interesting question may be raised in this connection. The Karmin-Jīvas who attain similarity of nature with the Abhimānidevatās of ether, air, cloud etc., have been deemed to enjoy some happiness thereby. Why should it not be supposed then that in like manner, these Kamrin Jīvas now entering into corn, herbs, etc. owned by other Jīvas there, are likely to come in for some suffering also when the bodies in which they live are injured?<sup>13</sup>

The question may be answered by saying that there is no harm in conceding the possibility of a little mental suffering sustained thro' the Sūkṣmaśarīra by the descending souls in such cases. Such slight mental suffering thro' the Sūkṣmaśarīra would, however, be an incentive to the awakening of the spirit of Vairāgya. It will be in keeping with the Pādārtha and one need not fight shy of admitting it.<sup>14</sup>

The next Sūtra: *Āśuddham iti cenna śabdāt* is a guṇa Sūtra which raises a fresh objection to the position established in Sūtra 26 and refutes it—thereby strengthening the original position. The objection is—Notwithstanding the explanation given to show that the descending souls have no reason to suffer misery on account of their entry into corn, herbs and trees, the fact remains that the very nature of the sacrifices and such other deeds performed by the Karmins which have enabled them to go to heaven is tainted by sin, involving as it does injury to living beings. Sin has naturally to be requited thro' suffering. The suffering caused to those selves which have entered into corn, herbs and trees is part of the toll of sin.<sup>15</sup> For this purpose, the expression *āśuddham* in the Sūtra is understood by M. to be used in its three collateral senses of involving injury to life, entailing sin on that account and thus being a source of suffering.<sup>16</sup>

The objection is set aside by showing that it is not the act of injury as such that entails sin but injury that is forbidden by law and Śāstra. The taking of life in a sacrifice has the approval and sanction of Śruti.<sup>17</sup> It is not, therefore, forbidden. Ergo, it does not lead to sin. In the circumstances, the Pūrvapakṣin's contention that the Vedic sacrifices

13 घृमादिदेवतामरीरे प्रविष्टस्य मृगवत् शोहाय्यमिमानिजीवमरीरे प्रविष्टस्य दुःखमपि चार्जितं चेत् ।

(STC. III. 1.26)

14 किं तदीययावदुपमासायम् ? उत किञ्चित् ? नायः \*\*दृष्टान्ताभावात् । तान्त्र. तस्य वेदाम्बोऽनुशङ्कना-  
प्रतिषेधत्वात् । (STC. III. 1.26)

15 हिंसाकृतत्वात् (वन.) पातस्यापि मथत्वात्, दुःखं च भवति हि चेत् (ML BSB. III. 1.27)

16 जनेन, यमादिकर्मिणुः, दुःखहेतुः । कुतः ? यतोऽनुप पातसायकम् । तस्यमपि कुतः ? यतो भ्रूतु हिंसाया-  
मिति पूर्वपक्षान् आधृत्या व्याख्यानम् । (BD)

17 मत्वात् = मन्त्रविहितत्वात् (ML BSB. III. 1.27)

'शयस्य मनेमानमने' इत्यादौ । (TP. 464d)

themselves contain the seed of suffering is vitiated by *upādhi*,<sup>18</sup> in reasoning. It is not, therefore, competent to prove that the sacrifices performed by the Karmins are themselves responsible for their suffering thro' the injury caused to the rice, corn, herbs and trees wherein the Karmin Jīvas have found lodgment.

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18 तथा चानुमानस्य निषिद्धत्वोपाधिदुष्टत्वमिति भावः (BD)

## CHAPTER LXII

### RETURNING JIVAS ENTER THE BODY OF THE IMPREGNATOR

#### 19. *Reto'dhikaraṇam* (iii.1.28)

The *adhi*, establishes that, as a rule, the descending souls have got to enter the body of their impregnator and pass from him to the mother's womb. In the absence of such a necessity, the Jīva will be spared that much hardship and to that extent the need for Vairāgya will be diminished. In the interests of Vairāgya then, the Sūtrakāra here establishes that the entry into the impregnator's body is indispensable and unriddable in the case of most of the Jīvas.<sup>1</sup> M.'s AV brings the exceptions to this rule of eminent souls of higher order recorded in the Itihāsas and Purāṇas within the scope of the term *atha* in the next *adhi-Sūtra*, where it is taken over by *anuvṛtti* from this one.

#### *Pūrvapakṣa*

The *Pūrvapakṣa* is that the returning Karmins are under no necessity to enter the body of the father. This is endorsed by the text "When coming down from heaven (and returning from hell),<sup>2</sup> the self goes directly to the mother's womb"<sup>3</sup> This is not weakened in any way by the presence of Śruti texts which refer to the entry into the father such as *Chān. Up. v.10.6*. M.'s bhāṣya brings up a more emphatically worded text in this connection.<sup>4</sup>

1. यदि कश्चित् न जितुं शक्तिः, तदा नानि विरक्तः स्यादतः मा मन्वष्येनेति (TP. iii. 1.28)

2. नरकादगोचरपर्यः । (BD. iii. 1.28)

3. 'स्वर्गादवागताश्चापि मातुरेवोदरं व्रजेत्' । (M. BSB. iii. 1.28)

4. 'ततो रेतः सिचयेवानुव्रजित्यस्य नातर, अथ प्रयुज्यते' ।

(Kaunthararaya Śruti Q. M. BSB. iii. 1.28).

As the development of the body may be taken to be possible directly by the Jīva's entering the mother's womb, where the seed of the father implanted subsequent to such entry of the Jīva can as well be deemed to contribute to the nourishment of the foetus, it is not absolutely necessary, according to the Pūrvapaṣkin, to accept the prior entry of the Jīva into the father's body.<sup>5</sup> The Pūrvapakṣa argues further that it cannot be contended that the Śruti text which refers to the entry into the father has greater weight than the Smṛti text which dispenses with the entry into the father. For the Smṛti text is supported by the reasoning that the entry into the father serves no special purpose.<sup>6</sup> It is, therefore, well-grounded. It cannot be said that the position taken by the Smṛti text would still be of equal standing with the Śruti. For the vantage would remain with the Smṛti text in that it is able to dispense with a superfluous link.<sup>7</sup> The use of the emphatic particle in the Smṛti text:

‘स्वर्गादिवागतश्चापि मातुरेवोदरं व्रजेत्’

would further give it an edge over the Śruti text.<sup>8</sup>

### Siddhānta

The Siddhānta is that the entry into the impregnator is indispensable for the returning Jīva to be reborn. This is shown by the Śruti text:

‘ततो रेतःसिचमेवानुप्रविशति, अथ मातरमथ प्रनूयते’

“Then the Soul first enters into the father who performs the act of generation, then into the mother, then he is born”—which makes a specific reference to the order in which the soul passes into the body of the father and the mother. This is enough to overrule the alleged entry into the mother without first entering into the body of the impregnator.<sup>9</sup>

The emphatic particle (*eva*) in *Mātur evodaram vrajet* can be explained without the least contradiction with the fact of prior entry into

5 रेतसो देहपरिणामायापेक्षितत्वेऽपि तेकानन्तरं मातृप्रवेशेऽपि तदुपपत्तेः ।

(Ragh. Ny Mukṭāvah. iii 1 19 adhī). Vādirāja in his TPG. explains the position somewhat differently:

मातापितरौरन्यरेत संयोगकाले तत्रैव प्रवेशेन देहोपचयसम्भवादिति शक्तितुरन्निश्रयोपपत्तेः ।

(P. 129 op. cit.)

6 न सास्य वचनस्य पितृप्रवेशश्रुतिविरोधः । युक्तिमाहित्येन वक्तव्यत्वात् । न हि पितृशरीरयमने विचित्रं प्रयोजनं पश्याम । (TP. iii. 1.28)

7 ननु, तथापि साम्यमेवेति चेन्न । साधवतर्कम्याधिवत्त्वात् । (STC. iii. 1.28)

8 एवकारेण वचनस्य निरववाशत्वावगमाच्च । (Op. cit.)

9 युक्तिसाहित्यं साधवतर्कस्येति चेन्न । नमप्रतिपादकनिरववाशश्रुतिविरोधेनाभासत्वात् । (STC. iii. 1 28)

the father, in terms of *ayogavyavaccheda* meaning that the descending soul cannot eliminate his entry into the mother's body—rather than in terms of *anyayogavyavaccheda* meaning that he does not at all enter into the father's body.<sup>10</sup> There is, moreover, the same emphasis in the other Śrutis referring to the prior entry into the father: *Retas sicam eva anuviṣati; tam eva anuviṣati* which cannot be overlooked. The status of the Smṛti text is inherently inferior to that of a Śruti. The Pūrvapakṣin's plea that notwithstanding the question of status, the Smṛti text being supported by a sound reasoning is entitled to greater weight than the Śruti in question cannot bear scrutiny. For, the Śruti text gives us the order in which the returning self enters the father and the mother. This leaves no room for doubt that the emphatic particle in the Smṛti text will have to be construed with the predicate and understood in the sense of *ayogavyavaccheda* only.

The seed of the impregnator is absolutely necessary for the proper formation of the foetus.<sup>11</sup> This point according to M. has been highlighted by the use of the descriptive epithet "*Retassic*" in place of "*pitr*" in the Śruti and Sūtra.<sup>12</sup> The biological need for the prior entry of the Jīva into the father's body has to be reckoned with as part of nature's law and Divine dispensation.

तत्प्रेवशस्येश्वरकल्पितत्वात्—

‘ईशकल्पयैव पितरं प्रविश्यादाति मातरम्’<sup>13</sup>

इत्यादेरिति भावः (TP. iii. 1.28)

10. अयोगव्यवच्छेदेनैवकारस्योपपत्त्या वचनस्य भावकान्त्वान्न । (ibid)

11. शरीरपरिणामाय रेतसोऽप्रेक्षितत्वेन रेतःशेचकस्यापयोगित्वात् । (TP. iii. 1.28)

12. Read: पितृयोग इति वाच्ये ‘रेतःसिक्’ इत्युक्तिः पितृप्रवेशानुपयोगो न सत्यः, देहपरिणामाय रेतसोऽप्रेक्षितत्वेन, ईशकल्पया तत्संक्रमांगोपयोगादिति सूचनार्था (TDP. iii. 1.28)

13. Quoted by M. in his NV (iii. 1. adhi. 19).

## CHAPTER LIV

### NORMAL AND EXCEPTIONAL MODES OF GENESIS OF JIVAS

#### 20. *Yonyadhikaraṇam* (iii.1.29)

The *adhi.* arises by way of disposing of an *adhikāśaṅkā* or supervening doubt against the position established in the previous *adhi.* that the returning soul has got to enter the body of the impregnator. There are also similar objections to its entry into the mother's womb, to the fact of its getting a body to be formed *ab initio* and developed in the womb after the act of impregnation. Thus, the whole process beginning with the *Jīva's* entering into the body of the father thro' the food eaten, his passing into the mother's body thro' impregnation and the origination of his physical body in the womb is reconsidered here in the light of fresh objections and reaffirmed.<sup>1</sup> Fresh facts relating to genesis under special circumstances and conditions referred to in the *Itihāsas* and *Purāṇas* are also taken note of and due place is assigned to them.

#### *Pūrvapakṣa*

The *Pūrvapakṣa* is that none of the details set forth in the previous *adhi.* is admissible. - There is no evidence that the *Jīva* has got to enter the mother's womb thro' the act of generation by the father in order to get his body formed inside the womb. There is counter-evidence of a text which says: The returning *Jīva* may enter a ready-made body already formed in the mother's womb by the food eaten by her, and which is waiting for him, there, so to say:

देहं गर्भस्थितं वापि प्रविशेत् स्वर्गतो गतः।

1. अत एव पूर्वश्रुत्या प्रतिपादितस्य देत निम्बोपादिशरीरप्राप्तिपर्यन्तस्य द्वाविधस्य मयाज्ञानादनन्तरमग्निः  
(STC. iii. 1.29)

This makes it unnecessary for the Jīva to enter the womb only thro' the act of generation by the father. There are also other alternative modes of birth referred to various Purāṇic sources. We hear of the bodies of some Jīvas being originated by the fathers themselves and of some others originating outside the mother's womb into which the Jīva enters from without. In some other accounts, we read of the Jīva being passed into the mother's body by the mere sight or touch of the husband.<sup>2</sup> To be sure, these other ways of birth should also have to be admitted as being governed by Divine will and dispensation. As so many of these easier ways of getting a body are open to the Jīva, there is not much need to cultivate Vairagya out of distaste for Kāmya-karmas arising from a contemplation of the hardship of being born again.

### Siddhānta

The Siddhānta is that entry into the father thro' the food eaten cannot be dispensed with for the returning Jīvas. The Śruti: "Into him who is a house-holder who performs the act of generation, the returning soul enters"<sup>3</sup> makes it obligatory. This does not conflict with the other text: "The soul returning from Svarga may enter into a ready-made body in the womb or elsewhere", quoted for the Pūrva-pakṣa. For, that text refers to special or extraordinary forms of genesis which fall outside the scope of the normal ways of birth in the world of human beings. M. holds that the Sūtrakāra has brought them under the scope of the present *adhi*, as exceptions to the rule, by reading the Sūtra: *Yoneś śarīram* in syntactic relationship with *atha* taken over by *anuvṛtti* from the preceding *adhi*.<sup>4</sup> This reorientation of the Sūtrārtha has been incorporated by M. in his AV:

वीजपूरययोनीनां संगतिनिर्माज्जितम्<sup>5</sup>।

अथशब्देन भगवानाह काण्वतश्च ताम् ॥

"By *anuvṛtti* of 'atha' here, the author of the Sūtras wants it to understood that there is no hard and fast rule everywhere regarding the re-

2 'स्मरणाद् दर्शनान्वयं स्पर्शान्मेषुनादपि ।  
उत्पद्यन्ते प्रजाःसर्वाः हृत्तन्नेतादिभाषतः ॥'

3 Cf. also: यो यो ह्यग्रमति यो वा रेतः सिचति तद्भूय एव भवति (Chān Up. v. 10.6) "Whoever eats the food and sows the seed, the Jīva becomes like unto him."

4a. Cf. अवयवः-रित.विमोयोगोऽयं इति पूर्वमुद्रादपनन्दोऽप्यनुवर्तते । न च प्रह्लादयोऽप्यनुरे वदन्ते । तथा च योनेः शरीरमावृणोते । क्वचित् तदभावेऽप्युत्पद्यन्ते यद्वान् मूत्राणां बाह्यस्तिवत्पुनरित्यभावात् मूत्राणां द्रव्यतो नोत्पद्यितव्यमेवमुक्तं पुनरिति । (NS, III. 1. p. 458 b).

4 The reading of this verse "संगति निर्माज्जितम्" as given in the Madras Gov. O. Ser. C XLII edn. of Raghun. TPB. (p. 352) is not supported by the NS which has specially commented on the term.



quirement of the invariable combination of the seed, the impregnator and the Yoni, in respect of the souls getting their physical body at rebirth." (Tr.).

There are exceptions to these conditions recorded in the Itihāsas and Purāṇas. They pertain to souls of exceptional merit earned thro' the excellences of Aparokṣajñāna, penance, yogic powers of Samādhi and practice of good Karma.<sup>5</sup>

In his Bhāṣya on the present *adhi. M.* has cited relevant authorities showing that we have to distinguish between the ordinary normal way of Jīvas getting embodied and the special or extraordinary modes of genesis of human beings of which interesting information has been given in the Itihāsas and Purāṇas. Apropos the two modes genesis the normal and the exceptional, the *Brahma Purāṇa* (quoted by M.) tells us: that from Svarga, the returning soul reaches herbs, plants and trees. From there he reaches the body of a man; from the man he goes to the woman and thereafter obtains his body in the usual way. This is the normal mode of birth. The special or the extraordinary mode of birth is of various types. Here, some (like Śuka) may be born of Sthāvaras themselves; some only of the father (as in the case of Māndhātā) or of the mother touched by the father (as in the case of Āstika). Or, the soul may, without entering the womb, obtain a body outside (as Drṣṭadyumna). These exceptional births do not apply to the ordinary run of souls which is governed by the normal routine of procreation thro' the union of the parents and the soul passing from the body of the father into the mother's womb thro' impregnation and then getting his physical body there thro' gradual development of the protoplasm.

As the normal process of birth involves so much of hardship, the descending soul would do well to cultivate detachment to the ordinary values of life and turn to love of God for his deliverance from the cycle of births:

अतः सामान्यजन्मनि पित्रादिप्रवेशस्य नियमेन, अपवर्णादितरत्र सर्वत्रापि महादुःखाविना-  
भावात्, तत्र विरक्तेन, भगवान् भजनीय इति सिद्धम् । (TP. in 1, 29)

*Interpretations of Śaṅkara and Rāmānuja* (iii. 1, 24-27)

S., R. and others treat the last four Sūtras as one *adhi.* The topic discussed is whether the descending souls entering into corn, plants etc.,

5. Read: एष च बीजादिसंबन्धनियमोऽस्ति कारणत आह । एतदुक्तं भवति-अन्मकारणादुत्पादकृत्यो जन्तु-  
बीजादिसंबन्धेन शरीरमापद्यत इत्युत्तरम् । स च क्वचित् ज्ञानतपोयोगाद्यतिसमस्तक्षणकारणविशेषेणापोजते । यथा  
क्षुद्रजन्तुयातनाशरीरोत्पत्तावपवाद इति ।\*\*\* अतो, युक्तमेतत् व्याख्यानमिति । (NS. p. 458 b).

with their residual karma, pass into those different species of Sthāvaras and enjoy their pleasures; or whether they merely enter into a state of conjunction (*samsāṣamātram*) with the (bodies of the) plants, etc. which are animated by other souls.

### Pūrvapaksa

The Pūrvapakṣa is that they pass over into those species and enjoy their pleasures and pain on account of the residue of their works still clinging to them. For, the Śruti clearly says 'They are born as corn rice etc.' (*Chān Up.* v. 10.6). The verb 'born' used here as in 'men are born' is to be taken in its primary sense.<sup>6</sup> Also because we know from Śrutis and Smṛtis that the condition of a plant etc., offers scope for enjoyment of fruits of Karma.<sup>7</sup>

### *Siddhānta*

The Siddhānta is that these souls are only in conjunction with corn, plants, etc., (as with ether, air and clouds). These plants etc., are already animated by other Jīvas. They do not, therefore, have to share the pleasures and pains of the plants etc.<sup>8</sup> The reason for this is that the Śrutis which speak of their passing into the state of corn, plants, etc., do not attribute their passing into those states to their karma—as they do when they speak of those whose conduct has been bad getting a low birth (*Chān Up. V.10.7*). For this reason of being mentioned in this context *without ascribing such birth to past karma*, their attaining the state of another is to be treated on a par with the souls attaining the condition of ether, air and clouds.<sup>9</sup>

### Criticism

The reason given for her conclusion that the soul's becoming plants, corn, etc., has not been attributed to the effect of karma is not conclusive. For we read in *Chāṇ. Up.* (vi. 9.3) of some souls being born as tigers, lions and pigs—where such birth has not been (expressly) attributed to their past karma. Nevertheless, they are admitted to be born in those species. The same may be true here also. If it is contended that the other context being one connected with B., the Śruti is to be

6. मनुष्यो जायते, देवो, जायत' इत्यादौ प्रयोगे जनेः मरिचरिषहे प्रमिद्व्याख्यानि शोखादिमरिचरिषह एव जनेर्मृदन्तं इति शोखादिमरिच एवानुमदिनः इति सूचन् । (Bhāmati iii. 1.24-25)
7. इषावरभावस्य च श्रुतिस्मृत्यादयमोम्यान्तवप्रमिदेः (S. BSB. iii. 1.24)
8. जन्वोर्बोवैरिषधितेषु शोखादिषु समगंयात्रमनुमदिनः प्रतिपद्यते; न नन्मुद्यु यथाशौ भवति, तूचं वत् । (S. BSB. iii. 1.24)
9. भवेदेतदेवम्—यदि रमणीयवस्त्वाः कपुनवस्त्वा इतिवत् शोखादिष्वनुमदवता वदंविमदे शोखेन; न योदयति । (Bhāmati iii. 1.24-25)

understood to convey that those who are void of knowledge of B. are born as tigers, lions and pigs, then, in the present context also in so far as the descent of the souls is due to the fruit of their karma, their attaining the condition of plants, etc., may likewise be the result of past karma, tho' not expressly so stated.<sup>10</sup>

According to R. the descending souls are not born as plants etc. because the sacrifices and the like which were undertaken with a view to reward, such as enjoyment in heaven, are in the case of the descending souls completely wiped out by enjoyment of the heavenly world and those works the action of which has not yet begun lead to embodiment are mentioned further on in Ramanīyacaraṇā etc. (*Chān. Up.* v.10.7). No new karma originates in the interval between these two conditions. Hence, the statement that these souls are born as plants etc. cannot be taken in its primary sense.<sup>11</sup>

If this is accepted, the entry of the descending souls into plants, corn, etc. and their stay there would turn out to be unaccountable.<sup>12</sup>

"On account of the physical impossibility of the new born child attaining identity with the person who performs the act of generation which can be effectively done only when adolescence is attained, the statement in the Śruti (*Chān. Up. V. 10. 6*) that "The karmin-soul becomes the person who performs the act of procreation" has to be understood only in the sense of the soul entering into mere conjunction with the one who performs the act of generation.<sup>13</sup> From this we have to infer that the soul's becoming corn, plant etc. simply means that it enters into conjunction with the plant etc." This is how S. R. and others have construed to Sūtra: *Retassigyogo'tha* (iii. 1.26).

The utilization of the above Sūtra in this way and for such a purpose necessitates a good deal of *adhyāhāra* (importation). It is also outside the competency of the term '*atha*', in this Sūtra, to play the role of a probans in support of an inference to be drawn from the plain statement of fact—that the soul enters into the body of the father.<sup>14</sup> If

10 प्रकृतेऽप्यवरोहस्य कर्मफलत्वेन तेषामेव श्रीह्लादिभावोऽवश्यम्यत इति कर्मपूर्वजन्माश्रयणादि ।

(STC. iii. 1.28)

11 फलप्रदाने प्रवृत्तस्य स्वर्गोपभोग्यफलस्येष्टादेः कर्मणः स्वर्गोपभोगादेव समाप्तत्वात्, अनागच्छस्य रमणीयचरणा कपूयचरणा इति वक्ष्यमाणत्वात् मध्ये कर्मान्तराभावाच्च । अत आकाशादिभाववचनवत् श्रीह्लादिभावेन जन्म-वचनमप्युच्चारिकम् ; (*Śrībhāṣya* iii. 1.24)

12 आगमने श्रीह्लादिप्रवेशादिराकस्मिक्तापातात् (STC. iii. 1.24)

13 सज्जोतो हि बालो न रेत सिग्मवति । अपि तु, चिरजात प्रौढशोभन । तस्मादपि ससर्गमात्रमिति गम्यते ।

(*Bhāmati* iii. 1.26)

14 अध्याहारपत्तेः । अवयवद्वयैवायमर्थ इति चेत् । तस्य हेतुत्वे शक्यमात्रात् (STC. iii. 1.29)

such were the intention and purpose of the Sūtrakāra, he would have used the correct and commensurate expression: *Retassigyogavat* (ca) (like the conjunction with the one who performs the act of generation).<sup>15</sup> This criticism applies to R.'s interpretation also.<sup>16</sup> The absence of *ca* in the Sūtra is a further indication that it can stand by itself and represent a fresh *adhikaraṇa*.

The fourth Sūtra: *Yoneś śarīram* according to S. discusses the point whether, in the circumstances, it should be held that everywhere the descending soul is only in conjunction with others. If that were so, the statement of the Śruti about those whose conduct has been good getting a good birth and those whose actions have been bad getting a low birth would become falsified. This doubt is taken to be cleared by the Sūtra: *Yoneś śarīram*<sup>17</sup> which says that it should not be supposed that everywhere the soul is merely in conjunction with the successive stages. In the last stage thro' connection with the person who performs the act of procreation the soul enters the woman and thence does get a body of its own where it is obliged to go thro' the results of its residual karma.<sup>18</sup>

This way of interpreting this Sūtra with this preamble for its background, is unsustainable. For according to both S. and R. this point has already been fully covered and disposed of in the first Sūtra itself—where it was shown that the entry of the descending soul in corn, plants, etc. cannot be construed as having them for its body and enjoying the pleasure and pain thereof, because the Śruti text does not refer to the operation of any Karma in this context as it does when it wants to show that the souls undergo pleasure and pain in a body as in: *Ramaṇīya-caraṇā ramaṇīyām yonim āpadyante*<sup>19</sup> As this question has, therefore, been raised and disposed of, the same doubt cannot arise over again or be refuted in this Sūtra.<sup>20</sup> The Sūtra can gain much from the point of view of its purposiveness in the Vairāgya Pāda, if it is uti-

15. "रेतःसिन्धोऽयम्" इति सूत्रभाषायाच्च । वसन्ध्यापाशब्दे (op. cit.)

16. रेतःसिन्धोऽप्यनुगमिना ध्रुवभाषां यथा तथोक्तमात्रं प्रविशदयति तद्वत् ब्रह्मादिभावोऽस्तीत्यर्थः ।

(Śrībhāṣya iii.1.26)

17. तत्किमिदानीं सर्वदेवानुगमिना सत्संभाव, तथा च 'रमणीयचरणा' इत्यादिषु तदभाव आपद्येतेति । नेत्याह-  
'योनैः शरीरम्' । (Bhāmatī iii. 1.27)

18. योनैरधिना रोगमनुगमिनामनुभवकरोपभोगात् जायते इत्याह मान्त्रम्—'तच्च इह रमणीयचरणा' इति ।

(S. BSB. iii. 1.27)

19. कोऽभिधापस्य तद्वत् भावः ? कर्मभाषारम्यन्तरेण सञ्जीर्तनम् । यथाशानादिषु प्रवर्धनात्तेषु न क्वचित् कर्मभाषायां परामुक्त्येव संज्ञादिजन्यमपि । तस्मात् नाम्न्यत्र मुषदु यन्मास्त्वननुगमिनाम् । यत्र तु मुषमास्त्वनभिर्देवि परानुमतिं तत्र कर्मभाषाया—'रमणीयचरणाः कूप्यचरणाः' इति । (S. BSB. iii.1.24)

20. कूप्यचरणा' इत्यादिद्वत् कर्मपूर्वजन्याभिनायाभावात् इति प्रथमदूरे दृष्टान्तरूपेण, यथाशानात् (देवदूत-  
न्यायेन न्यूनत्वान्न) (STC. iii. 1.29)

lized to underline the misery of Yonipraveśa for the descending souls. Its utilization as a mere *guṇasūtra* for the purpose of saying that the soul is not simply in conjunction with the physical body but actually gets it as its own body, where it goes thro' the results of its residual karma, fails to make any fresh point.<sup>21</sup>

The way in which the second Sūtra has been explained as refuting a point raised by the opponent and the Sūtrakāra's being made to revert to reinforcing his own position again in two more Sūtras offends against continuity of theme. In conformity with their own positions S. and R. should have read Sūtras 24, 26 and 27 consecutively and shifted Sūtra 25 to the end so as to give a better logical sequence to the points made.<sup>22</sup> The existing arrangement shows that Sūtra 26 forms a separate adhi. and is not to be treated as a *guṇasūtra* tagged on to Sūtra 24. The Sūtra Tatsābhāvyāpattir\*\* (ii.1.22) rejects identity of one with another, in principle. Its bearing on the larger question of the identity of Jīva with B. in Bādarāyaṇa's philosophy cannot be lost on us.<sup>23</sup>

21. मातृशरीरप्रवेष्टादिरूपस्तेषां धिक्कथं स मर्धनस्यावश्यमस्य स्यादेनामावश्यकर्तृत्वेन मातृनिराकरणस्यायोगेन गुण-  
सूत्रत्वोक्त्यमुच्यते: (STC. iii. 1.29)

22. सावशेष स्वपक्षं प्रसाध्य, मध्ये विपक्षं दूषयित्वा, पुनः स्वपक्षमाधनाय युक्त्यन्तरोपन्यासायोगेन तृतीयचतुर्थयो.  
द्वितीयात् पूर्वनिवेशस्य न्यायतया, अशुद्धसूत्रस्य द्वितीयस्यायोगेन, सूत्रचमोऽप्युक्तः (STC. iii 1.29)

23. Refer the discussion on *Prthagadhikarana* (ii.3 28-29) and *Yāvadadhī* (ii 3.30).

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## EXTRACTS FROM REVIEWS OF VOLUME I

"Dr. B. N. K. Sharma's book is an important event in Vedānta scholarship. It opens up fresh basic questions of both the method and the content of Brahmasūtra commentaries. And it does this from an admirable base of Sanskrit scholarship and in lucid, lively English."

—*Philosophy East and West*, 23. No. 3,  
Honolulu, Hawaii.

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—*Journal Asiatique*, Paris  
Tome, cclx. fasc. 1-2; 1972.

"The presentation of sometimes inflexible matter is clear without taking a roundabout way and remains constantly close to the text so that the argument of the whole can afford a valuable supplement to every critical work on the Sūtras."

—*Weiner Zeitschrift für die Kunde  
Sudasiens* AF 1973, 208 (Austria).

## APPENDIX

The discussion of the various interpretations put on the Utpattyadhi as a criticism or a defence of some special doctrines of Pañcarātra theology will not be complete without taking into consideration their interpretation as given by Yāmunācārya, the great predecessor of Rāmānuja, in his *Āgamaprāmāṇya*. He has given us two additional interpretations of the Sūtras of this adhi. which are distinctive and are not found in the *Śribhāṣya*. During his recent visit to India Dr. G. Oberhammer of the Vienna University drew my attention to this and later sent me his monograph on the subject published in *Veröffentlichungen der Kommission für Sprachen und Kulturen Sudasiens*. Heft 01, Wien, 1971 which has induced me to look closer into Yāmuna's fresh interpretation.

However, in both these interpretations Yāmuna is obliged to lean heavily on the support of importations (*adhyāhāra*) into the wording of the Sūtras as they stand. The first alternative interpretation of the Sūtra: *Vipratīṣedhācca* given by him requires us to import the words "Bhagavatpratyakṣa" or "Bhagavatpratyakṣānumitaśruti" to be syntactically connected with "Vipratīṣedhāt" in the Sūtra in order to yield the desired sense that the denial of validity to the Pañcarātra would undermine the validity of the (Apauruṣeya) Veda as well:

विप्रतिषेधादिति । पञ्चरात्रस्मरणानुमितभगवत्प्रत्यक्षविप्रतिषेधात् तदनुमितश्रुतिविप्रतिषेधाद्वा तत्प्रमाणत्वनिषेधोऽतिप्रसक्तः (*Āgama-Prāmāṇya*)

Here the entire predicative clause and the fairly long winded explanatory adjunct to the probans are to be supplied thro' *adhyāhāra*. This is unlike the direct and forthright manner of the Sūtrakāra.

The other interpretation of all the four Sūtras by way of 'Krtvā-cintā' so as to establish the validity of the Pañcarātra in principle against the allegation of its being invalidated by the opposition to the teaching of the Śrutis which are Apauruṣeya, similarly requires us to (i) import the words "Śrutiviruddhapramiti" with which the reason 'utpattayasambhavāt' of the opening Sūtra is to be syntactically connected in this interpretation to convey the sense: *Tadviruddhāyāḥ pramiter utpattayasambhavāt* as desired; which does not however amount to a conclusive proof unless the point to be made in the last Sūtra is presupposed as part of the argument of 'utpattayasambhava' (in that sense) in which case, there is no need to retain the last Sūtra. (ii) Yāmuna construes the expression 'karaṇam' in Sūtra ii, 2.40, in the sense of *karmaṇi* lyuṭ:

न च कर्तुरीश्वरस्य करणं वेदाः । कियन्त इति करणं, कर्मणि ल्युट् । अपौरुषेया वेदा इति यावत् (*ibid*)

and (iii) makes the Sūtrakāra resort to a periphrasis in "*ādibhāve*" under Sutra 41,

भगवतस्तु, अद्वितयसहजसमस्तधर्माधर्मसाक्षात्कारज्ञानम् । तादृशस्य तस्य आदिभावे मूलत्वे सति, तदप्रतिषेधः । प्रमाणमेवेति (*ibid*)

where a shorter and more pointed expression (*vijñāna*) *mūlatve* would have sufficed. This again is unlike the direct manner of the Sūtrakāra.

# ERRATA

Vol.	I	Page	Line	For	Read
		181	17	as	an
		287	38	if	of
		288	9	mire	more
		311	34	} consensus	consensus
		365	2		
		315	34	i, 2, 22	i, 1, 22
		413	6	omprehensive	comprehensive
Vol.	II	11	23	vyatireke	vyatireka
		33	27	Sama-	Asama-
		45	22	[between 'member' and 'aparimaṇḍala' insert]	parimaṇḍala will have to seek alliance with another suitable term
		65	20	[between line 20 and 21 insert]	separately in the locative cases and for the additional 'tat' in 'tadaprāpti'
		104	15	Sāmaypāda	Samayapāda
		292	25	P. 299	P. 279
		400	5	अनरूपे	अनारूपे
		420	6	assume	assume